

ANGLICAN/ROMAN CATHOLIC INTERNATIONAL COMMISSION

Third Meeting - Windsor, 1st - 8th September 1971

SUB-COMMISSION ON EUCHARISTIC RITES

Convenor: Bishop of Pretoria Members: S.African A./R.C.Commission
Anglican and Roman Catholic Rites Examined and Compared

Consideration of this matter was based on examination of the Roman Catholic New Order of Mass (S. Africa) and the Anglican Experimental rite Office I and Holy Communion (S. Africa) which is based upon the English Order of Holy Communion, Series II. Occasional references were also made to the Book of Common Prayer 1662.

For purposes of examination the rites were divided into two parts,

1. Synaxis.
2. The Eucharistic Prayer.

1. Synaxis.

- A. Roman Catholic rite.

Both Anglicans and Roman Catholics agreed that praise should precede penitence, and some considered that this sequence had theological implications.

The reference in the Confession to Mary ever-virgin, and the prayers of other saints was considered to be unacceptable to some Anglicans. However the fact that there were more acceptable alternatives to this form of Confession was noted.

It was generally considered that the Kyries, where used should also precede and not follow the absolution which should logically conclude the penitential section.

- B. Anglican rite

Many considered that in Office I the succession of lessons, psalms and canticle was too long and heavy. The substitution of a hymn for the canticle might afford relief in this matter.

2. The Eucharistic Prayer.

- A. Roman Catholic rite.

The offertory prayers were highly commended by Anglicans as emphasising the connexion of the rite with daily life and work without anticipating the elements of blessing and thanksgiving which belong to the Eucharistic prayer.

The Canon of the Mass. Anglicans considered that the concept of Sacrifice as expressed in certain places, notably in Canon I does not harmonize with the statement on the Eucharist previously agreed by the Commission. There are Anglicans who would not accept any phrasing which tends to obscure the truth that in the Eucharist the primary movement is that of God to men. Nor would prayers for the dead, if mandatory, be acceptable to some Anglicans.

The Preface to the Sacred Heart There was widespread feeling that devotion to Christ the King was preferable to devotion to the Sacred Heart.

Anglicans generally considered Canon I to be the least acceptable to them. Many of them believe that there should be an epiclesis expressed in terms which while not excluding the Holy Spirit's action on the elements, express His activity in and through the action of the whole rite.

Some criticism was made of the inclusion of intercessions for the Pope, bishops etc. within the canon on the grounds that this was a duplication of intercessions which should properly be included in the Prayer of the Faithful.

In spite of these criticisms some Anglican members considered that they would be able to use Canons II, III and IV even in their present form.

B. Anglican rite.

Comment was made on the absence of any prayers for the dead or for various groups of the faithful within the Canon. Some Roman Catholics considered that the difficulty was rather due to Anglican failure to attach sufficient importance to the established Roman Catholic conviction that at the Eucharist it is both proper and necessary to plead the efficacy of Christ's once-for-all sacrifice on behalf of the living and the dead. Others preferred to speak of proclaiming (rather than pleading) the efficacy of Christ's once-for-all sacrifice.

The Acclamation. Two Anglicans criticized the placing of the acclamation (in both the Roman Catholic and Anglican Canons) immediately after the recitation of the words of institution on the grounds that this isolated these words as the moment of consecration. There was some discussion as to whether or not it was possible to identify any particular moment of consecration.