Recent Eucharistic renewal in the Roman, Anglican and Methodist churches


Abstract

The thesis is in three parts. The first part deals with the historical background. The first chapter traces the beginnings of the Liturgical movement from its origins in nineteenth century French Catholicism, its continuation in Germany and Austria and its culmination in the first Assisi Congress of 1956 which prepared the way for the liturgical reform of the Second Vatican council. The second chapter examines first the ritualism of the Anglican Tractarians and their successors, and the early attempts at prayer book revision. The 1928 Eucharist is discussed and the work of the Parish Communion Movement and Dom Gregory Dix is examined. Finally, a brief consideration is made of the Liturgy of the Church of South India and the suggestions of the 1958 Lambeth conference. Chapter three traces the English Methodist tradition of worship from its roots in "high" Anglicanism through the eighteenth and nineteenth century emphasis on preaching and experiential religion to the twentieth century recovery of Eucharistic liturgy. Part II deals with the modern period after 1966 and begins in chapter one with a detailed consideration of the new Roman Mass of 1970. Chapter two examines the revised Anglican rites: Series 1 (1966), Series 2 (1967), Series 3 (1973), Series 1 and 2 revised (1976) and the Series 3 draft revision of 1978. Chapter three looks at the Methodist Sunday Service of 1968 and 1974. Part III begins with an examination of the doctrinal issues such as the Eucharistic Sacrifice and the Eucharistic Presence which remain contentious and divisive among Christians, and continues with an attempt to show the measure of agreement recently achieved. Finally, the attempts by the Churches to rise to the challenge of secularisation are surveyed and assessed.

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