

**DO THIS IN MEMORY OF ME:
CHRISTIANS FORMED AND TRANSFORMED BY THE EUCHARIST**

REPORT OF THE FIFTH PHASE OF THE INTERNATIONAL COMMISSION FOR DIALOGUE
BETWEEN THE DISCIPLES OF CHRIST AND THE CATHOLIC CHURCH

2014-2018

The Status of This Report

The Report published here is the work of the International Commission for Dialogue between the Disciples of Christ and the Catholic Church. Commission members for the Disciples of Christ were appointed by the Disciples Ecumenical Consultative Council and for the Catholic Church by the Holy See's Pontifical Council for Promoting Christian Unity.¹ The authorities who appointed the participants have allowed the report to be published as a study document produced by the Dialogue members so that it may be widely discussed. It is not an authoritative declaration of either the Catholic Church or of the Disciples of Christ, who will both review and evaluate the document.

I. INTRODUCTION

1. "Christians Formed and Transformed by the Eucharist" was the topic chosen for the fifth phase of dialogue. This phase was co-chaired by the Most Reverend David Ricken, Bishop of Green Bay, WI, USA, and the Rev. Dr. Newell Williams, President of Brite Divinity School at Texas Christian University, Fort Worth, TX, USA. This is the first time in which exclusive attention was given to the two churches' common emphasis on the Lord's Table. The theme of formation and transformation by the Eucharist has enabled the Commission to deepen its shared understandings, as well as highlighting some of the different ways in which Catholics and Disciples² have characteristically expressed them.

2. Disciples and Catholics believe that the Eucharist is the highest moment of their spiritual journey as Christians. At the Eucharist, they encounter Jesus Christ, hear the Gospel proclaimed, deepen their communion with God and with one another, and are prepared and strengthened for carrying out the mission of the Church in the world. Each Sunday ("the Lord's Day"), Disciples and Catholics are invited to renew and deepen the implications of the Eucharist for their daily lives, especially, to be formed and transformed in the likeness of Christ. In this phase of our dialogue we have sought to give more substance to the conviction expressed by our predecessors in the second phase that our affirmations may be "the expression of a very profound communion in some of the most fundamental gifts of grace of God."³

3. Catholics and Disciples agree that "the Eucharist makes the Church and the Church makes the Eucharist."⁴ Catholics believe that "the Church draws her life from the Eucharist."⁵ Disciples maintain the centrality of the Eucharist as the origin of their movement which began in the early 19th century: Disciples recognize that "the Lord's Supper is a means by which we (Christians) are nourished by the love of God in Jesus Christ and through that love are made one with one another and with the Church Universal."⁶ Since the emergence of the Disciples as a distinctive church in the early 19th century, and for most of the 20th century, Disciples and Catholics had been essentially isolated from each other; indeed, many Catholics have had no knowledge of or experience with the Disciples prior to our international dialogue that began in 1977. From its beginning, the goal identified for the dialogue is the full visible unity of our churches expressed in the common celebration of the Eucharist.

4. It is important to remember that there was never a point at which Disciples separated from the Catholic Church, nor are there any mutual condemnations between them that need to be revoked. Nevertheless, the Churches out of which the Disciples movement grew (a variety of Presbyterians and, to a lesser extent, varieties of Baptists) were already separated from the Catholic Church. There is still a journey of reconciliation to be made to achieve full communion.

5. The participants in the Dialogue hope that by exploring the respective celebrations of the eucharistic liturgy as the essential point of reference in each tradition, their joint reflections on such a fundamental theme such as “the Eucharist forming and transforming Christians” will help Disciples and Catholics to know one another better as brothers and sisters in Christ. We believe that this growing mutual understanding will also be helped by a joint study of Scripture, by theological reflection, and by exploring the ways in which each church prepares its people for participation in the Eucharist and its implications for living out the Eucharist in daily life. The experience of praying together and participating in each other’s liturgy (as much as possible) heightened the awareness of how much is shared in common, and also the pain of not yet being able to celebrate together the Eucharist.

II. DIALOGUE AS A JOURNEY AND PILGRIMAGE

6. “Unity will not come about as a miracle at the very end. Rather, unity comes about in journeying; the Holy Spirit does this on the journey. If we do not walk together, if we do not pray for one another, if we do not collaborate in the many ways that we can in this world for the People of God, then unity will not come about!”⁷ This statement of Pope Francis, at the conclusion of the 2014 Week of Prayer for Christian Unity, occurring at the same time as the first session of this phase of dialogue, has been inspirational for the Commission: “Walking together” may well be a metaphor for our dialogue, since our Risen Lord always walks with us in the journey of life.

7. What the crucified and risen Christ once did for the disciples on the road to Emmaus (cf. Luke 24), he now does for us: Jesus himself opens the Scriptures and breaks the bread during each Eucharist. In this biblical passage, Disciples and Catholics have recognized the basic pattern of their eucharistic liturgies that include Christ opening his Word and breaking the bread, and thereby sharing himself in sacrament. By recognizing Jesus Christ our Lord and Savior, it is expected that all of us will “go back to Jerusalem” to witness to the Church the personal living encounter with Jesus Christ “in the breaking of the bread” (Luke 24:35). The Eucharist is sign and seal of God’s merciful love despite our failings.

8. Disciples and Catholics have been together on the way for more than forty years, with one destination in mind: the one, holy, catholic (universal), and apostolic Church. In the meantime, on the way, by dialoguing and praying together, Catholics and Disciples are coming to know each other better by discovering and rediscovering “what the Spirit has sown in the other as a gift for them.”⁸ Each of us understands that by participating in the eucharistic liturgy, especially in the reception of Holy Communion, in eating the “bread from heaven” (John 6:30-31; cf. Exod 16:4), Christians receive a food that gives life, strengthens and fortifies them to the point that they can echo St. Paul and say: “It is no longer I who live, but it is Christ who lives in me” (Gal 2:20).

9. This phase of our Dialogue has been the continuation of a journey, a pilgrimage, in which the progression of meetings, conversations, and experiences have changed us. The trajectory from Nashville to Rome, to Bethany, to Calgary, to Bayamón, and to Green Bay can be seen as a series of “Emmaus” stops - not the final goal, but waystations where Christ breaks open his Word and breaks the bread in a series of moments of ongoing revelation of what gathers us, as well as a clearer understanding of what continues to keep us apart.

10. The methodological approach has been to examine carefully each other’s eucharistic liturgy and practice in a positive way (see Appendix 1). In each meeting, theological and biblical papers were presented by Commission members of both churches and discussed in depth (Appendix 3). Questions were formulated by each team for the other and responses were prepared expressing, as much as possible, each ecclesial tradition. Furthermore, the participants attended the eucharistic liturgies of both traditions in different geographical contexts, thus experiencing as closely as possible the eucharistic liturgy as celebrated locally by each of the two churches, within the bounds of ecclesial discipline. They also were enlightened by joint study of Scripture, and by exploring the ways in which Catholics and Disciples prepare their members for participation in the Eucharist and daily life.

11. The members of the Dialogue have explored together how participation in the liturgy of the Eucharist forms and transforms Christians, precisely because it is Christ who is present and active in Word and Sacrament. Understanding the theology and the practical implementation of our two churches’ eucharistic liturgies has thus served as the basic starting point for our work in this phase of dialogue; it has led us to new perspectives related both to common agreements and remaining differences in this pilgrimage toward unity in Christ.

III. CELEBRATING THE EUCHARIST⁹

12. The perspectives on the theology and liturgical eucharistic practices of our two churches serve as the foundation for identifying common agreements and divergences in our understanding of the Eucharist in the formation and transformation of Christians. A complete description of eucharistic liturgies according to the Catholic Church and the Disciples of Christ is found in Appendix 1.

A. Initial Considerations

13. Both the Catholic Church and Disciples of Christ base their understanding and practice of the Eucharist on their interpretation of Scripture (especially the accounts of the Last Supper, our Lord's Passion, and Paul's teaching) and on their interpretation of Tradition. Furthermore, both churches insist on the importance of regular celebration of the Eucharist (on Sunday, the day of the Lord's resurrection) as the central event in the church's worship and life.

14. Disciples and Catholics share a similar structure in celebrating the Eucharist though with certain fundamental differences. One major difference is that Catholics have an order for the celebration, governed by several official documents, such as the General Instruction of the Roman Missal [GIRM]. Disciples communities celebrate within traditional parameters, shaped and guided by worship materials provided at national and local levels, but the local pastor and community have broader freedom to adapt the celebration to local needs. Disciples have also stressed the importance of eucharistic hymns sung before communion, as part of their liturgy.

15. Our Scripture studies (cf. Isaiah 56 and Ezekiel 44) sharpened for us the issue of inclusion or exclusion. This issue reminded us that the Lord's own ministry reached out beyond the house of Israel to the nations of the Gentiles (cf. Psalm 22 and Mark's accounts of the multiplication of the loaves, one directed to a Jewish and the other to a Gentile context). Both Catholics and Disciples feel the pain of our separation and pray for the unity that Christ longs for in his priestly prayer (John 17:21). Our study was profoundly affected by encountering stories of the effects of broken communion experienced by local members in the places where we met. Catholics and Disciples continue to work for full eucharistic sharing with each other as an outcome of this dialogue.

B. Liturgical Perspectives: The Order of the Eucharistic Service

16. Disciples and Catholics see fundamental similarities in their celebration of the Eucharist. This section (III: B) identifies, in order, six fundamental stages of the eucharistic celebration as practiced by Catholics and Disciples of Christ, indicating distinctive perspectives of each church. Then the following section (III: C) provides a commentary on various liturgical and theological aspects of the eucharistic celebration, as practiced in each church.

1. Gathering as members of Christ's body in worship

17. Both Disciples and Catholics gather on Sunday to celebrate the Eucharist as an expression of the Tradition of the church. Catholics identify this act of gathering also as an experience of the presence of Christ, who said, "Where two or three are gathered in my name, there am I in the midst of them" (Matt 18:20). Disciples also believe that as they are gathered they do so in the presence of Christ, who makes all things one, welcoming to His table all believers from every place and time.

18. Catholics and Disciples recognize that they are members of Christ's Body, and that both are gathered by ordained ministers. Catholics require that the one presiding at the worship is an ordained bishop or priest, who oversees and coordinates the worship by the people. Disciples also place high value on the engagement of the whole people of God in the service and extend this to leadership roles at the Table itself.

19. For Catholics, this moment of gathering is a time also to recognize that sin divides the community. This is ritualized in a Penitential Act which for Catholics does not take the place of the sacrament of penance. Disciples also are aware of this need and provide an occasion within the celebration for confession of both personal and communal sin, with assurance of forgiveness.

2. Hearing the word of God

20. The gathered community listens to readings from the word of God and to a homily. Catholics use the Lectionary for Mass for Sundays, weekdays, and other celebrations that provide a structured engagement with God's word in the Bible and the Sunday eucharistic liturgy. Catholics understand that in the liturgy of the Word, "God himself speaks to his people and Christ, present in his word, proclaims the Gospel" (GIRM 29). Hence, the Liturgy of the Word, with its homily, is a moment of encounter between God and his people.

21. Disciples have sought from the beginning to shape their faith and practice upon the accounts of God's dealings with his people in the Hebrew scriptures and in the New Testament. The Revised Common Lectionary is recommended and widely used by Disciples. The sermon is a fundamental part of each Lord's Day worship. In the exposition of Scripture, its meaning is made clear for today, leading to an invitation to join at the Lord's Table and hence to lead lives committed to mission.

3. Bringing to the altar bread and wine as well as other offerings

22. The celebration of the Eucharist involves using the things of earth as found in the scriptural accounts of the Last Supper of Jesus and his disciples. Catholics use bread and wine with added water. This is the moment at which gifts for the church and the poor are gathered. Members of the gathered assembly of the faithful bring these gifts to the celebrant who receives them and places the bread and wine on the altar. The bread and wine symbolize the offering of the whole community.

23. Disciples equally bring to the Lord's Table the things of the earth, the bounty of God's good creation, based upon the scriptural accounts of Jesus' Last Supper with his disciples. (For historical and cultural rather than theological or liturgical reasons, unfermented fruit of the vine is most often used.) Disciples are keenly aware that gifts for the concerns of the world, and especially for the poor and those in need, belong intrinsically to the things brought forward and consecrated to God (though they may be brought forward at another point in the service).

4. Praying over the offerings; a prayer of thanksgiving/consecration

24. Catholics pray a great prayer of thanksgiving, a eucharistic prayer, over the bread and wine offered by the people and placed on the altar table by the celebrant (priest or bishop). The prayer is of the whole community gathered, with the lay faithful and the priest celebrant having different roles in the prayer. The faithful and priest begin and end the prayer in dialogue, and the faithful punctuate the prayer with an acclamation of praise after the preface (Holy, holy, holy ...) and a memorial acclamation after the Lord's words of institution. The priest celebrant proclaims the body of the prayer on behalf of the assembly of the faithful, and always expresses that unity of communal participation by praying "we offer, we ask." Catholics believe that during the prayer, through the working of the Holy Spirit, the bread and wine become the body and blood of Christ. Ten eucharistic prayers are approved for use in the Roman Rite of the Catholic Church.

25. The Disciples' prayer of thanksgiving is shared among the ordained minister (who offers the words of institution from the New Testament accounts of the Last Supper) and the appointed elder(s) of the community. This reflects Disciples' stress on the importance of the participation of the whole people of God in the celebration. That all be done in order (cf. 1 Cor 14:40), texts embodying acceptable practice are provided by the church at regional and national levels.

26. Disciples affirm that Christ is actually present at his Table and that there is a real action of God, through the Holy Spirit, in transforming the elements. Unlike Roman Catholics, Disciples have not developed a single, normative explanation of the metaphysical manner in which this happens; but this does not lessen their lively and true sense of Christ's presence at his Table.

5. Receiving the blessed/consecrated gifts as communion in the body and blood of the Lord

27. After the bread and wine are placed on the altar and prayed over in the great prayer of thanksgiving, the members of the community receive the elements as holy communion. Catholics believe that they receive the very body and blood of Christ under the form of bread and wine. Whether in song or silence, this is a time for communal prayer, praise, and thanksgiving. Singing during the time of reception highlights that the members of the community are themselves one Body in Christ. Silent time after communion provides an opportunity for individuals to contemplate the Lord's presence in their lives.

28. Disciples testify that in the Eucharist the bread and wine become for them the body and blood of Jesus Christ, uniting them in Christ to one another: "...as we share in Christ's one body and blood at his one Table, he unites us in one another's sorrows and joys, in our lives most deeply, so that we become together 'citizens of heaven', 'partakers of the promise' (Eph 3:6) of life in communion with one another in Christ."¹⁰ The Disciples' prayer of thanksgiving is usually preceded by a hymn (or hymns) that calls the participants through contemplation, prayer, praise, and thanksgiving to share in the communion of Christ's body and blood.

6. Going forth to live Christ's life in the world "until He comes" (1 Cor 11:26)

29. Members of Christ's Body, the Church, do not stay in the church building. Rather, they believe that participation in the Eucharist makes them missionaries of Christ to the world. Strengthened by the word and the sacrament, they continue Christ's work of preaching and healing. Catholics, in light of Vatican II, embrace a more explicit connection between the Eucharist and mission, to witness and evangelize, and to renew hope both to those within the Church and beyond.

30. Disciples too have been recovering the intrinsic link between the Eucharist and mission and service in and to the world. Responding to Baptism, Eucharist and Ministry they have acknowledged that, "Too often Disciples have seen the Lord's Supper either as only a personal act of worship (between the person and God) or as an internal activity of church life (worship separate from mission), and that they are being challenged to develop an understanding of church which is both sacramental and in mission."¹¹ Thus Disciples recognize anew that the world, in all its beauty and brokenness, lies painfully short of what God wills for God's creation; and that through the Lord's Supper they are empowered to work that God's will be done on earth as it is in Heaven (Matt 6:10).

C. Liturgical/Theological Commentary

1. Centrality of the Eucharist

31. Disciples affirm the Lord's Supper as the central event in the church's worship and life. The service encompasses the whole of their faith: "...the whole service is intended to set forth the whole drama of God's redemptive work, including at least the birth, life, death, resurrection, exaltation and coming again of our Lord... the whole Gospel is preached in [liturgical] action."¹²

32. Catholics see the celebration as the central sacramental action of the life of the Church. All other sacraments lead to it or flow from it. The Second Vatican Council's Constitution on the Sacred Liturgy (Sacrosanctum Concilium) says that the liturgy is the "source and summit of Christian life" (SC 10); the Dogmatic Constitution on the Church (Lumen Gentium) specifies that it is the Eucharist itself that is the "source and center" (LG 11).

2. Frequency of the celebration

33. Disciples celebrate the Lord's Supper every Lord's Day (Sunday). The Supper, celebrated weekly, is the foundation of their life as church. They gladly celebrate the Lord's Supper on special days in the Christian year other than Sundays and special occasions in the life of the church. It is the weekly Lord's Day celebration which is, from their beginning, normative for their identity and life.¹³ As one of their responses to Baptism, Eucharist and Ministry notes, "...we strongly endorse the frequent celebration of the Lord's Supper...: 'as the eucharist celebrates the resurrection of Christ, it is appropriate that it should take place every Sunday.'"¹⁴

34. Catholics celebrate the Eucharist every Sunday since "the Lord's Day is the first holy day of all" (SC 106). Over the centuries Catholics began to celebrate other feast days and today the Eucharist is celebrated daily.¹⁵

3. Christ's presence in the celebration

35. Disciples believe that Christ is present at his Table. They proclaim that Christ is the host and is present at his meal, as stressed in one of their responses to Baptism, Eucharist and Ministry.¹⁶ They affirm that there is a real action of God, through the Holy Spirit, in transforming the elements so that in receiving them believers receive the communion of Christ's body and blood as he himself declared.¹⁷ This has deep roots in Disciples history; it has been shown that both Thomas and Alexander Campbell were strongly influenced by the Directory for Public Worship produced by the Westminster Assembly of Divines in 1644/45. This text, which may be regarded as a starting point for the development of Disciples worship, requires that the minister distributes the elements of bread and wine "having first... shewed that those elements, otherwise common, are now set apart and sanctified to this holy use, by the word of institution and prayer."¹⁸ More recently, William Robinson, quoting an earlier British Disciples editor (David King), stressed that, "The believer receives the bread and the fruit of the vine as such, but at the same time constituted to him the body and blood of his now risen Lord, so associated that to look on them is to rebehold his Saviour's death."¹⁹ In more contemporary language, "...in reenacting the Lord's Supper the line dividing past and present is erased. We become eyewitnesses of, indeed participants in, the event...we join the company of disciples, i.e. the followers of Christ of every time and place, who gather to share this meal with him."²⁰ The assembled company thereby become the Body of Christ in the world.

36. Catholics believe that Christ is really present in the celebration of the Eucharist. The quintessential Catholic statement of this is from the Council of Trent, where the presence is strongly affirmed as "really, truly and substantially," in Christ's "body and blood, soul and divinity," and that this presence is by means of transubstantiation.²¹ The teaching has been broadened during the twentieth century by Pius XII in his encyclical on the liturgy *Mediator Dei* and followed by Vatican II's Constitution on the Sacred Liturgy, where Christ's presence is affirmed in the person of the minister, in the eucharistic species, in the proclamation of the word, and in the gathered assembly (SC 7). Paul VI in his encyclical *Mysterium Fidei* (1965) nuanced this teaching by saying that each mode of Christ's presence is "real," but that the presence in the eucharistic species is preeminent, since it is substantial and permanent (MF 35-39).

4. The usual structure of the Sunday celebration

37. The Disciples' service typically includes gathering as a community, receiving and responding to the Word, the use of the words of institution, receiving Bread and Wine at the Lord's Table, and being sent into the world for mission and service. They stress that Word and Table belong together. They celebrate the fact that, broadly speaking, the structure of our practice accords with that of the Church throughout the ages.²² Throughout their history Disciples have maintained a clear idea of the basic pattern necessary for the eucharistic service. Already the Directory for Public Worship, noted above, offers detailed guidance for what should be included in the prayers offered at the Table. At certain times and in particular national contexts, greater freedom has been allowed; but official guidance has always been given.²³

38. Catholics have a similar structure of celebration. In GIRM 28, "There are two parts to the Catholic Mass, the liturgy of the Word and the Liturgy of the Eucharist, so closely connected that they form but a single act of worship. The people of God are nourished both at the table of the God's word and at the table of Christ's body. In addition, there are certain introductory and concluding rites."

5. The personal character of the Sunday celebration

39. Disciples believe that the Eucharist is deeply personal. Through their repeated experience at the Table, they are transformed towards the persons they are meant to be. Alexander Campbell wrote that because the Holy Spirit works upon the understanding and affections of saints and sinners, Christians perceive, realize, and appropriate the blood of Christ applied to our reason, our conscience, and our will.²⁴

40. Catholics would speak about this personal character in terms of the “fruits of the Eucharist.” The first fruit of communion is “intimate union with Christ Jesus” (Catechism of the Catholic Church [CCC], n. 1391), and nourishment for a deeper and more committed life in Christ.

6. The social character of the Sunday celebration

41. Disciples believe that the Eucharist is profoundly communal/social, uniting believers one to another within the one Body of Christ. In the physical act of handing the elements to one another, of sharing them and partaking of them, they own and enact their common allegiance to God and to the Lord and, on that basis, their belonging to one another. In sharing together at the Lord’s Table they say, in effect, “You, my brother (sic), once an alien, are now a citizen of heaven...Under Jesus the Messiah we are one...thy sorrows shall be my sorrows, and thy joys my joys. Joint debtors to the favour of God and the love of Jesus, we shall jointly suffer with him, that we may jointly reign with him.”²⁵

42. Catholics believe that the celebration of the Eucharist is the action of the Body of Christ, head and members, gathered under the presidency of the ordained celebrant. From the gathering, to the hearing of the word, the presenting of gifts for the church and the poor, the joining of their offering to Christ’s in the eucharistic Prayer, the receiving of Christ’s body and blood in communion, and going forth to minister to Christ in the hungry, sick, and imprisoned - all is an action of the community of believers acting as Christ’s body for the life of the world.

7. The participatory character of the Sunday celebration

43. Disciples stress the importance of the participation of the whole people of God in the eucharistic celebration. Ultimately “...it is not presiding officers of the ceremony but the whole people of God who, in response to the sacrifice of Christ, offer up our own sacrifices of praise and thanksgiving, a giving of ourselves to God who brings good news to sinners.”²⁶ Thus in addition to duly ordained clergy, who typically preside at the service, duly commissioned elders and deacons also have appropriate roles.²⁷ Guidance for these offices is provided by materials published by the church.²⁸

44. For Catholics the Eucharist is a celebration of the whole Church. The celebrant (priest or bishop) leads the faithful in making their offering, proclaiming Christ’s great deeds, and joining in his sacrifice. In addition, the Church is understood to include the whole Communion of Saints, who have gone before, marked with the sign of faith and whose voices are joined with those in the congregation in the prayer.²⁹

8. Participation at the Table

45. Disciples believe that the Table is the Lord’s, and not our own, and that it is Christ who invites, and not ourselves. Therefore they stress that all Christians are welcome at the Lord’s Table. This does not mean that the Eucharist is a “means” to unity, nor are they simply practicing “eucharistic hospitality.” Rather, at the Lord’s Table they are already one through Christ’s invitation to partake together of his one Body and Blood. This does not necessarily imply full, formal recognition of the church from which a particular Christian comes. Disciples regard full, formal recognition among churches - as important as that is, and as deeply committed to it as they are - as a separate issue, and one which does not preempt the Lord’s invitation for all Christians to gather at His One Table. They are and have always been most reluctant to treat any doctrine of the Lord’s Supper “as justification for denying sincere and otherwise worthy Christians the right to partake of the sacrament or for barring the way to Christian unity.”³⁰

46. Catholics approach the Eucharist as an ecclesial event. Every sacrament is an act of Christ and his Church through the power of the Spirit. Every Eucharist is a sign of the unity of the community’s faith, its worship, and its mission and ministry. “.... [T]he Eucharistic communion is inseparably linked to full ecclesial communion and its visible expression.”³¹ For Catholics, where the communion is broken by its members, repentance is needed before inclusion again in the full participation in the Eucharist. Because of the principle of full visible unity, other Christians may not yet receive Holy Communion in the Catholic Church,

[<http://www.christianunity.va/content/unitacristiani/en/dialoghi/sezione-occidentale/chiesa-cristiana--discepoli-di-cristo-/commissione-internazionale-per-il-dialogo-tra-i-discepoli-di-cristo/dialogo/2018-faites-ceci-en-memoire-de-moi---les-chretiens-formes-et-tra.html>]

ENDNOTES

- [1]. The Disciples Ecumenical Consultative Council (DECC) is a council of 19 national member churches from around the world, known as Disciples of Christ or Churches of Christ, which also includes United and Uniting Churches where Disciples have been part of the unions. Though not a legislative body, the DECC works to enable its member churches to consult with each other about issues of faith, witness and unity. The PCPCU, a department of the Roman Curia, has the competence and the task of promoting full communion with other Churches
- [2]. Throughout this text we use the first person plural “we” to refer to the Commission, and “Disciples and Catholics,” or variants of that, to refer to statements about our two Churches.
- [3]. *The Church as Communion in Christ* (1982-1992), Report of the Second Phase of the International Disciples of Christ/Roman Catholic Dialogue, in: *IS 84* (1993/III-IV) pp. 162-169; *Call to Unity*, pp. 8-17, para. 8.
- [4]. Cf. Henri de Lubac, *The Splendor of the Church* (San Francisco: Ignatius Press, 1986), 134.
- [5]. John Paul II, *Ecclesia de Eucharistia*, 6.
- [6]. *The Church for Disciples of Christ: Seeking to be Truly Church Today*, ed. Paul A. Crow, Jr. and James O. Duke, (1988) new edn, ed. Robert K. Welsh, Commission on Theology, Christian Church (Disciples of Christ), Lucas Park Books, St. Louis, MO (2008), p. 133.
- [7]. Francis, Homily, Week of Prayer for Christian Unity, Basilica of St Paul Outside the Walls, Rome, 25 January 2014.
- [8]. *Ibid.* See also: Francis, *Evangelii Gaudium*, 244: “How many important things unite us! If we really believe in the abundantly free working of the Holy Spirit, we can learn so much from one another! It is not just about being better informed about others, but rather about reaping what the Spirit has sown in them, which is also meant to be a gift for us.”
- [9]. Disciples commonly refer to the Eucharist as the Lord’s Supper; Catholics commonly refer to the Eucharist as the Mass.
- [10]. Alexander Campbell, *The Christian System*, Bosworth, Chase & Hall, Publishers, 1871, reprint by ULAN Press, p. 273.
- [11]. “Christian Church (Disciples of Christ),” Official Response to Baptism, Eucharist and Ministry, in *Churches Respond to BEM: Official Responses the Baptism, Eucharist and Ministry* text, ed. by Max Thurian, Vol.1, Faith and Order Paper No. 129, Geneva: World Council of Churches, pp. 110-121, see p. 117.
- [12]. William Robinson, *The Administration of the Lord’s Supper*, The Berean Press, Birmingham, 1947, pp. 20, 23.
- [13]. Alexander Campbell, *The Christian System*, p. 312.
- [14]. “Christian Church (Disciples of Christ),” Official Response to Baptism, Eucharist and Ministry, pp. 116-117.
- [15]. On Good Friday and Holy Saturday no Mass is celebrated.
- [16]. *Ibid.*, p. 117.
- [17]. “Disciples tended to resist traditions about the eucharist that insisted on precision or detail in explaining Christ’s presence. Disciples have continued to resist attempts to explain the mystery of Christ’s presence in the eucharist too fully, not because they do not believe it, but because they have wished to avoid divisive controversies over a mystery where a variety of understandings has coexisted in the history of the Church” §36, section 3.2.1. of the Report from the Fourth Phase of Dialogue, *The Presence of Christ in the Church, with Special Reference to the Eucharist*, (2009).
- [18]. Holy Communion, *Directory of Public Worship*, various editions since the 17th century. This one is from Grove Liturgical Studies, no 21 Grove Books, Bramcote, Notts, 1980, p. 22.
- [19]. William Robinson, *The Administration of the Lord’s Supper*, p. 36.
- [20]. *The Church for Disciples of Christ*, p. 144.
- [21]. Council of Trent, Session XIII (1551), Decree on the Most Holy Eucharist, chapters 1 and 4, and canons 1 and 2, in *Enchiridion Symbolorum, Definitionum et Declarationum de rebus fidei et morum*, 36th edition, edited by H. Denzinger and A. Schoenmetzer (Rome: Herder, 1976), nn. 1636-7, 1642, 1651-2.
- [22]. Churches Respond to BEM, p.117; *The Church for Disciples of Christ*, p.145; Alexander Campbell, *The Christian System*, pp. 330-331.

- [23]. *The Church for Disciples of Christ*, pp. 148-149.
- [24]. cf Alexander Campbell, *The Millennial Harbinger*, Extra, no 8, May 1855, p. 258; *The Millennial Harbinger*, October 1855, p. 508; and December 1855, p. 662. Compare also *Directory of Public Worship*, 1980 ed., p. 21: "How necessary it is that we come unto [this sacrament] with knowledge, faith, repentance, love and with hungering and thirsting souls after Christ and his benefits: how great the danger to eat and drink unworthily."
- [25]. Alexander Campbell, *The Christian System*, p. 273.
- [26]. *The Church for Disciples of Christ*, p 141.
- [27]. *Ibid.*, p 149.
- [28]. William Robinson, *A Companion to the Communion Service: A Devotional Manual*, The Berean Press, Birmingham, reprint from Oxford University Press, 1942; Gordon Robert Stirling, *Down to Preside, Federal Literature Department of Churches of Christ*, Melbourne: 1976; Keith Watkins, *Thankful Praise; A Resource for Christian Worship*, Christian Board of Publication, St. Louis, Missouri, 1987; Keith Watkins, *The Great Thanksgiving: The Eucharistic Norm of Christian Worship*, Chalice Press, St. Louis, Missouri, 1995; Douglas B. Skinner, *At the Lord's Table: Communion Prayers for All Seasons*, Chalice Press, St. Louis, Missouri, 2006; *Cáliz de Bendiciones. Himnario Discípulos de Cristo*. St. Louis, MO, CBP, 1996.
- [29]. See the Prefaces of the Eucharistic Prayer; GIRM 78; the celebration of the Eucharist led by the bishop surrounded by his presbyterate and the people of the diocese is the preeminent form of celebration: see SC 41; CCC n. 1369.
- [30]. *The Church for Disciples of Christ*, p. 138.
- [31]. Pontifical Council for Promoting Christian Unity, Vatican City, *Directory for the Application of Principles and Norms on Ecumenism [Ecumenical Directory]*, March 25, 1993, 129.