



DISSERTATION | DOCTORAL THESIS

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"Divine Worship: The Missal - The Order of Mass as a Recognizable Expression
of the Roman Rite while being Distinctively and Traditionally Anglican in
Character"

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Without excluding liturgical celebrations according to the Roman Rite, the Ordinariate has the faculty to celebrate the Holy Eucharist and the other Sacraments, the Liturgy of the Hours and other liturgical celebrations according to the liturgical books proper to the Anglican tradition, which have been approved by the holy See, so as to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion with the Catholic Church, as a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared.

– BENEDICTUS PP. XVI, *Anglicanorum Coetibus*

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List of Abbreviations

AC	Apostolic Constitution <i>Anglicanorum Coetibus</i>
AEP	Alternative Eucharistic Prayer from DW: M
AM 1921	Anglican Missal 1921
AM-AE 1961	Anglican Missal in the American Edition 1961
AM-US 1952	American Missal 1952
AMACCC 2010	Altar Missal of the Anglican Catholic Church of Canada 2010
ASB	The Anglican Service Book
ASB-EN	Alternative Service Book 1980 (Church of England)
BAS-CA 1985	Book of Alternative Services 1985 (Anglican Church of Canada)
BCP 1549	The Book of Common Prayer 1549
BCP 1552	The Book of Common Prayer 1552
BCP 1559	The Book of Common Prayer 1559
BCP 1662	The Book of Common Prayer 1662
BCP-CA 1962	The Book of Common Prayer 1962 (Anglican Church of Canada)
BCP-CE 1938	The Book of Common Prayer 1938 (Anglican Church of Ceylon)
BCP-GA 1960	The Book of Common Prayer 1960 (Anglican Church of Ghana)
BCP-HK 1965	The Book of Common Prayer 1965 (Anglican Church Hong Kong)
BCP-IN 1954	The Book of Common Prayer 1954 (Anglican Province of India)
BCP-IR 2004	The Book of Common Prayer 2004 (Church of Ireland)
BCP-KN 1989	The Book of Common Prayer 1989 (Anglican Church of Kenya)
BCP-NG 1996	The Book of Common Prayer 1996 (Anglican Church of Nigeria)
BCP-NZ 1966	The Book of Common Prayer 1966 (Anglican New Zealand)
BCP-SA 1954	A Book of Common Prayer 1954 (Anglican Province South Africa)
BCP-SC 1637	The Book of Common Prayer 1637 (Church of Scotland)
BCP-SC 1929	The Book of Common Prayer 1929 (Episcopal Church of Scotland)
BCP -SC 1982	The Book of Common Prayer 1982 (Episcopal Church of Scotland)
BCP-US 1789	The Book of Common Prayer (Episcopal Church of United States)
BCP-US 1892	The Book of Common Prayer (Episcopal Church of United States)
BCP-US 1928	The Book of Common Prayer (Episcopal Church of United States)
BCP-US 1979	The Book of Common Prayer (Episcopal Church of United States)
BCP-WA 1996	The Book of Common Prayer 1996 (Church of Wales)
BCP-WA 2004	The Book of Common Prayer 2004 (Church of Wales)

BCP-WI 1959	The Book of Common Prayer 1959 (Anglican West Indies)
CW	Common Worship 2000
DW:OS	Divine Worship: Occasional Service, 2014
DW:TM	Divine Worship: The Missal, 2015
DW:TM-RD	Divine Worship: The Missal (Rubrical Directory)
EM 1958	English Missal 1958
GIRM	General Instruction of the Roman Missal, 2010
LA 1964	<i>Liturgy for Africa</i> , 1964
LG	<i>Lumen Gentium</i> Dogmatic Constitution on the Church
MR 1570	Missale Romanum 1570
MR 1970	Missale Romanum 1970
MR ³ 2002	Missale Romanum Editio typica tertia 2002
RM 2010	Roman Missal, 3 rd Typical Edition, Approved for use in the Diocese of the United States of America, Chicago 2010
SC	Constitution on the Sacred Liturgy <i>Sacrosanctum Concilium</i>

Chapter 1 – Introduction

1.1 Designation of the Theological Discipline

This doctoral project is part of Liturgical Studies and Sacramental Theology as it analyzes the liturgical sources and theological reasons for inclusion of specific parts of the Order of Mass of a new missal published in 2015, developed and approved by the Holy See for use within the Personal Ordinariates erected by Pope Benedict XVI in his Apostolic Constitution, *Anglicanorum Coetibus* (November 4, 2009)¹. This follows the definition of the discipline of Liturgical Studies developed by Reinhard Meßner. He asserts that the study is a science of sources, whose primary task is to comment and analyze the source material of a given liturgical rite.² More specifically, this dissertation project sets out to utilize Comparative Liturgiology as first developed and defined with theoretical formulas by Anton Baumstark.³ The comparative method studies different liturgical rites and analyzes their similarities and differences. Classical Comparative Liturgiology deals with different liturgical rites developed in various regions of the world. It draws comparisons of original liturgical texts to draw general conclusions about the historical development of liturgical rites. This discipline has helped to define and understand a tremendous number of liturgical traditions in the Oriental Churches, as well as the Western rites.⁴

However, Hans-Jürgen Feulner points out in his article entitled, *The Anglican Use within the Western Liturgical Tradition: Importance and Ecumenical Relevance from the Perspective of Comparative Liturgy* (Detailed in Section B), that liturgies developed within the Protestant ecclesial communities are not compared very well in the classical method due to the fundamental break of the Reformation in theology and in liturgical practice.⁵ Thus,

¹ Cf. BENEDICTUS PP. XVI., “Constitutio Apostolica *Anglicanorum Coetibus* qua Personales Ordinariatus pro Anglicanis conduntur qui plenam communionem cum Catholica Ecclesia ineunt”, in: AAS 101 (2009) 985–990.

² Cf. Reinhard MEBNER, *Einführung in die Liturgiewissenschaft*, Paderborn 2009, 17.

³ Cf. Anton BAUMSTARK, *Vom geschichtlichen Werden der Liturgie* (Ecclesia Orans. Zur Einführung in den Geist der Liturgie 10), Freiburg 1923. See also, Anton BAUMSTARK, *On the Historical Development of the Liturgy* (trans. by Fritz WEST), Collegville/MN 2011.

⁴ Cf. Fritz WEST, Baumstark’s “Tree and Thoughts after Harvest,” in: Robert F. TAFT - Gabriele WINKLER (eds.), *Acts of the International Congress Comparative Liturgy Fifty Years after Anton Baumstark (1872–1948)*, Rome, 25–29 September 1998 (OCA 265), Rome 2001, 163–189.

⁵ Cf. Hans-Jürgen FEULNER, *The Anglican Use within the Western Liturgical Tradition. Importance and Ecumenical Relevance from the Perspective of Comparative Liturgy*, in: Stephen CAVANAUGH (ed.), *Anglicans and the Roman Catholic Church*, San Francisco 2011, 184–224, here: 196.

an adapted comparison must be used, especially since this study is dealing with the first liturgical text of the Roman Catholic Church developed out of a Protestant milieu, namely the Church of England and the wider Anglican Communion.⁶ In order to complete this examination of the Order of Mass of *Divine Worship: The Missal* (here after DW:TM), this study will compare liturgical units and subunits of liturgical rites developed wholly within the Anglican Communion but throughout different time periods, from 1549 to the present, including the Books of Common Prayer and the various Anglican missals. These sources of DW:TM will be studied within their historico-liturgical and theological contexts.⁷ As Feulner explains,

“Indeed, the historico-critical method of Comparative Liturgiology concerns not only the past, but ultimately the proper understanding of the present. Moreover, historico-critical liturgical studies can more easily recognize both convergent and divergent developments in various liturgies, as well as their causes.”⁸

1.2 Personal Interest and Motivation

As a Catholic priest incardinated and serving in the Personal Ordinariate of the Chair of Saint Peter (USA), I not only have personal experience with, but have been directly impacted by the work of the Holy See’s Interdicasterial Working Group, *Anglicanae Traditiones*, especially the promulgation and publication of DW:TM. Since July 1, 2012, I have served as Rector and Pastor of the Cathedral of Our Lady of Walsingham in Houston, Texas. Over these past years, one of the great missions of the Cathedral parish of the Personal Ordinariate of the Chair of Saint Peter has been to model and to be an example for the other 43 communities in the implementation of this new Order of Mass as developed by the working group and approved by the Holy See. It is in this capacity, as well as having served as Director of Worship of the Ordinariate of the Chair of Saint Peter, that I welcome the opportunity to study the sources and reasoning for inclusion of the various parts of the Order of Mass. Moreover, there is an academic need for a study of the Order of Mass to be completed in these early years by those who are actively serving and implementing DW:TM, as the archives of members of the commission are still available. Some of the archives are

⁶ Cf. Steven LOPES, Publication of Approved Rites for Personal Ordinariates. Unity of Faith in Diversity of Expression, in: L’Osservatore Romano: Weekly Edition in English (June 13, 2014) 6, 10.

⁷ Cf. FEULNER, *The Anglican Use within the Western Liturgical Tradition*, 210.

⁸ FEULNER, *The Anglican Use within the Western Liturgical Tradition*, 210.

personal correspondence between members that will not be available in generations to come unless incorporated into an academic study. Thus, I am setting out to more clearly define a full picture of the actual narrative of the *Anglicane Traditiones* Interdicasterial Working Group.

Further, over these past years the University of Vienna has hosted two of the sessions of the Interdicasterial Commission, as well as has supported Dr. Hans-Jürgen Feulner in his vital role in the development of these liturgical texts. In doing so, the University has acquired many of the research materials used by the commission in its library. Further, Daniel Seper completed his academic study on the Pastoral Provision at the University of Vienna. The Pastoral Provision set the context for the publication of an extremely important liturgical predecessor in the BDW. Thus, the faculty of the University of Vienna has shown itself to be equipped to study the work of the working group. In fact, to complete this work anywhere else would be to start over and not continue to develop the body of knowledge in which the University of Vienna has so diligently fostered.

1.3 State of Research

With the publication of BDW in 2003 (officially approved in 1987) a group of Catholic parishes in the United States, colloquially known as the “Anglican Use” or Pastoral Provision parishes, began to utilize this approved liturgical rite of the Catholic Church. It only took a few years for those who were living and worshipping with this text day in and day out to conclude that revisions and additions were needed to accommodate the Anglican texts, rituals, and liturgical presuppositions for faithful and robust Catholic worship. This realization prompted many to begin thinking through the specific elements needed for revision.

In June of 2009 Hans-Jürgen Feulner presented at a conference in Houston and cited many reasons for revision of BDW, as well as briefly exploring its sources. In 2011 he then published this work under the title, *The Anglican Use within the Western Liturgical Tradition*, as a chapter in the book, *Anglicans and the Roman Catholic Church: Reflections of Recent Developments*. Within the article Feulner analyzes the English Reformation and its liturgical books, providing for each a brief summary of AM 1921, EM 1958, and AM-

AE 1961. This article plants the idea of using BDW as the beginning point for revision because it was at the time the only text of Anglican provenance already approved by the Holy See. He suggests not starting anew but supplementing from the various Books of Common Prayer and the Anglican missal traditions.⁹ Finally, Feulner calls for the Holy See to gather a committee to collect all the different and various liturgical services utilized by the numerous groups seeking full communion with the Catholic Church. He suggests one revised liturgical rite based on the discussion and proposal of this committee.¹⁰

Around the same time as the publication of this article, Feulner organized two unofficial conferences with the priests assigned to these Anglican Use Parishes, as well as some key members of the communities. Detailed notes were taken at these meetings and this academic offering was then presented to officials at the Holy See for their use. The notes remained unpublished, but members of the Interdicasterial Working Group have attested that they were an invaluable resource as they reflected a shared understanding through living and worshipping with BDW.¹¹

Between 2013 and 2015 some have studied the Pastoral Provision and liturgical text of the “Anglican Use” parishes. While James M. Sheehan in his dissertation focused on the canonical aspect of the Pastoral Provision¹² and Peter B. Wells focused in his study on related questions concerning the clerical aspects¹³, Daniel Seper explored the first admission of Anglican liturgical traditions into the Catholic Church, the aforementioned text, BDW.¹⁴ More specifically, Seper focuses on the impact of the reception of Anglicans and their traditions on the liturgy of the Catholic Church and its ecumenism. Starting from the

⁹ Cf. *ibid.*, 221.

¹⁰ Cf. *ibid.*, 220.

¹¹ Cf. Hans-Jürgen FEULNER, ‘Anglican Use of the Roman Rite’?. The Unity of the Liturgy in the Diversity of Its Rites and Forms, in: *Antiphon* 17 (2013) 31–72, here: 52–64.

¹² Cf. James Matthew SHEEHAN, A New Canonical Configuration for the “Provision” for Former Episcopalians in the United States of America? [unpublished diss. Pontificia Universitas Sanctae Crucis, Rome], 2009.

¹³ Cf. Peter B. WELLS, An Historical and Canonical Study of the Ordination to the Roman Catholic Priesthood of Married Non-catholic Ministers with Particular Reference to the “Pastoral Provision”, in June 1980 [unpublished diss. Päpstliche Universität Gregoriana, Rome], 1999.

¹⁴ Cf. Daniel SEPER, *Das Book of Divine Worship – Eine Untersuchung des liturgischen Buches für Katholiken anglikanischer Tradition* [unpublished diss. Universität Wien], 2017.

Pastoral Provision, he has traced developments up to the publication of the Apostolic Constitution *Anglicanorum Coetibus*, using previously unpublished archival material.

Mere months after the publication of DW:TM in 2015 a group of articles were published within the peer-reviewed journal *Antiphon*. Three of these essays were composed by members of the *Anglicanae Traditiones* Working Group: Archbishop J. Augustine Di Noia, Dr. Clinton A. Brand, and Bishop Steven J. Lopes. Lopes's article, *A Missal for the Ordinariates: The Work of the Anglicanae Traditiones Interdicasterial Commission*, is the first to offer insight into the work of the group and to begin to offer insights into the decision making process.¹⁵ As will be detailed further in this introduction, Lopes describes the *Ratio* document to be formulated and utilized by the working group in order to make decisions on the contents of DW:TM. Lopes gives a brief overview of the Missal while noting some distinctive characteristics, including, a certain flexibility built into the rubrics, which addresses "...a lived liturgical experience of the Ordinariate communities..."¹⁶, as well as the rationale for the inclusion of the minor propers, the Paschal Triduum, Ember Days, and Rogation Days. He concludes with the following statement: "The proximate publication of *Divine Worship: The Missal* is a tangible contribution to the liturgical life of the Church offered by communities who have sought full, visible communion with the Catholic Church."¹⁷

J. Augustine Di Noia's article, *Divine Worship and the Liturgical Vitality of the Church*, helps the reader to understand why the Roman Catholic Church would even consider bringing into liturgical use a body of texts that were developed outside of her communion.¹⁸ He also rehearses the recent experience of the Catholic Church identifying and incorporating the English liturgical patrimony. In doing this he brings to a fuller light that "...the English Catholic tradition preserved in the Anglican patrimony has nourished the Christian faithful in that Communion and so has enriched the Church."¹⁹ Di Noia sees this work of the

¹⁵ Cf. Steven LOPES, *A Missal for the Ordinariates*, in: *Antiphon* 19 (2015) 116–131, here: 117.

¹⁶ *Ibid.*, 123.

¹⁷ *Ibid.*, 130.

¹⁸ Cf. J. Augustine DI NOIA, *Divine Worship and the Liturgical Vitality of the Church*, in: *Antiphon* 19 (2015) 109–115, here: 113–114.

¹⁹ *Ibid.*, 112.

working group and the publication of DW:TM as an achievement of “realized”²⁰ ecumenism. The text has become the words of the Church and her faith.²¹

Clinton Brand, Associate Professor of English at the University of St. Thomas in Houston, Texas, in his article, *Very Members Incorporate: Reflections on the Sacral Language of Divine Worship*, explores the sacral language of DW:TM, as well as DW:OS published in 2014.²² He asserts the language used, though somewhat different from contemporary English, has “...proven itself over the centuries remarkably conducive to the active participation of the faithful and remains in its own way richly intelligible...”²³ He moves on to discuss liturgical language’s function in Catholic communion and in relation to the new evangelization.

Further, in 2021 Michael Earthman, Priest of the Archdiocese of Galveston-Houston, completed his study titled, *The Order of Mass of “Divine Worship: The Missal”: History, Redaction, Adaption and Theological Elucidations*. Earthman’s dissertation is a foundational work and yet, since his publication new documents and interviews have come to light that help to understand the inner workings of the Interdicasterial Working Group. Also, this dissertation aims to add to the work already done by describing insights into the pastoral life of Ordinariate communities and the implementation of DW:TM.

Finally, Stephen Hill, Priest of the Ordinariate of Our Lady of the Southern Cross in Australia, completed his dissertation at the University of Vienna, titled, *The Language of Divine Worship and its Pastoral Implications*. Hill was a part of the same cohort as this author of PhD candidates studying DW:TM. His work and findings have greatly influenced and enhanced the study of the sources of DW:TM, especially the Anglican Missal tradition. The insights he collected through his survey of Ordinariate congregations and members has helped in the pastoral understanding of implementation.

²⁰ Ibid., 112.

²¹ Cf. *ibid.*, 114.

²² Cf. Clinton BRAND, *Very Members Incorporate. Reflections on the Sacral Language of Divine Worship*, in: *Antiphon 19* (2015) 132–154.

²³ Ibid., 133.

In order to find the state of research beyond the aforementioned articles and dissertations, one only has to turn to the title page of BDW to see that the acknowledgements mention three principal sources: "...*The Book of Common Prayer* according to the use of the Episcopal Church, 1928"²⁴, "...*The Book of Common Prayer* according to the use of the Episcopal Church, 1979"²⁵, and "...the English version of the *Missale Romanum: The Roman Missal*, copyright 1973..."²⁶ Thus, understanding that BDW becomes the starting point for the development of DW:TM, three other commentaries on these sources should be noted.

First, Massey Shepherd in his work, *The Oxford American Prayer Book Commentary*, surveys the historical development of Book of Common Prayer tradition to BCP-US 1928. Shepherd also sets out to show the reader the theological interpretation of each part of the order of service, thus providing an understanding of the meaning of the words within the relevant historical context.²⁷ The text systematically works through the entire BCP-US 1928. Likewise, Marion J. Hatchett does the same for BCP-US 1979 in his work, *Commentary on the American Prayer Book*. In fact, Hatchett thanks Shepherd in the preface for his invaluable commentary and then sets out to provide similar analysis for the revised American Prayer Book. The only difference between the two is that Hatchett could not fit the entire text of the BCP-US 1979 into his commentary as Shepherd had done in his, as Hatchett's comments are twice as long.²⁸

Finally, understanding that BCP-US 1928 is part of a tradition going back to the first English Prayer Book in 1549, another source should be cited: *Liturgy and Worship: A Companion to the Prayer Book of the Anglican Communion*. This compilation of essays was written by different authors and then brought together by the editor, W.K. Lowther Clarke, to be a companion to the Prayer Book, with special emphasis on problems that have arisen in the

²⁴ BDW, 4.

²⁵ Ibid.

²⁶ Ibid.

²⁷ Cf. Massey Hamilton SHEPHERD, *The Oxford American Prayer Book Commentary*, New York 1950, Forward.

²⁸ Cf. Marion J. HATCHETT, *Commentary on the American Prayer Book*, New York 1995, Preface.

twentieth century.²⁹ The compilation focuses on BCP 1662. Clarke begins with a historical introduction and then moves on to discuss the various parts of the BCP 1662.

1.4 Research Question, Methodology, and Scope of Dissertation

Two years after the publication of *Anglicanorum Coetibus* (2009), the Holy See established the Interdicasterial Working Group *Anglicanae Traditiones*. The group was specifically tasked with compiling liturgical texts embodying the Anglican liturgical patrimony conformable to Catholic doctrine, “...so as to maintain the liturgical, spiritual, and pastoral traditions of the Anglican Communion within the Catholic Church...”³⁰

Steven Lopes, mentioned above, in his article *A Missal for the Ordinariates*, brings to light the process by which the Commission set out to complete this enormous task: “Prior to assembling the texts that would comprise the Missal, the Commission first articulated a ten-point *Ratio*, a document that was not published in any form but is key to understanding the *Divine Worship* project...”³¹ It is a “...working document that guided the decisions of the Commission by setting out a list of ten basic points that members of the Commission agreed to take as normative for the work.”³²

The first point of the *Ratio* focuses in on the Order of Mass and sets out eight objectives that provided the Commission with particular points for development. While the first objective provides the “first concise definition of Anglican liturgical patrimony,”³³ the remaining, but especially the second and third, define and develop a framework and a process by which the

²⁹ Cf. W.K. Lowther CLARKE, *Liturgy and Worship. A Companion to the Prayer Books of the Anglican Communion*, London 1932, 1.

³⁰ POPE BENEDICT XVI, *Anglicanorum Coetibus*. Apostolic Constitution on Providing for Personal Ordinariates for Anglicans Entering into Full Communion with the Catholic Church, in: Stephen CAVANAUGH (ed.), *Anglicans and the Roman Catholic Church*, San Francisco 2011, 233 – 241, here: 236.

³¹ LOPES, *A Missal for the Ordinariates* (see fn. 14), 116–131.

³² *Ibid.*

³³ *Ibid.*

working group would determine specific elements for inclusion in the Order of Mass. The second and third objective read:

- “a. to preserve such features and elements as are representative of the historic Anglican Books of Common Prayer (in the first place) and the Anglican Missals (in the second place), in conformity with Catholic doctrinal and liturgical norms;
- b. to propose an Order of Mass at once distinctively and traditionally Anglican in character, content, and structure, while also being clearly and recognizably an expression of the Roman Rite, in both its modern and traditional forms...”³⁴

Thus, understanding this important recent history, in this dissertation I propose to examine the Order of Mass of DW:TM through the *Ratio* document developed by *Anglicanae Traditiones*, especially the objectives that provide a set of criteria for the inclusion and location of specific elements.

As this study sets out to research the sources and rationale for the Order of Mass as developed by the working group, this study endeavors to answer the following main question:

How did the Interdicasterial Working Group *Anglicanae Traditiones* follow the specific criteria developed, thus producing an Order of Mass that embodies the Anglican liturgical patrimony, while being a recognizable expression of the Roman Rite of the Catholic Church?

In answering this main question, this study will answer the following secondary questions:

- I. How does the stated hierarchy of sources help to preserve the Anglican character?
- II. What specific parts, words, rubrics, or phrases needed to be removed, added, or modified to bring the Order of Mass into a more full conformity with the liturgical tradition of the Roman Catholic Church?
- III. How does the use and placement of Appendices help to preserve the Order of Mass as a recognizable part of the modern Roman Rite while being distinctively and traditionally Anglican in character, in terms of both the Anglican patrimony, as well as its relationship to the Ordinary Form of the Roman Rite?

³⁴ Appendix 1, 1a–1b.

IV. How does the BDW, as the only official liturgical text previously approved by the Catholic Church, shape the Order of Mass?

In order to answer these questions, this study will first analyze the 17 sources of DW:TM (Ch. 2), analyzing each source's historical background, political context, and theological implications, while also listing out the parts of the Order of Mass coming from each source. The second part (Ch. 3 and 4) will divide the Order of Mass of DW:TM into specific parts and then compare each part with what is included in the main sources of the Order of Mass. Chapter 3 and 4 will begin with the Introductory Rites and will systematically work through the Order of Mass from beginning to end. In this methodology of comparison, it will be necessary to place the constitutive elements of the various sources next to each other in chart format to clearly see the differences between them, as well as to identify the specific elements selected for inclusion or exclusion in DW:TM. The specific elements will be theologically analyzed comparing the portions included or excluded with the teaching of the Catholic Church as enunciated in the *Catechism of the Catholic Church*, as well as other authoritative documents, e.g. *Sacroscantum Concilium* and *Lumen Gentium*, among others. As the specific elements are identified, it will also be necessary to provide the historical context of theological, cultural, and political circumstances from each source in which or from which they were shaped or composed.

This approach applied to the Order of Mass of DW:TM will help to understand the reasons for choosing specific elements over and above others. Thus, the study aims to benefit generations to come, especially those involved in the three Personal Ordinariates established by Pope Benedict XVI, as a teaching resource and a pastoral tool that identifies and analyzes the rationale used for each specific element of the eucharistical texts.

As this publication is so new and some members of the Interdicasterial Working Group are accessible, a portion of the research will also include archival studies accompanied by interviews concerning the source materials and the rationale used for the development of the text and structure. Through all this research, this study sets out to demonstrate that the Interdicasterial Working Group followed the criteria developed and has given the Church an Order of Mass that embodies the Anglican liturgical patrimony, while safeguarding the substantial unity of the Roman Rite, and thus shaping the very heart of what has become the distinctive Ordinate expression of the Roman Rite.

Finally, it must be noted that this study is part of a larger research project with three other dissertations being composed simultaneously, which analyze various aspects of DW:TM and DW:OS. All four authors are actively involved in priestly ministry serving in the three Ordinariates worldwide: the Personal Ordinariate of Our Lady of Walsingham (United Kingdom), the Personal Ordinariate of the Chair of Saint Peter (USA and Canada), and the Personal Ordinariate of Our Lady of the Southern Cross (Australia).

a. *Anglicanae traditiones* Interdicasterial Working Group

With the purpose of this study being to understand the work of the Interdicasterial Working Group, *Anglicanae traditiones*, below is provided a list of the appointed members of the working group, as well as the location and dates of meetings. This working group was appointed in 2011 by the Holy See “comprising representatives from the Congregation for the Doctrine of the Faith, Congregation for Divine Worship and the Discipline of the Sacraments, and various other experts.”³⁵ The specific task of the commission was defined by the Holy See as “preparing liturgical books reflecting the Anglican tradition for the Personal Ordinariates according to the Apostolic Constitution *Anglicanorum Coetibus*.”³⁶ The recommendation of the commission would culminate in the promulgation and publication by the Holy See in March of 2014 of DW:OS³⁷ and in May 2015, DW:TM³⁸.

³⁵ Steven LOPES, A Missal for the Ordinariates, in: *Antiphon* 19 (2015) 116–131, here: 117.

³⁶ Congregation for the Doctrine of the Faith, Statutes of the *Anglicanae Traditiones* Interdicasterial Commission, 3 October 2012, Prot.N. 536/2012.

³⁷ Divine Worship: Occasional Services, London 2014.

³⁸ Divine Worship: The Missal, London 2015.

b. Appointed Members of *Anglicanae Traditiones*

(Titles and Positions as of January 2012)

Most Rev. Salvatore Cordileone, Arch. of San Francisco, Chair of *Anglicanae traditiones*

Most Rev. J. Augustine Di Noia, OP, Secretary of the CDF

Most Rev. Peter Elliot, Auxiliary Bishop of the Archdiocese of Melbourne (AUS)

Msgr. Steven Lopes, Official of the CDF, Secretary of *Anglicanae traditiones*

Rev. Uwe Michael Lang, Official of the CDW (Member through 2012)

Rev. Andrew Menke, Official of the CDW (Member beginning August of 2012)

Msgr. Andrew Burnham, Priest of the Ordinariate of Our Lady of Walsingham (UK)

Dr. Hans-Jürgen Feulner, Professor at the University of Vienna (Austria)

Dr. Clinton Brand, Professor at the University of Saint Thomas (USA)

c. Location, Date, and Topics of the Meetings

Preliminary Meeting

- 1) London July 2011, 4 – 5
(Cordileone, Elliot, Burnham, Feulner, and Aidan Nicols)

Official Meetings

- 1) London January 2012, 9 – 11
Burial / Matrimony / Calendar / Lectionary
Preliminary discussion Order of Mass
- 2) Vienna April 2012, 28 – May 1
Finalizing Matrimony
Order of Mass
- 3) Oakland / San Francisco October 2012, 2 – 5
(Burnham was not present)
Baptism/ Alternative Eucharistic Prayer/Preliminary discussion of Propers
- 4) London January 2013, 16 – 18
Finalizing Order of Mass, Propers

- 5) Rome June 2013, 24 – 27

Baptism of Adults / Confirmation
Propers / Commons / Holy Week etc.

- 6) London May 2014, 8 – 10

Subgroup Meetings

- 1) Vienna September 2012, 30 – October 3
(Lopes, Brand, Feulner, and Menke)

Order of Mass / Prefaces/ Prelim discussion of Propers

- 2) Houston February 2014, 2 – 6
(Lopes, Menke, Brand, Feulner, and Peter Wilkinson [consultant])
Propers / Commons/ Holy Week

- 3) Vienna May 2015, 4
(Lopes and Feulner)
Final corrections and alterations of the Rubrical Directory

Part I – Sources of *Divine Worship: The Missal*

Chapter 2 – Study of Sources

Introduction

The goal of this Chapter is to identify and analyze the sources of the order of Mass of DW:TM. As the scope of this dissertation begins with *The Introductory Rites*³⁹ and continues through *The Concluding Rite*⁴⁰, each section of the current Chapter will focus on an individual source, discussing the ritual elements pertaining to DW:TM. The first goal is to give an overview of the source's history, not comprehensive in scope, but rather pertaining to the historical situation in which certain sections of the source were produced and/or modified. Then we will examine how these parts finally came into full communion, finding their rightful place in a promulgated Catholic liturgical book. These sources, whether from patristic times, or fashioned new in modern times, or drawn from outside of communion with the Roman Catholic Church, are each understood to express the worthy Anglican liturgical patrimony⁴¹. It is first necessary to define the word patrimony. The definition has not come from one individual, but rather, has been articulated by the Roman Catholic Church⁴², through the diligent work and recommendation to the Holy See of the Interdicasterial Working Group *Anglicanae Traditiones*.⁴³ The most precise working

³⁹ DW:TM, 560.

⁴⁰ DW:TM, 656–657.

⁴¹ Cf. OMELIA DEL SANTO PADRE PAOLO VI, on the occasion of the Canonization of Forty Martyrs from England and Wales, October 25, 1970, pg. 1. URL: https://www.vatican.va/content/paul-vi/it/homilies/1970/documents/hf_p-vi_hom_19701025.html [accessed: 11 January 2025]. “There will be no seeking to lessen the legitimate prestige and the worthy patrimony of piety and usage proper to the Anglican Church when the Roman Catholic Church—this humble “Servant of the Servants of God”—is able to embrace her ever beloved Sister in the one authentic communion of the family of Christ: a communion of origin and of faith, a communion of priesthood and of rule, a communion of the Saints in the freedom and love of the Spirit of Jesus.”

⁴² Cf. Pope Benedict XVI, *Anglicanorum Coetibus*. Apostolic Constitution on Providing for Personal Ordinariates for Anglicans Entering into Full Communion with the Catholic Church, in: Stephen CAVANAUGH (ed.), *Anglicans and the Roman Catholic Church*, San Francisco 2011, 233–241, here: 236. “III. Without excluding liturgical celebrations according to the Roman Rite, the Ordinate has the faculty to celebrate the Holy Eucharist and the other Sacraments, the Liturgy of the Hours and other liturgical celebrations according to the liturgical books proper to the Anglican tradition, which have been approved by the Holy See, so as to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift to nourishing the faith of the members of the Ordinate and as a treasure to be shared.”

⁴³ Hans-Jürgen FEULNER, A Letter from Vienna. My personal and academic interest in the Anglican Liturgy (Part 3), in: *The Ordinate Observer*. The Newsletter of the Ordinate of Our Lady of the Southern Cross 1/3 (2024) 17 f., here: 17. “Cardinal Levada therefore issued a decree on October 3, 2011, creating an expanded commission with the title ‘Anglicanae Traditiones’ Interdicasterial Working Group (and providing it with necessary statutes): Archbishop Augustine Di Noia was appointed chairman, Mgr. Andrew Burnham as his deputy, Mgr. Steven Lopes as secretary, and as further members (Arch-)Bishop Salvatore

definition of patrimony is clearly articulated by J. Augustine DiNoia, member of the Interdicasterial Commission, in 2015:

“The liturgical books comprised by *Divine Worship* arise from an exercise of Peter’s authority over the churches that recognizes the authentic faith of the Church expressed in Anglican forms of worship and confirms that expression as a treasure or patrimony for the whole Church. In other words, the Church recognizes the faith that is *already hers* expressed in a new idiom or felicitous manner. The elements of sanctification and truth that are present in the patrimony are recognized as properly belonging to the Church of Christ and thus as instruments of grace that move the communities where they are employed towards the visible unity of the Church of Christ subsisting in the Catholic Church.”⁴⁴

Lopes further defines Patrimony by identifying what it is not, saying it “...is not identified with one or other specific moment of liturgical usage, or time, or place.”⁴⁵ Finally, another key to identifying Patrimony, Lopes adds, is that in experiencing what has been handed down through the centuries the faithful are urged to the fullness of the truth, which is the Roman Catholic Church.⁴⁶

With this definition firmly in hand, we move to the selection of the sources. This was done by the developing of a *Ratio* or “reason” document. As central of a role the *Ratio* would play orienting the work of the Interdicasterial Commission, the text remained an internal document of that body and was never published or made publicly available for consultation. Its existence and importance were later confirmed by the Secretary of the Interdicasterial Commission, Steven Lopes in his 2015 *Antiphon* article.⁴⁷ This article describes the content of the *Ratio* and of particular importance to this current inquiry, Lopes provides insight into not only the list of sources of DW:TM, but the relative ranking of those sources in terms of their patrimonial authenticity, as defined above by DiNoia. A full copy of the *Ratio* itself

Cordileone, Auxiliary Bishop Peter Elliott, Fr. Uwe M. Lang CO, Prof. Clint Brand from Houston and myself (later Fr. Andrew Menke was added as a representative of the CDW after Fr. Lang had left there.) These eight members represented two Congregations (CDF and CDW), a necessary interdisciplinarity (Anglican Theology, Dogmatics, Church History, Liturgical Studies, Sacramental Theology, Pastoral Theology, English Studies, Canon Law), and also the Anglican background (as three members were former Anglicans).”

⁴⁴ J. Augustine DI NOIA, *Divine Worship* and the Liturgical Vitality of the Church, in: *Antiphon* 19:2 (2015) 109–115, here: 113.

⁴⁵ Steven J. LOPES, The Language of DW, email to the Stephen Hill from 24 November 2019 (9.35 am), Houston/TX.

⁴⁶ Cf. *ibid.*

⁴⁷ See Steven LOPES, A Missal for the Ordinariates. The Work of the *Anglicanae traditiones* Interdicasterial Commission, in: *Antiphon* 19 (2015) 116–131, here: 117.

was obtained with permission in a consultation of the private papers of Professor Clinton Brand, member of the Interdicasterial Commission. Given its relevance for the structure of DW:TM and that it has not heretofore been published in its entirety and without commentary, the document is included here in Appendix 1 of this dissertation.

One can posit that the Interdicasterial Commission surveyed many of the Anglican sources and made an assessment and evaluation about what would be normative. The *Ratio* was the result of this assessment and in part two of the document gives the final determination of hierarchical order:

“Given its use as an approved Catholic liturgical text, the *Book of Divine Worship* has been accorded primacy of place in the selection of texts. In the second place, the classic Prayer Book heritage (England 1662 and 1928, USA 1928, Scotland 1929, South Africa 1954, and Canada 1962) has been taken into account. In the third place, consideration was given to *The English Missal* (1958) and *The Anglican Missal* (1961). If a consultation of the above sources did not provide the necessary material for a particular liturgical celebration, then *Common Worship* (2000) or *The Roman Missal* were consulted...”⁴⁸

The following portions of this chapter will survey the same sources found in the *Ratio*. It will add to those named to the category of “classic Prayer Book heritage” the BCP 1549 and BCP 1552, as the formulation and history of the first two prayer books are essential to their successors, the BCP 1662, BCP 1928, etc. Each source will be surveyed in the order mentioned in the *Ratio* beginning with the BDW. More importance and discussion will be given to those sources the Commission gave more influence too.

Each survey of a particular source will continue with an examination of the individual liturgical parts which come into the order of Mass of DW:TM. Each liturgical element will be examined historically from the original source and then through successive sources, as it may have been modified and/or enriched. As an example, *The Collect of Purity* has its origins in the vernacular in the BCP 1549, then it is modified in successive BCP’s and other books of the Anglican tradition. It finally comes into DW:TM through these later sources, but then the adopted language shifts back to earlier sources. Preceding the first commission in June and July of 2011, as well as at the first official commission meeting in London in January of 2012, the members began considering a series of worksheets that were prepared to compare the sources. These worksheets are not published material, but this author has been given the privilege and permission to consult the private archives of Professor Clinton

⁴⁸ Appendix 1.

Brand, containing successive worksheets from each meeting of the Commission (For a list of the meetings consult pg. 19). For any given part of the Order of Mass, these worksheets are annotated, citing the text source or sources and include the pertinent explanation points for the rationale of inclusion. Many times, these citations also discuss the sources excluded and give explanation. Needless to say, these worksheets are an invaluable resource to which this author is thankful to Clinton Brand for the privilege to consult them.

The only difference in this method of examination will be the BDW, which was the base text or starting point for the working group and was presented to them with a set of recommendations compiled. These recommendations were developed through at least four academic meetings beginning in June of 2009 of several of the Pastors of the Anglican Use Parishes, including Fr. James Ramsey, Pastor of Our Lady of Walsingham, Houston, Texas, Fr. James Moore, founding Pastor of Our Lady of Walsingham, Fr. Christopher Phillips, Pastor of Our Lady of the Atonement, San Antonio, Texas, and Fr. Allen Hawkins, Pastor of St. Mary the Virgin, Arlington, Texas. These four priests were joined by others, including Dr. Hans-Jürgen Feulner of the University of Vienna⁴⁹, and Dr. Clinton Brand of the University of St. Thomas, Houston, and parishioner of the Cathedral of Our Lady of Walsingham. The first discussion in June of 2009, before the publication of *Anglicanorum coetibus* in November of 2009, concerned the possible revision of the BDW and subsequent publication of a second edition. Preliminary notes were composed by Professor Clinton Brand and the document is included with permission in Appendix 2 under the title, *Praenotanda, Notes to a Discussion about Possible Revision of the BOOK OF DIVINE WORSHIP, June 2009*. The notes contain the following: 1) a brief history of the ratification and implementation of the BDW beginning on February 13, 1987, 2) citations of essential

⁴⁹ Those “unofficial” academic meetings were in Houston in June 2009, September 2009, April 2010, and May 2011, plus a “private” meeting in November 2010 (see email from Hans-Jürgen FEULNER to the author from 11 May 2025, Vienna/Austria). In a “Letter from Vienna” to the Australian “Ordinate Observer” Hans-Jürgen Feulner noted exemplarily only two of these meetings. Hans-Jürgen FEULNER, A Letter from Vienna. My personal and academic interest in the Anglican Liturgy (Part 3), in: The Ordinate Observer. The Newsletter of the Ordinate of Our Lady of the Southern Cross 1/3 (2024) 17 f., here: 17. “In the aftermath of the Anglican Use conference in Houston (June 2009), I convened two private academic meetings with a select group of experts in liturgy in Houston (2009, 2010) with the objective of collecting and reviewing Anglican liturgical sources. This initiative undoubtedly proved beneficial in terms of subsequent activities undertaken by the Anglicanae Traditiones working group. (During my visit to the CDF, just before the meeting with Cardinal William Levada in June 2010, I was informed that I had allegedly organized two ‘Sarum Conferences’ in Houston – as someone had apparently falsely reported to Rome. However, the issue was quickly clarified.)”

texts that could be utilized for the proposed revision, and then 3) particular prospects for revising the Order of Mass of the BDW.

Further, this group of Anglican Use Priests and colleagues met again in Advent of 2010 after the promulgation of *Anglicanorum coetibus*. An assessment of their discussions was again prepared by Clinton Brand under the title, *An Assessment of the BOOK OF DIVINE WORSHIP with some notes on its possible renewal according to the provision of Anglicanorum coetibus*. This document is also included with permission given at the conclusion of this dissertation under the title, Appendix 3. The assessment includes the following: 1) the experience of the personal parishes formed by the Pastoral Provision of Pope John Paul II, 2) a detailed analyzation of the content of the BDW and a account of the use in parishes for over two decades, and 3) offers a larger list of “useful texts,” including primary (contains most of the sources of DW:TM), and secondary texts. Each recommendation incorporated into DW:TM from these two documents will be considered and examined in the context of the source text.

Through this systematic examination of sources and liturgical parts of the Order of Mass of DW:TM, this Chapter endeavors to show that the working group diligently followed a clear and defined rational of source and hierarchical order found in the *Ratio* through which they identified the liturgical elements of the worthy patrimony, which is DW:TM. In order to further clarify the movement of liturgical parts, three comparison charts are provided exhibiting the elements of the order of Mass of the following texts: 1) BDW, Rite One, 2) the Use of Sarum, and finally, 3) DW:TM Each Chart will list the elements of the Order of Mass of the text in the first column and then will indicate in successive columns what the text shares in common with the following: 1) the Classical Prayer Book Tradition (Classical: BCP 1549, 1552, 1662, BCP-US 1928, and BCP-US 1979), 2) the Missal Tradition in Anglicanism (represented by the AM 1921 as it has one Order of Mass with the MR 1570 interwoven with the BCP 1662), and finally, 3) the Roman Rite (MR 1570 and RM 2010),

2.1 *The Book of Divine Worship*

History of the BDW

In the early 1980s, Pope John Paul II promulgated the “Pastoral Provision” allowing a process whereby ordained Episcopal Priests in the United States of America who were seeking communion with the Roman Catholic Church could be ordained Catholic Priests.⁵⁰ The deceleration from the Congregation for the Doctrine of Faith (CDF), stated: “The Holy See’s response to the initiative of these Episcopalians includes the possibility of a pastoral provision which will provide, for those who desire it, a common identity reflecting certain elements of their own heritage.”⁵¹ These men would be received into the Catholic Church and then be ordained Catholic Priests being incardinated in specific geographical dioceses. During this process the Holy See was made aware of groups of faithful coming into full communion with these former Episcopal Priests. Thus, the same pastoral provision envisioned personal parishes celebrating what has been called the “Anglican Use.”⁵²

An initial version of the liturgy for these groups was produced through the CDF and the Congregation for Divine Worship (CDW), for interim use in 1984,⁵³ and finally approval was given for the BDW on February 13, 1987 in the document, *Liturgical Elements of the ‘Pastoral Provision’*.⁵⁴ Three months later the CDW would inform the National Conference of Catholic Bishops (NCCB) of the approval of the BDW on an *ad interim* basis for Pastoral

⁵⁰ CONGREGATION FOR THE DOCTRINE OF THE FAITH, Decree Establishing the Pastoral Provision from 22 July 1980 (Prot. N. 66/77) in: Stephen CAVANAUGH (ed.), *Anglicans and the Roman Catholic Church. Reflections on Recent Developments*, San Francisco 2011, 227–231.

⁵¹ CONGREGATION FOR THE DOCTRINE OF THE FAITH, Declaration, March 31, 1981, p. 1. URL: https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19810401_chiesa-episcopaliana_en.html# [accessed: 19 September 2024].

⁵² Cf. Christopher G. PHILLIPS, *An Example of What It’s Like to Come Home to Rome*, in: Stephen CAVANAUGH (ed.), *Anglicans and the Roman Catholic Church*. San Francisco 2011, 27–39, here: 34.

⁵³ Jack D. BARKER, *A History of the Pastoral Provision for Roman Catholic in the USA*, in: Stephen CAVANAUGH (ed.), *Anglicans and the Roman Catholic Church*. San Francisco 2011, 3–26, here: 22. Barker also footnotes the following, “The decisions on liturgy made by the Congregation for Divine Worship were based on principles established by the SCDF several years earlier, the SCDF had been involved in the reuniting of separated Anglicans in Amritsar, India. This precedent established that liturgies for reunited brethren were to contain elements of their liturgy consonant with Catholic faith and in current use among the official churches of those brethren, together with and completed by elements of the Roman Rite.”

⁵⁴ CONGREGATION FOR DIVINE WORSHIP AND DISCIPLINE OF THE SACRAMENTS, “*Liturgical Elements of the ‘Pastoral Provision’*”, Prot. N. 1038/83, 13 Feb 1987.

Provision Parishes.⁵⁵ It should be noted that this approval was the first time a liturgical rite, which was developed outside of the Catholic Church, was approved for use inside of the Catholic Church. For the first years, the text of the BDW was only available in loose-leaf form, printed at each local parish. Even the ceremonial versions of these texts were, at best, three ring binders. Daniel Seper, in his extensive study of the BDW, cites interviews with Pastors of Anglican Use Parishes seeing the use of the binder as a sign of non-permanence.⁵⁶ It took sixteen years, but in 2003, through the efforts of some these same Pastors, Newman House Press published the BDW, making it available for parishes and individuals. For some twenty-five years, from 1987 to 2012, parochial communities in various dioceses celebrated Mass from the BDW. As one observer in 2010 wrote of the Anglican Use communities, “...how vibrant these communities are, how firm in their faith. Their *Book of Divine Worship*, authentically Anglican yet also wholly Catholic, is a wonderful achievement.”⁵⁷ For this reason, as the working group’s recommendation from the Anglican Use Pastors and colleagues states, “The *Book of Divine Worship* constitutes an indispensable point of reference, perhaps a point of departure, for charting the liturgical provision for the Ordinariates.”⁵⁸ This culminated in the working group’s Ratio, which states, “Given its use as an approved Catholic liturgical text, the *Book of Divine Worship* has been accorded primacy of place in the selection of texts.”⁵⁹

⁵⁵ Michael Gregory EARTHMAN, *The Order of Mass of “Divine Worship: The Missal”: History, Redaction, Adaptation and Theological Elucidations* [Published Dissertation Extract, Pontifical University of the Holy Cross, Rome], 2021, 34.

⁵⁶ Daniel SEPER, *United not Absorbed. Geschichte und Gottesdienst der Katholiken anglikanischer Tradition* (ÖSLS 11), Vienna 2020, 296–300.

⁵⁷ Richard LAWES, *A Living Patrimony*, in: *The Messenger of the Catholic League* 292 (2010) 34–41, here: 233.

⁵⁸ Appendix 2.

⁵⁹ Appendix 1.

BDW Recommendations included in DW:TM

It was in the years of offering Mass according to the BDW, that many recognized various deficiencies of the BDW in Catholic tradition, as it was predominantly based on the BCP-US 1979, "...but also some deriving from the BCP-US 1928, from the Anglican Missals in the American Edition, and from the 1974 Catholic ICEL Sacramentary."⁶⁰ As one of the Anglican Use Pastors was referenced as asserting,

"Yet the BDW also bears traces of the compromises and equivocations that went into the 79 book, not to mention the spirit of Protestant "comprehensiveness," a certain "political correctness," and some of the semi-Pelagian accents which also mar the current ICEL translations of the modern Roman Rite. Given the exigencies of its composition and the ecclesial climate in the 1980's, the BDW could only have been "provisional" in both the best and worst senses of that term."⁶¹

A group of recommendations were developed by the Pastors and faithful of some of these "Anglican Use" congregations with the initial intention of developing a second edition of the BDW. These sixteen suggestions were offered for consideration at the first meeting of the Interdicasterial Working Group meeting in at the London Oratory in January of 2012. The proposals that were eventually incorporated into DW:TM are as follows: 1) text for the Rite of Sprinkling of Holy Water (the *Asperges* and *Vidi aquam*), 2) beginning Mass with the traditional Roman formula, *In the Name of the Father, and of the Son, and of the Holy Ghost*, 3) a more complete list of *The Comfortable Words*, 4) adding the Offertory Prayers from the Missal tradition in Anglicanism, 5) retaining the *Roman Canon* from the EM 1958⁶², 6) another option for the Eucharistic Prayer, titled *Alternative Eucharistic Prayer*, 7) the Embolism *Libera nos*, 8) retaining the fraction anthem, 9) restoring the classical wording of the *Prayer of Humble Access*, 10) removing the Eastern or Byzantine text, "The Gifts of God for the People of God." 11) retaining the *Prayer of Thanksgiving* and incorporating more Post-Communion Prayers, suggesting the use of the Anglican Missal with its full repertoire of Post-Communion Prayers, and finally, 12) an optional use of *The Last Gospel* at the conclusion of Mass.⁶³

⁶⁰ Clinton BRAND, Thinking Points for Responses from Experts. Answers from Dr. Clinton Brand, member of *Anglicanae Traditiones*, written response to Fr. Stephen Hill from 15 March 2021, Houston/TX, 5.

⁶¹ Appendix 2.

⁶² EM 1958, 311–323.

⁶³ Appendix 3.

In response to the question of whether the BDW⁶⁴ served as the starting point for the discussions of the working group, Clinton Brand answered in this way,

“Yes and no. It all depends on what you mean by ‘starting point.’ Insofar as there was a determination not to give undue preference to one country over another, or even to one era of Anglican worship over another, there was a ready recognition that the *BDW* as such would not ‘work’ for the UK, Canada, and Australia, nor even for Americans coming from traditions more inflected by the 1928 US BCP and/or the Anglican missal tradition. Moreover, there was a ready recognition of the limitations of the *BDW*, the narrowness of its adoption for the particular circumstances of the Pastoral Provision, the haste with which it was prepared (roughly 1982-1983), and its failure in adequately harmonizing traditional and modern language, together with texts of diverse origins. But, on the other hand -- as much as the 1662 English BCP -- the *BDW* did enjoy a ‘pride-of-place’ in our deliberations, particularly at the beginning. It did so as the first *approved* Catholic liturgical book for former Anglicans, as a reference point for assessing the experience of Pastoral Provision Catholics over a full generation, and as a precedent for aggregating and attempting to harmonize texts from Anglican sources for Catholic worship.”⁶⁵

Steven Lopes was asked the same question and gave more insight into the process, saying:

“It is true that the Book of Divine Worship was the starting point for the DW Missal. At the very beginning, the commission surveyed a rather disorienting number of liturgical texts currently in use in Anglican communities. Some authorized, many not, and many of the ones not authorized had been used for decades. How to sort through this, particularly given the notable differences in liturgical practice in OZ (Australia), USA, and UK? For all its deficiencies, the BDW was already an approved Catholic liturgical book. We knew that the approval process for a Missal for the Ordinariates would be complicated. It made good sense to choose as a starting point something that already had the approval of the Congregation for Divine Worship. It gave us something to build on—a structure with which the Holy See was already familiar and upon which we could graft other legitimate expressions of Anglican liturgical patrimony.”⁶⁶

⁶⁴ See also EARTHMAN, *The Order of Mass of “Divine Worship: The Missal”*, 2021, 66–79, here 69. “In his doctoral dissertation, Seper narrates the delay of the printing of the BDW 1987. Early on there were initial plans to have it printed, principally to counter the concerns of some of the members of Pastoral Provision who feared that the liturgical provision would soon be suppressed. Two attempts were made at printing the BDW – one in 1988 and another in 1993 – each petitioning the secretariat of the Pastoral Provision and making recommendations for its printing. However, each successive proposal was met with an ongoing series of delays on the part of the Pastoral Provision office. Finally, Fr. Christopher Phillips and Fr. Allan Hawkins oversaw the printing of the BDW in 2003 by Newman House Press, nearly twenty years after its approval.”

⁶⁵ Clinton BRAND, *Thinking Points for Responses from Experts*. Written response to Fr. Stephen Hill from 15 March 2021, Houston/TX, 5–6.

⁶⁶ Steven J. LOPES, *The Language of DW*, email to Fr. Stephen Hill from 24 November 2019, Houston/TX.

Table –The Book of Divine Worship, Order of Mass Comparison

This table shows the Order of Mass of the BDW in the left column. The other three columns show the parts of the Mass common with the particular the Classical Prayer Book Tradition, the Missal Tradition in Anglicanism, the Roman Rite. In this comparison the BDW will not be compared with the BCP-US 1979, as the parts of the Oder of the Mass are virtually identical, excepting the inclusion of the Roman Canon, Prayer over the Gifts, and the Orate frates.

<i>BDW, Rite One– Order of Mass⁶⁷</i>	<i>Classical Prayer Book Tradition⁶⁸</i>	<i>AM 1921⁶⁹</i>	<i>Roman Rite: MR 1570⁷⁰ and RM 2010⁷¹</i> 2010 (Option of Hymn)
Hymn, Psalm, or anthem			
Opening Invocation			
Collect of Purity	All	AM 1921	
Summary of the Law	US 28		
Kyrie or Trisagion	1549 & US 28	AM 1921 (Kyrie)	1570 & 2010 (Kyrie)
Gloria	1549	AM 1921	1570 & 2010
Collect	All	AM 1921	1570 & 2010
Lesson	All	AM 1921	1570 & 2010
Paslm, hymn, or anthem			2010 (Psalm)
Lesson			2010 (Reading)
Alleluia		AM 1921	1570 & 2010
Gospel	All	AM 1921	1570 & 2010
Sermon	Nicene Creed then		2010
Nicene Creed	Sermon (All)	AM 1921	1570 & 2010
Prayers of the People	1552, 1662, 1928		2010 (Universal Prayer)
Penitential Rite	1552, 1662, 1928		
The Peace			
Offertory Prayers-Short		(Roman - Long)	1570 Long, 2010 Short
Orate frates		AM 1921	1570 & 2010
Prayer over the Gifts		AM 1921 (Secret)	1570 (Secreta) & 2010
Sursum Corda	All	AM 1921	1570 & 2010

⁶⁷ Cf. BDW, 284–323.

⁶⁸ Cf. Frank E. BRIGHTMAN, *The English Rite. Being a Synopsis of the Sources and Revisions of the Book of Common Prayer*, vol. 2, London 1915, 638–721; BCP-US 1928, 67–89.

⁶⁹ Cf. AM 1921, C1–C56.

⁷⁰ Cf. *ibid.*

⁷¹ RM 2010, nos. 1–146.

Proper Preface	All	AM 1921	1570 & 2010
Sanctus	All	AM 1921	1570 & 2010
Roman Canon		AM 1921	1570 & 2010
Our Father	1552, 1662, 1928	AM 1921	1570 & 2010
Fraction Anthem			
Agnus Dei	1549	AM 1921	1570 & 2010
Pr. of Humble Access	1928, others earlier		
Prayer of Thanksgiving	All	AM 1921	
Blessing	All	Dismissal then	1570 & 2010
Dismissal		Blessing	1570 & 2010

Description of Table of the BDW, Order of Mass Comparison

This table shows the adoption in the BDW of those elements and shape of the classical Prayer Book tradition (defined and discussed in the next section). It also displays that when the BCP tradition was found to lack a particular Catholic element then other sources were utilized, specifically the Missal Tradition in Anglicanism (Roman Canon and Prayer over the Gifts), and the Roman Rite (Offertory Prayers and Orate frates). This allowed for the shape of the BDW to retain a prayer book identity, while providing for the Catholic elements of the Roman Rite.

2.2 The Book of Common Prayer

a. The Classical Prayer Book Tradition

The *Ratio* names those texts in the second place as the “classic Prayer Book heritage”.⁷² These texts, hereto referred as the Classical BCP tradition, come about in a particular historical context with successive liturgical texts in the English language being produced and revised from the middle of the 16th century until the end of the 20th century. This sequence of texts begins as “...a simplification, truncation, (and) in a few cases dislocation of the elements making up the medieval Roman Rite and its English variant in the Sarum Use.”⁷³ These classical prayer books have shared elements and order giving them a common “shape, inflection and character.”⁷⁴ They include, but are not limited to, the BCP 1549, BCP 1552, BCP 1662, BCP-US 1928 and BCP-US 1979. The following distinctive elements are found in each and in this particular order: the Collect of Purity, the Collect of the Day, The Sentences, the *Sursum Corda*, Proper Preface, *Sanctus*, the Prayer of Humble Access, and then concludes with the Prayer of Thanksgiving and Blessing. These elements, some Catholic and others composed in the beginning years of Anglicanism, remain part of the classical Prayer Book tradition even as other Catholic elements are taken away and new revised elements added.

b. The Use of Sarum

In the midst of the commission meetings there seems to have been certain members who were advocating for more elements from the Use of Sarum to be included in the Order of Mass of DW:TM. There is no doubt that the Use of Sarum⁷⁵ (described in more detail in the section on the Roman Canon) forms the foundational text or starting point for the BCP 1549, creating a liturgical tradition that is distinctively English or Anglican. This is much like what the BDW does for DW:TM (described in the previous section). In fact, William Maskell discovers in his own chart comparison of the various local Uses in England (including Sarum) and the Roman Rite, at the beginning of the 16th century, the following:

⁷² Appendix 1.

⁷³ Clinton BRAND, Email Response to Author on 9 September 2024, Houston/TX.

⁷⁴ Ibid.

⁷⁵ See The Sarum Missal in English, (trans. by A. H. PEARSON), Eugene/OR 2004.

“...the distinctions of the ancient liturgies of the church of England, compared between themselves or with the Roman use in the ordinary and the canon, are not only as great but greater and more in number, and involving points of higher consequence, than any previous acquaintance with such subjects, before an actual examination of the English missals, would have entitled us to expect.”⁷⁶

Some of these distinctions come into the BCP 1549 through *The Order of Communion*, 1548 (discussed in the following sections) and are part of what forms the classical Prayerbook tradition. Yet beyond these liturgical elements translated and incorporated, the use of Sarum has not played a part in shaping the Anglican tradition for over 350 years. In fact, the last time the Use of Sarum was publicly celebrated in an authorized manner before it was seemingly eradicated was during the “short-lived revival in the reign of the Catholic Queen Mary (1552–1558).”⁷⁷ To be sure there were academic studies and translations, especially during the late 19th century. Some of these revolve around the Architect Augustus Pugin (1812–1852), who in his work, *The Glossary of Ecclesiastical Ornament and Costume*, describes many elements of architectural design with Sarum elements, intended for the Use of Sarum to be celebrated.⁷⁸ Stanley Morison, commenting in the 20th century, even describes in detail a Mass on the occasion of Pugin’s wife into the Roman Catholic Church, utilizing the Use of Sarum, where the celebrant, “intoned the ‘Veni Creator Spiritus’ in the old Salisbury chant.”⁷⁹ However, none of these liturgies ever come into common use among Anglican parishes and thus have not entered, as it were, into the Anglican bloodstream. Finally, to emphasize this more, the BDW as the only approved liturgical texts by the Holy See before DW:TM, does not incorporate any more of the Sarum elements beyond what is contained in the classic Prayer Book tradition. In fact, what we find in Anglicanism in the search for Catholic elements in the late 19th and early 20th centuries does not lead us back to the medieval Sarum Use, but rather to the Roman Rite of the day, MR 1570 and the liturgical reforms of Pope Pius X.

⁷⁶ William MASKELL, *The Ancient Liturgy of the Church of England*, Oxford 1882, xii–xiii.

⁷⁷ Ibid.

⁷⁸ Cf. Augustus PUGIN, *The Glossary of Ecclesiastical Ornament and Costume*, London 1846. See also, Rosemary HILL, *God’s Architect. Pugin and the Building of Romantic Britain*, New Haven 2007.

⁷⁹ Stanley MORISON, *English Prayer Books. An Introduction to the Literature of Christian Public Worship*, Cambridge 1949, 145.

Table –The Use of Sarum, Order of Mass Comparison

The following table shows the Order of Mass of the Use of Sarum in the left column. The other three columns show the parts of the Mass common with the text of Sarum.

<i>The Use of Sarum</i> ⁸⁰	<i>Classical Prayer Book Tradition</i> ⁸¹	<i>AM 1921</i> ⁸²	<i>Roman Rite: MR 1570</i> ⁸³ <i>and RM 2010</i> ⁸⁴
Prep Hymn			
Preparatory Prayers		AM 1921	MR 1570
Sign of the Cross			1570, 2010 Introit
Introit	1549 & US 79		1570, 2010 S. of Cross
Kyrie	1549 & US 79	AM 1921	1570 & 2010
Gloria	1549 & US 79	AM 1921	1570 & 2010
Collect	All	AM 1921	1570 & 2010
Epistle	All	AM 1921	1570 & 2010
Gradual			1570
Alleluia	US 79	AM 1921	1570 & 2010
Gospel	All	AM 1921	1570 & 2010
Credo	All	AM 1921	1570 & 2010
Offertory Prayers-Short		AM 1921- Long	1570-Long, 2010-Short
Orate frates		AM 1921	1570 & 2010
Sursum Corda	All	AM 1921	1570 & 2010
Proper Preface	All	AM 1921	1570 & 2010
Sanctus	All	AM 1921	1570 & 2010
Roman Canon		AM 1921	1570 & 2010
The Peace	1549	AM 1921	1570 & 2010
Agnus Dei	1549 & US 79	Commingling	1570 & 2010
Commingling		Agnus Dei	1570 & 2010
Communion	All	AM 1921	1570 & 2010
Post Communion Prayer		AM 1921	1570 & 2010
Sign of the Cross	Blessing	Blessing	Blessing

⁸⁰ Cf. William MASKELL, *The Ancient Liturgy of the Church of England*, 2–206.

⁸¹ Cf. BRIGHTMAN, *The English Rite*, vol. 2, London 1915, 638–721; BCP-US 1928, 67–89; BCP-US 1979, 323–340.

⁸² Cf. AM 1921, C1–C56.

⁸³ Cf. *ibid.*

⁸⁴ Cf. RM 2010, nos. 1–146.

Description of Table of the Use of Sarum, Order of Mass Comparison

The second column of the classical Prayerbook tradition shows the progression of subtraction of Catholic elements from the Use of Sarum⁸⁵, especially between BCP 1549 and BCP 1552.⁸⁶ It also shows the addition of some of these elements in the late 20th century in the BCP-US 1979. The table also show the same Catholic elements being carried over from the Sarum into the Roman Rite of MR 1570. Further, the table shows the recovery of many Catholic elements in the early 20th century in the Missal tradition in Anglicanism, albeit not from the Sarum but rather from the MR 1570.

⁸⁵ Hans-Jürgen FEULNER, A Letter from Vienna. My personal and academic interest in the Anglican Liturgy (Part 4), in: The Ordinariate Observer. The Newsletter of the Ordinariate of Our Lady of the Southern Cross 2/1 (2025) 17 f., here: 17f. "The Sarum Usus was the most widespread Diocesan Use in England in the 15th and first half of the 16th century and also served Archbishop Thomas Cranmer as a fundamental source for the drafting of the first Book of Common Prayer (1549). In his Preface to the BCP 1549, this liturgical Use of the Roman Rite is mentioned first. Queen Mary I restored the Use of Sarum in 1553, but it was finally abolished under Elizabeth I. A brief resurgence of interest in this Usus in the 19th and 20th centuries did not lead to a revival within the Catholic Church. However, some 'Western Rite Orthodox' communities have adopted the Sarum Usus due to its age and supposed similarity to the Byzantine Rite. Other such communities in France have tried to reconstruct (but have not really succeeded) and use the Old Gallican Rite, which has been lost for over 1100 years. Regarding 'Divine Worship': When working on the liturgical form 'Divine Worship', the Anglicanae Traditiones Working Group was also initially confronted with the question of reviving the Sarum Usus after more than 450 years, but this was not an option. The Apostolic Constitution Anglicanorum Coetibus assumes the preservation of the Anglican liturgical patrimony in Divine Worship, which only indirectly included elements via the Prayer Books or English Missal Tradition. Moreover, the Sarum Usus, even in an English translation, would have no real foundation in the Personal Ordinariates outside England. Even if the Sarum Usus (in Latin or English) is occasionally celebrated here and there due to a certain interest, the practical discontinuation of several hundred years must not be overlooked, even if this Usus is very well researched and handed down through edited manuscripts etc. Furthermore, it is not unimportant to mention that the Sarum Usus is actually only a variant of the pre-Tridentine Roman Rite and differs relatively little from the 'Extraordinary Form' of the Roman Rite."

⁸⁶ See Edward CARDWELL, The Two Books of Common Prayer. Set Forth by Authority of Parliament in the Reign of King Edwards the Sixth, Lancaster/PA 2016, 2. From the preface to the BCP 1549: "And where heretofore there hath been great diversity in saying and singing in churches within this realm: some following Salisbury Use, some Hereford Use, some the Use of Bangor, some of York, and some of Lincoln; now from henceforth, all the whole realm shall have but one Use."

c. The Book of Common Prayer 1549 (Church of England)

History of the BCP 1549

As the years waned in the life of Henry VIII (1491–1547) he became more and more persuaded by the reformers, most especially Thomas Cranmer⁸⁷, the Archbishop of Canterbury. Though the Book of Common Prayer was not produced during the King's life, certain liturgical practices were altered and primers produced, the most notable produced in 1545 was the *King's Primer*⁸⁸, containing the formerly published English Litany (1544), with the published intention of "...giving 'to our subjects a determinate form of praying in their own mother tounge.'"⁸⁹ One of the earliest changes was praying for the King under a mandatory form "...in which the King is named, no longer after the spirituality as head of the temporality, but before the spirituality as being immediately next under God the only supreme head of this catholick church of England."⁹⁰

There is a telling indication in the last year of Henry's reign that shows the dark clouds of reform on the horizon. The reformers persuaded the King to prohibit certain liturgical observances, including: the ringing of bells on All Hallows eve, the covering of sacred images during Lent, the kneeling at the Rood on Palm Sunday, and finally the veneration of the Cross on Good Friday.⁹¹ This prohibition was about to be signed by Henry, when Stephen Gardiner, the Bishop of Winchester, whose comments on the new liturgical book will be highlighted later, "...was at the Imperial Court negotiating an alliance between Charles V, Francis I, and Henry, (Gardner) wrote that if any further innovations were made the negotiations would break down."⁹² With this pressure from abroad, Henry did not sign

⁸⁷ See Diarmaid, MACCULLOCH, Thomas Cranmer. A Life, New Haven 1996, 603f; Hilaire BELLOC, Cranmer. Archbishop of Canterbury 1533–1556, Philadelphia 1931, 41–43; John R. H. MOORMAN, A History of the Church in England, London ³1973, 166.

⁸⁸ For a more thorough discussion of *The Reformed Primers*, see: Cf. Francis PROCTOR – Walter FRERE, New History of the Book of Common Prayer. With a Rationale of its Offices, London³ 1958, 43–44; Charles BUTTERWORTH, English Primers (1529–1545), Philadelphia 1953, 256–275.

⁸⁹ Charles NEIL – J.M. WILLOUGHBY (eds.), The Tutorial Prayer Book. For the Teacher, the Student, and the General Reader, London 1913, xvii.

⁹⁰ W.K. Lowther CLARKE, Liturgy and Worship. A Companion to the Prayer Books of the Anglican Communion, London 1932, 145.

⁹¹ Cf. *ibid*, 149. See also, Eamon DUFFY, The Stripping of the Altars. Traditional Religion in England c. 1400–c. 1580, New Haven ²2005, 443–444.

⁹² CLARKE, Liturgy and Worship, 149.

the documents. Though Duffy rightly concludes about the reign of Henry, “Under the exuberance of traditionalist rejoicing over victory the foundations were slowly but decisively shifting.”⁹³

After the death of King Henry VIII on January 28, 1547, Henry’s only surviving son, Edward VI, ascended the throne of England at the youthful age of nine years old. Edward Seymour, Earl of Hertford, was elected as the new boy-King’s Protector. Seymour was the uncle of Edward VI as he was the eldest brother of the new King’s mother, Jane Seymour, the third wife of Henry VIII. Edward’s Privy Council comprised of those who yearned for reform and those who were without certain principles.⁹⁴ This promptly gave the religious authorities, especially Cranmer, the open door to continue the work of reform of the liturgy with haste, bringing all texts into the vernacular of English, and further making the theological changes they desired. It was fully understood that this would meet with approval from the King and his counselors.⁹⁵ As the *Tutorial Prayer Book* states, “On the ascension of Edward in 1547, the Reformers were in the ascendancy...”⁹⁶ An event that aptly illustrates this ascendancy of reform happened on Easter Day in 1548. On that day *The Order of Communion*, a text combining some translated texts in the English with the Latin text of the Sarum Use, was mandated to be celebrated throughout the realm. The English texts included the reading of both the Epistle and the Gospel, a lengthy exhortation before the distribution of communion, followed by a general confession, the comfortable words, as well as the words of administration of communion.⁹⁷

In September of 1548, appointed Bishops and laity gathered in the city Chertsey, just outside of London, with the expressed intention of creating a uniform order of prayer for the realm. Proctor points out that there was consecration of a Bishop on September 9, 1548 with the members of this assembly in attendance and interestingly it is recorded that the canon of the Eucharist at the Ordination was done entirely in the vernacular of English, almost like an *ad*

⁹³ DUFFY, *The Stripping of the Altars*, 447.

⁹⁴ Cf. CLARKE, *Liturgy and Worship*, 151.

⁹⁵ CLARKE, *Liturgy and Worship*, 151.

⁹⁶ Charles NEIL – J.M. WILLOUGHBY (eds.), *The Tutorial Prayer Book*, London 1913, xvii.

⁹⁷ Cf. Henry A. WILSON (ed.), *The Order of the Communion, 1548. A Facsimile of the British Museum Copy C. 25, f. 15* (Henry Bradshaw Society 34), London 1908, 30–45; William MASKELL, *The Ancient Liturgy of the Church of England*, 294–302.

studium for their upcoming meetings. This group was made up of some favoring the old and some favoring the new, and has been referred to as the “Windsor Commission”.⁹⁸ This group, however, did not draft the text of the BCP 1549, but rather was presented the drafted text by Cranmer, who reviewed it with them.⁹⁹ This draft incorporated all of the English texts of *The Order of Communion* and more. After review of the Windsor Commission, the House of Lords and then in the House of Commons were presented the text in December 1548. Finally, the Act of Uniformity was passed by both Houses in January of 1549 requiring the book to come into full use on Whitsunday, June 9, 1549,¹⁰⁰ only two years after Henry VIII’s death.

As the text was drafted by Cranmer¹⁰¹ himself, the new sources, alongside the translated text of the Sarum Use, come directly from his own experience and interests. The first influence to be noted was *The Church Order* of Nuremberg, Germany, issued in 1533 by Samuel Friedrich Brentz and Andreas Osiander. The development of this document of theological statements would influence Thomas Cranmer as he spent significant time with Osiander in 1532. Cranmer would later marry the niece of Osiander.¹⁰² Another source was the *Consultation* of Archbishop Hermann von Wied, Archbishop of Cologne, who crowned the Holy Roman Emperor, Charles V in 1520. He would break communion with the Catholic Church in 1542 and then publish, with the assistance of Martin Bucer¹⁰³ and Philip Malanchthon, the latter a close companion of Martin Luther, the *Consultation*, first in German in 1543, then a Latin Edition in 1545, and finally, in English in 1548¹⁰⁴ Most of the book is made up of statements on doctrine, with major sections devoted to the Sacraments, including the Lord’s Supper.¹⁰⁵ About half of the text of the General Confession in the BCP 1549 comes directly from Hermann von Weid’s, “Cologne

⁹⁸ Cf. PROCTOR – FRERE, *New History of the Book of Common Prayer*, 154.

⁹⁹ Cf. CLARKE, *Liturgy and Worship*, 155.

¹⁰⁰ *Ibid.*

¹⁰¹ See also EARTHMAN, *The Order of Mass of “Divine Worship: The Missal”*, 13 f.; Stephen HILL, “The Language of *Divine Worship* and its Pastoral Implications”, [Unpublished Dissertation/ Doctoral Thesis, University of Vienna], 2023, 124–127.

¹⁰² Cf. NEIL – WILLOUGHBY (eds.), *The Tutorial Prayer Book*, xix.

¹⁰³ See Constantine HOPF, *Martin Bucer and the English Reformation*, Oxford 1946.

¹⁰⁴ Cf. PROCTOR – FRERE, *New History of the Book of Common Prayer*, 28.

¹⁰⁵ Cf. *ibid.*

Order.”¹⁰⁶ Interestingly enough, and this will be seen in the next section, “It has been the custom to dwell upon the supposed foreign influences at work upon the Second Prayer Book, of 1552...in truth we have less historical evidence for the influence of external agency on the second book, than we have for such influence on the first.”¹⁰⁷

Turning from some of the sources to the intention of creating the BCP 1549, the texts were translated or developed with the intent of having one uniform rite in the vernacular for the entire realm, with citations from Holy Scripture being paramount. One need look no further than the preface of the BCP 1549 which makes clear its intentions and its approach to various uses:

“And where heretofore, there hath been great diversitie in saying and synging in churches within the realme: some folowyng Salisbury use, some Herford use, some the use of Bangor, some Yorke, and some of Lincolne: Now from hencefurth, all the hwole realme shall have but one use.”¹⁰⁸

In this process many of the rubrical indications and manual gestures of the Mass were done away with, including the Elevation of the Sacrament and Adoration.¹⁰⁹ Though, some have countered, when analyzed with the Latin text, much was simply translated and remained in use.¹¹⁰ Even the title of the section for Holy Communion is “The Supper of the Lorde, and the Holy Communion, commonly called the Masse.”¹¹¹ The parts translated from the Sarum text in the BCP 1549, include: the beginning of the communion service with an Introit in the form of a Psalm; the nine-fold Kyrie; the name of the Blessed Virgin Mary being retained in the names of the Saints; Prayers for the Dead remain; two signs of the cross over the Eucharistic elements occur during the words of Institution; and finally, water is commingled with wine at the Offertory.¹¹² Feulner asserts structure of the BCP 1549 Communion Service is “...chiefly following the structure of the Sarum Use.”¹¹³ Anthony Reader-Moore

¹⁰⁶ CLARKE, *Liturgy and Worship*, 153.

¹⁰⁷ NEIL – WILLOUGHBY (eds.), *The Tutorial Prayer Book*, xix.

¹⁰⁸ BRIAN CUMMINGS (ed.), *The Book of Common Prayer: The Texts of 1549, 1559, and 1662*, Oxford 2011, 5.

¹⁰⁹ Cf. *ibid.*, xviii.

¹¹⁰ Cf. Massey Hamilton SHEPHERD, *The Oxford American Prayer Book Commentary*, New York 1950, xi.

¹¹¹ MASKELL, *The Ancient Liturgy of the Church of England*, 303.

¹¹² Cf. CLARKE, *Liturgy and Worship*, 156–160.

¹¹³ FEULNER, *The Anglican Use within the Western Liturgical Tradition*, 203.

supports this point further, “The Eucharistic rite (in BCP 1549) was of traditional shape and order and still called ‘the Mass’, much of the traditional ceremony being retained.”¹¹⁴ Stephen Hill, in his recent study, counters this assertion of continuity between the Latin Mass and the BCP 1549, saying:

“The most solemn part of the Mass, previously whispered in Latin by the priest along with the elevation (and worshipping) of the consecrated elements, was gone. The Roman Canon was replaced with a composition of Cranmer’s and any elevation of the elements was prohibited. Herein lay a fundamental difference between the medieval liturgy with its silent prayers, and the Prayer Book liturgy.”¹¹⁵

Before turning to the parts of DW:TM coming from BCP 1549, it is important to gauge the thought of the members of the working group concerning the Latin in the Sarum Use, Lopes states:

“Indeed, as Msgr. Entwistle (First Ordinary of the Personal Ordinariate of the Southern Cross in Australia) has often argued, it is necessary to reach back before Anglicanism into the deep well of English Christianity and medieval piety. That and the Sarum Rite are of critical importance for understanding the DW Missal, not least because of their influence on the 1549 BCP, which the commission understood as the major structural source for the Missal. The restoration of the Votive Mass of the Five Wounds also illustrates this.”¹¹⁶

BCP 1549 Portions included in DW:TM

Moving through the Order of Mass, the first portion of DW:TM coming directly from BCP 1549¹¹⁷ is The Collect for Purity, specifically the first phrase, “Almighty God, unto whom all hearts be open...”.¹¹⁸ The working group changed the wording of the BDW, which follows the American BCP-US 1928 and BCP-US 1979, “Almighty God, unto whom all hearts are open...”.¹¹⁹ The latter is a change from the BCP tradition, as all successive prayer books of England follow BCP 1549.

¹¹⁴ Anthony READER-MOORE, Anglo-Catholics have a real Patrimony, in: The Messenger of the Catholic League No. 292 (2010) 34–41, here: 226. See also, Mark DALBY, Anglican Missal and their Canon. 1549, Interim Rite and Roman (Joint Liturgical Studies 41), Cambridge 1998, 3.

¹¹⁵ Stephen HILL, The Language of *Divine Worship* and its Pastoral Implications, 72.

¹¹⁶ Steven J. LOPES, The Language of DW, email to the Stephen Hill from 24 November 2019, Houston/TX.

¹¹⁷ BRIGHTMAN, The English Rite, vol. 2, 640.

¹¹⁸ DW:TM, 560.

¹¹⁹ BDW, 284.

The placement of *The Peace* in the traditional Roman position following the Lord's Prayer is preserved from the Sarum Use in BCP 1549. The peace is removed in subsequent BCP's, being restored by the Anglican Missal tradition following MR-1970 in the Roman position after the Lord's Prayer. Notably to the American context, the peace is restored in BCP-US 1979, but in the locatation of the Ambrosian position, before the Offertory, this location is retained in several of the provincial prayerbooks, including: BCP-IN 1954, LA 1964, BCP-NZ 1966, ASB-EN, CW, BCP-SC 1982, BCP-KN 1989, BCP-NG 1996, BCP-IR 2004, BCP-WA 1996 and BCP-WA 2004.

The fraction anthem is placed in the BCP 1549 directly before the distribution of communion. Due to the history which will be discussed in following section, the fraction anthem is removed in the BCP 1552 and does not come back until the BCP-US 1979. It is from here that it is incorporated into the BDW. The original text of the Fraction Anthem in BCP 1549 is derived from 1 Cor: 7-8, 1 Pet. 2:24, and John 1:29. The Text in BCP-1549 reads: "Christ our Pascal Iambe is offred up for us, once for all, he bare our sinnes on his body vpo the crosse, for he is the very lambe of God, that taketh away the sinnes of the worlde: wherfore let us kepe a joyfull and holy feast with the Lorde."¹²⁰

Also, the words of administration of the host and chalice of DW:TM are originally in English in the BCP-1549: "The body of our Lord Jesus Christ whiche was geven for thee, preserv e thy bodye and soule unto everlasting lyfe. The bloud of Our Lord Jesus Chiste whiche was shed for thee, preserve thy bodye and soule unto everlastyng lyfe."¹²¹

DW:TM includes the Prayer of Thanksgiving from the BCP 1549, including the phrase, "in these holy mysteries"¹²² which is also utilized in the BDW. Finally, the phrase of this prayer that the BCP-US 1979 removed and thus, was not incorporated in the BDW, is restored. In the BCP 1549 the text reads, "by the merites of the moste precious deathe and passion, of thy deare sonne."¹²³

¹²⁰ BRIGHTMAN, *The English Rite*, vol. 2, 696.

¹²¹ *Ibid.*, 700.

¹²² DW:TM, 655.

¹²³ BRIGHTMAN, *The English Rite*, vol. 2, 696.

d. The Book of Common Prayer 1552 (Church of England)

History of the BCP 1552

The roots of the revisions of the BCP 1552¹²⁴ begin to develop even before the publication of the BCP 1549.¹²⁵ In one example of many, this can be seen in the person of Stephen Gardiner, Bishop of Winchester, who was “...a staunch ally of Henry VIII in his domestic and ecclesiastical difficulties.”¹²⁶ Yet after Henry VIII’s death, Gardiner began to observe startling actions of reform, including government endorsed preaching against traditional doctrine and ritual, as well as the destruction of religious art in Church buildings,¹²⁷ even the destruction of altars, the reformers claiming they were, “...altars of Baal.”¹²⁸ In response, Gardiner wrote several letters to those in authority, “defending the religion of the Henrician settlement, and pleading for an end to change until the King reached his majority.”¹²⁹ After Easter Day, 1548 and the implementation of *The Order of Communion*, Gardiner would be arrested and placed in the Tower of London.¹³⁰ From his prison cell Gardiner proclaimed, to the irritation of the reformers, he could endorse the use of the BCP 1549, due to the lack of rubrics and instructions, and the several references to the theology of the Catholic Mass, sighting particular texts and parts.¹³¹ He would write a letter to Cranmer with the title, *An Explanation and Assertion of the true Catholic Faith, touching the most blessed Sacrament of the Altar: with Confutation of a Book written against the same*. In the letter he would assert of the BCP 1549, “It teaches ‘the most and catholic doctrine of the substance of the Sacrament’ that ‘we receive in the Sacrament of the Body of Christ with our mouth’”¹³² He handed this letter to an unsympathetic Cranmer directly at his trial in 1550.¹³³

¹²⁴ See also EARTHMAN, The Order of Mass of “Divine Worship: The Missal”, 20–23.

¹²⁵ See G[oeffrey] J. CUMING, A History of Anglican Liturgy, London 1969

¹²⁶ Charles NEIL – J.M. WILLOUGHBY (eds.), The Tutorial Prayer Book, xvii.

¹²⁷ Cf. DUFFY, The Stripping of the Altars, 449–450.

¹²⁸ PROCTOR – FRERE, New History of the Book of Common Prayer, 69.

¹²⁹ DUFFY, The Stripping of the Altars, 449–450.

¹³⁰ Cf. *ibid.*, 470.

¹³¹ NEIL – WILLOUGHBY, The Tutorial Prayer Book, 263.

¹³² PROCTOR – FRERE, New History of the Book of Common Prayer, 67.

¹³³ BRIGHTMAN, The English Rite, vol. 2, cxiiiv–cxiv.

The reform¹³⁴ did not seem to go far enough for Cranmer, as history has shown he was enacting a step-by-step process of agreeing to compromises on a temporary basis and then undertaking further reform from there.¹³⁵ After achieving the approval of Parliament and the implementation of BCP 1549, Cramer then invites many reformers to come from the continent to live in England, including Martin Bucer and Peter Martyr, appointing the former as Chair of Divinity at Cambridge, and the latter as the Regius Professor of Divinity at Oxford.¹³⁶ The official revision of the BCP 1549 began in 1550 and coincide with the drafting of a document titled, *Articles*, which disputed the ongoing resolutions and decisions of the Council of Trent, meeting from 1545 to 1563.¹³⁷

It should not be a surprise that the process of revision was undertaken largely in secret.¹³⁸ The texts without any “accommodations with the past”¹³⁹ were presented to Parliament in early 1552 and with all the opposing traditionalist leadership conveniently in the Tower of London and other prisons throughout the country, the text, as well as the Second Act of Uniformity passed on April 14, 1552.¹⁴⁰

The BCP 1552 completes Cranmer’s reform of the absolute separation between the rich liturgical practices of the historical Catholic Church in England (Our Lady’s Dowery) and the newly created and reformed Church of England. With it, as one authors states, “...English religion reached its low water mark..”¹⁴¹ In comparing the BCP 1549 to the BCP 1552 it is astonishing how many changes occurred in the span of just 36 months¹⁴² and

¹³⁴ Cf. John R. H. MOORMAN, *The Anglican Spiritual Tradition*, London 1983, 21. “But far more important than any of these changes (BCP 1549) was the necessity of bringing worship of the Church into line with the New Theology which was now rampant in northern Europe. The Reformation in England began, as we all know, as ‘an act of State’, but it very soon became a religious issue as Protestant ideas and ideals—Lutheran, Zwinglian and Calvinist—seeped into the country.”

¹³⁵ Cf. Lowther CLARKE, *Liturgy and Worship*, 171.

¹³⁶ Cf. PROCTOR – FRERE, *New History of the Book of Common Prayer*, 67.

¹³⁷ Cf. NEIL – WILLOUGHBY, *The Tutorial Prayer Book*, xx.

¹³⁸ Cf. CLARKE, *Liturgy and Worship*, 174

¹³⁹ DUFFY, *The Stripping of the Altars*, 471.

¹⁴⁰ Cf. CLARKE, *Liturgy and Worship*, 174.

¹⁴¹ PROCTOR – FRERE, *New History of the Book of Common Prayer*, 85.

¹⁴² Cf. DUFFY, *The Stripping of the Altars*, 472–473.

it is quite telling that these included the removal of every part and action described by Gardiner in his letters to Cranmer, “as a loop-hole for the Mass”.¹⁴³ Finally, it should be noted, that the BCP 1552 was used for than a year, and as, Anthony Reader-Moore points out, “...is questionable whether it was adopted much beyond the environs of London and the Home Counties prior to the death of Edward VI in the spring of 1553.”¹⁴⁴

The first change to note is the removal of the word ‘Masse’ from title of the BCP 1549, and rearranging the words to say: “*The Order for the administration of the Lordes Supper of Holye Communion*”¹⁴⁵ The word ‘Altar’ is removed and ‘Table’ replaces it. The ‘Priest’ is instructed to stand on the North side of it, with the table in the body of the Church or the chancel.¹⁴⁶ The Introit, Glory be to thee, Benedictus, the Peace, Fraction Anthem, Agnus Dei and Post-Communion prayer are omitted entirely.¹⁴⁷ The Kyrie is expanded to be ninefold and becomes the response to each of the commandments,¹⁴⁸ and will be titled at a later point, The Decalogue. The Gloria is transferred from before the Collect, to the end of the communion service, after the final prayer or General Thanksgiving.¹⁴⁹ After the Sanctus, the Prayer of Humble Access is inserted, disconnecting the Eucharistic canon, “...in such a way as to obscure its character as one continuous act of memorial, springing from the Preface and Sanctus and culminating with the Lord’s Prayer and Communion.”¹⁵⁰ Further, the invocation of the Holy Spirit and the two manual acts of crossing are deleted. At the distribution the reference to the Body of Christ and the Blood of Christ goes away, the Priest is instructed to say, “Take and eate this, in remembrance that Christe died for the, and fede on him in thy heart by faith, with thanksgiving” and “Drink this in remembrance that Christe

¹⁴³ NEIL – WILLOUGHBY, *The Tutorial Prayer Book*, 263.

¹⁴⁴ READER – MOORE, Anglo-Catholics have a real Patrimony, in: *The Messenger of the Catholic League* No. 292 (2010) 34–41, here: 226.

¹⁴⁵ BRIGHTMAN, *The English Rite*, vol. 2, 639.

¹⁴⁶ Cf. *ibid.*

¹⁴⁷ Cf. CLARKE, *Liturgy and Worship*, 175–176; PROCTOR – FRERE, *New History of the Book of Common Prayer*, 67.

¹⁴⁸ BRIGHTMAN, *The English Rite*, vol. 2, 641–645.

¹⁴⁹ *Ibid.*, 709–711.

¹⁵⁰ CLARKE, *Liturgy and Worship*, 176.

blood was shed for thee, and be thankful.”¹⁵¹ Feulner notes that Cranmer totally combines the Consecration and the distribution of Communion in a thoroughly protestant manner.¹⁵² Finally, the prayers for any Saint and for the dead are removed. With the stripping down of the BCP 1549, the reader should remember what *The Tutorial Prayer Book* points out about BCP 1552 to the student, “It is far more important to remember that this Book, though speedily overthrown by the early death of the King, and the subsequent accession of Mary, is so far in form and substance the Payer Book of today (BCP 1662)...”¹⁵³

BCP 1552 Portions included in DW:TM

Due to the particular history of the BCP 1552 and the major protestant influences described above, which would continue to exert influence on the Church of England and the Anglican Communion well into the 20th century, it is understandable from a Catholic perspective to have major reservations about incorporating any of the BCP 1552 into DW:TM. That sentiment is expressed in 2010 after the offer of *Anglicanorum coetibus*, but before the establishment of *Anglicanae traditiones*, by Bishop Peter Elliot, who would be appointed on the working group. He states, “Cranmer’s prose are majestic, but all his doctrine is not sound. Some editing will be needed to deal with expressions which are not in harmony with Catholic Faith, particularly those that come down from his severely Protestant 1552 edition of the Book of Common Prayer.”¹⁵⁴ It is not a wonder that the working group only incorporated one innovation of the BCP 1552 in the words of the *Decalogue*, as well as the realignment of the *Penitential Rite*.

¹⁵¹ BRIGHTMAN, *The English Rite*, vol. 2, 701.

¹⁵² FEULNER, *The Anglican Use within the Western Liturgical Tradition*, 205.

¹⁵³ NEIL – WILLOUGHBY (eds.), *The Tutorial Prayer Book*, xx.

¹⁵⁴ Peter J. ELLIOT, Understanding Pope Benedict’s offer to Traditional Anglicans, in: *The Messenger of the Catholic League* No. 292 (2010) 34–41, here: 40.

The Collect of Purity of the BCP 1552¹⁵⁵ has the same opening line as BCP 1549, “Almighty God, unto whom all hearts be open..”¹⁵⁶ and thus, is incorporated into DW: M. The working group changed the wording of the BDW, which follows the American BCP-US 1928 and BCP-US 1979, “Almighty God, unto whom all hearts are open...”¹⁵⁷ The latter is a change from the BCP tradition, as all successive prayer books of England follow BCP 1549.

Though it is not titled *The Decalogue* in the text of the BCP 1552, this expansion of the Kyrie¹⁵⁸ from a threefold to ninefold and then placing them as a response to each of the Ten Commandments, is the original source of Appendix 3 of DW:TM. The text of *The Decalogue* in DW:TM is somewhat abbreviated from the longer form common to the classic prayerbook tradition. It is an option for use by the rubric in The Introductory Rites reading, “In place of the Summary of the Law and the Kyrie, the Decalogue may be said (see Appendix 3).”¹⁵⁹

The Penitential Rite in BCP 1549 is directly following the fraction anthem. In BCP 1552 the arrangement is altered placing The Penitential Rite after the Intercessions or the Prayers of the People, directly before the opening of the Eucharistic prayer at the *Sursum corda*. This alignment continues throughout the BCP tradition and finally is incorporated in the BDW from the BCP-US 1979 from which it comes into DW:TM

¹⁵⁵ BRIGHTMAN, *The English Rite*, vol. 2, 640.

¹⁵⁶ DW:TM, 560.

¹⁵⁷ BDW, 284.

¹⁵⁸ See also EARTHMAN, *The Order of Mass* of “Divine Worship: The Missal”, 21 f. “However, in lieu of the nine-fold Kyrie as was present in both the Sarum Mass and the BCP 1549, the recitation of the Decalogue is given, with the congregational response, ‘Lord, have mercy upon us, and incline our hearts to keep this law.’ While the Kyrie had not been completely eradicated, it had been relegated to a response to what had been proposed by the minister. Reformers’ exposure to the Eastern Byzantine liturgy were certainly aware of the use of *Kyrie eleison* as the congregational response to their litanic form of prayer.⁷⁷ In the West it is said that Pope Gregory introduced the *Kyrie* into the Mass by at least the late 6th C, though some contend it may have been introduced earlier. By the middle ages, the presence of tropes expanded the canonical text of the *Kyrie eleison*...It is also said that the recitation of prayers like the Decalogue also have been a part of the vernacular-language service known as the Prone, given at High Mass and connected with the sermon.”

¹⁵⁹ DW:TM, 561.

e. The Book of Common Prayer 1662 (Church of England)

History of the BCP 1662

Henry VIII proclaimed before his death that if Edward died without an heir, then Mary Tudor, his half-sister, would become Queen. During Edward VI's reign, Edward's second protector, the Duke of Northumberland, John Dudley, convinced the young Edward to redo the declaration and make Henry's sister's offspring, the rightful heirs.¹⁶⁰ Thus, with Edward's death on July 6, 1553, the Lady Jane Grey was proclaimed Queen on July 8, 1553. Pearce notes that the majority of people, as they had only been out of communion with Rome for 19 years, since 1534, were still "resoundingly Catholic."¹⁶¹ With this uproar of public sentiment, the privy council went against the wishes of Edward's protector, proclaiming Mary, Queen of England, "...in London on 19 July, and in most of the north by St. Mary Magdalene's day, 22 July."¹⁶² Stephen Gardiner, released from the Tower of London, crowned Mary "in the most splendid manner...(in) Catholic ritual..."¹⁶³ Mary's reign would be short lived with her untimely death on November 17, 1558.¹⁶⁴ With the death of Mary, the ascension of her half-sister, Elizabeth came about. Six months later, on May 8, 1559, Queen Elizabeth through a narrow vote of parliament of only three,¹⁶⁵ declared an Act of Uniformity, reinstating the BCP-1552 with some minor changes.¹⁶⁶ These changes show Elizabeth striving to "soften its more starkly Protestant features."¹⁶⁷ The most significant of these alterations within the communion service are the joining together of the words for administration of communion of the BCP 1549 and BCP 1552 to read: "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soule unto euorlasting life; take and eat this in remembrance that Christ dyed for thee, and feed on him

¹⁶⁰ Joseph PEARCE, *Faith of Our Fathers. A History of True England*, San Francisco 2022, 152.

¹⁶¹ *Ibid.*

¹⁶² DUFFY, *The Stripping of the Altars*, 527.

¹⁶³ William COBBETT, *A History of the Protestant Reformation*, Sevenoaks 1994, 100.

¹⁶⁴ For more of a detailed historical account, see the following: Eamon DUFFY, *The Stripping of the Altars*, 524–564; Joseph PEARCE, *Faith of Our Fathers*, 150–162.

¹⁶⁵ Cf. DUFFY, *The Stripping of the Altars*, 566.

¹⁶⁶ Cf. NEIL – WILLOUGHBY, *The Tutorial Prayer Book*, xx.

¹⁶⁷ DUFFY, *The Stripping of the Altars*, 567.

in thy heart by faith with thanksgiving.”¹⁶⁸ The so called “Black Rubric”¹⁶⁹ was also removed, “which had explained that in kneeling at the communion no adoration of the sacred species was intended or allowed.”¹⁷⁰ Both of these edits are much more, “patient of a traditional Catholic interpretation of the Real Presence...”¹⁷¹ and would ultimately provide the theological framework of the Carolingians, High Church, and Anglo-Catholic movements over the next three centuries. The BCP 1559¹⁷² remained in use until the Long Parliament of January 1645 through the reigns of Elizabeth (1558-1603), James I (1603-1625)¹⁷³, and Charles I (1625-1649). It should be noted, though not a direct source of DW:TM, a prayer book was approved for Scotland in 1637¹⁷⁴ during the reign of Charles I with influence from the Archbishop of Canterbury, William Laud. The text heavily utilizes the first BCP 1549. But due to its association with Laud, the prayerbook never came into wider use. Shepherd notes that this prayerbook does exercise, “...some influence upon the English revision of 1661. More particularly it affected the Scottish Communion rite of 1764, from which the American form of the Holy Communion is descended.”¹⁷⁵ This time period is distinguished by the assent of the Caroline Divines¹⁷⁶, Anglican clergy in university and other seats of authority who were staunchly opposed to Calvinistic tendencies and were

¹⁶⁸ BRIGHTMAN, *The English Rite*, vol. 2, 701.

¹⁶⁹ Cf. Don S. ARMENTROUT– Robert Boak SLOCUM (eds.), *An Episcopal Dictionary of the Church. A User Friendly Reference for Episcopalians*, New York/NY 2000. URL: [https:// www.episcopalchurch.org /glossary/black-rubric-the/](https://www.episcopalchurch.org/glossary/black-rubric-the/) [accessed: 3 June 2025]. “Name usually given to the ‘Declaration on Kneeling’ that was printed at the end of the rite for Holy Communion in the 1552 BCP. The ‘Declaration’ was understood to deny the real presence in the eucharistic elements. This statement was removed in the 1559 BCP, but replaced in the 1662 BCP in an altered version that denied only Christ’s ‘corporal’ presence in the eucharist. The term dates from nineteenth-century England. Prayer Book rubrics were printed in red, and the ‘Declaration’ was therefore printed in black since it was not a rubric.”

¹⁷⁰ DUFFY, *The Stripping of the Altars*, 567.

¹⁷¹ *Ibid.*

¹⁷² See also EARTHMAN, *The Order of Mass of “Divine Worship: The Missal”*, 23–25.

¹⁷³ SHEPHERD, *The Oxford American Prayer Book Commentary*, xviii. “Some minor changes and additions were made in 1604 by order of James I...with leading Puritans at Hampton Court. But the great result of that conference was the royal order for anew translation of the Bible which resulted in the famous Authorized Version of 1611.”

¹⁷⁴ SOCIETY OF ARCHBISHOP JUSTUS, *The Book of Common Prayer for Scotland (1637)*, [http://justus.anglican.org/resources/bcp/Scotland/ Communion_1637.htm](http://justus.anglican.org/resources/bcp/Scotland/Communion_1637.htm). [accessed: 3 June 2025].

¹⁷⁵ SHEPHERD, *The Oxford American Prayer Book Commentary*, xviii.

¹⁷⁶ See Aidan, NICHOLS, *The Panther and the Hind: A Theological History of Anglicanism*, Edinburgh 1993, 177.

interested order and decorum in the celebration of liturgy.¹⁷⁷ Given the history of the previous two centuries, it is almost astonishing to point out that as the nation of England began to rise on the international stage, these Divines began to be interested in the liturgical and theological practices of the Roman Catholic Church and the Eastern Orthodox, or at the very least, not view them so negatively.¹⁷⁸

After the battles of the English Civil War, between the armies of Parliament and the royalists aligned to Charles I, in January of 1649, King Charles I was executed having been tried and convicted of high treason. This marks the beginning of the Commonwealth of England and during these 15 years there was a total prohibition of the Prayer Book.¹⁷⁹ The restoration of the monarchy would come about in May of 1660 with the crowning of King Charles II. The King was immediately petitioned by a group of Presbyterians in the hope of revising the BCP 1559 in a more protestant manner. At this request Charles II called for a conference at the Savoy Palace in October of 1660.¹⁸⁰ The result of the Savoy Conference¹⁸¹ was a stalemate between the two parties, Anglican and Presbyterian. This led to the leading authorities of the Church of England not incorporating the demands of the more protestant party, making numerous changes, and developing new material for the draft text of the BCP 1662. This draft was approved by Parliament in an Act of Uniformity, "...but with its passage Nonconformity became a permanent element in English religious life."¹⁸² This will become a significant fact in the development of other BCP, especially in the far flung reaches of the British Empire.

¹⁷⁷ Cf. HATCHETT, *Commentary on the American Prayer Book*, 7.

¹⁷⁸ Cf. *ibid.*

¹⁷⁹ Cf. SHEPHERD, *The Oxford American Prayer Book Commentary*, xviii.

¹⁸⁰ Cf. *ibid.*, xix.

¹⁸¹ See Edward RATCLIFF, *The Savoy Conference and the Revision of the Book of Common Prayer*, in: Geroffrey NUTTALL and Owen CHADWICK (ed.), *From Uniformity to Unity 1662–1962*, London 1962, 89–148.

¹⁸² *Ibid.*

The BCP 1662 introduces some 600 revisions or additions made from the BCP 1559.¹⁸³ The relevant changes are included in the Communion Service.¹⁸⁴ First, the Eucharistic elements of bread and wine are directed to be placed on the table at the same time as sentences of Holy Scripture are being read and alms are being taken up and brought to the Priest, “who humbly present and place it upon the holy table.”¹⁸⁵ By the grouping together of rubrics of the alms and directing bread and wine be placed on the table, the revisers allowed for the faithful to understand this offering as referencing the eucharistic bread and wine.¹⁸⁶ Next, the commemoration of the faithful departed was added into the prayer “for the whole state of Christ’s Church *militant here in Earth*.”¹⁸⁷ The Priest prays, “And we also bless thy holy name, for all thy servants. departed this life in. thy faith and fear, beseeching thee to give us grace so to follow· their good examples, that with them we may be partakers of thy heavenly kingdom”¹⁸⁸ Next the manual action of the fraction is brought back from the BCP 1549, but notably placed before the consecration prayer. According to the rubric: “When the Priest, *standing* before the Table, hath so ordered the bread and Wine. That he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands; he shall say the Prayer of Consecration...”¹⁸⁹ Following this, more instructions were added to the consecration prayer itself, as well as a new form of consecrating additional bread and wine, directing the Priest to use the consecration prayer beginning at the words of institution for both the bread and wine. When finished with administering communion, the remaining consecrated elements are to be covered with a fair linen cloth.¹⁹⁰ The so called “Black Rubric” of the BCP 1552, removed by Queen Elizabeth in the BCP 1559, was brought back, with this one exception: “But the words ‘corporal presence’ were substituted for ‘real and essential presence’ and it thus became the defense of the doctrine of the Real Presence

¹⁸³ Cf. PROCTOR – FRERE, *New History of the Book of Common Prayer*, 197; Frank E. BRIGHTMAN, *The English Rite. Being a Synopsis of the Sources and Revisions of the Book of Common Prayer*, vol. 1, London 1915, cciv.

¹⁸⁴ Cf. BRIGHTMAN, *The English Rite*, vol. 2, 639–721.

¹⁸⁵ *Ibid.*, 663.

¹⁸⁶ Cf. DIX, *The Shape of the Liturgy*, 692 f.

¹⁸⁷ BRIGHTMAN, *The English Rite*, vol 2, 693. (Emphasis in the original.)

¹⁸⁸ *Ibid.*

¹⁸⁹ *Ibid.*, 693.

¹⁹⁰ Cf. *ibid.*, 703.

instead of a denial of it.”¹⁹¹ Finally, the Ornaments Rubric was inserted directly before Morning Prayer in the beginning of the BCP 1662, saying, “...that such Ornaments of the Church and of the Ministers thereof at all times of their Ministrations, shall be retained and be in use as were in the Church of England by the Authority of Parliament, in the second year of the Reign of King Edward the Sixth.”¹⁹² As Reader-Moore points out, this is the year 1549, “...which the First Prayer Book was promulgated and in which latter is set out in some detail what vesture is to be used in divine worship, including both the chasuble and the cope.”¹⁹³

The major piece the revisers did not change was the interruption of the Eucharistic Prayer with the insertion of *The Prayer of Humble Access*, it remained between the Sursum corda and the beginning of the prayer of consecration.¹⁹⁴ This had the effect of retaining the dilution of Eucharistic theology of BCP 1552. In commenting on the changes between the BCP 1549 and the BCP 1662, Brand asserts: “If you carefully compare the texts of the 1549 BCP with its more enduring crystallization in 1662, you will find many little changes – pruning wordiness and dropping some obsolete expressions, etc.”¹⁹⁵

It is here that a final note is needed. Due to the ever-growing British Empire, the BCP 1662 made its way to most if not all the various colonies and territories with the newly enlarged British Navy and colonists. Hill elaborates:

“As English colonies grew into fledgling nations, local variations of the Prayer Book were developed. As attendance at church was compulsory, everyone would have heard the words of the Prayer Book. Only the Bible itself would have broader use than the Prayer Book. Just as the words of the *Authorized Version* came to be associated with the Word of God, so too did the words of the Prayer Book become associated with the idea of going to church.”¹⁹⁶

From there over the next two centuries, the newly established Anglican Communion began a missionary effort to translate the BCP 1662 into many and diverse languages.¹⁹⁷ One of

¹⁹¹ PROCTOR – Walter FRERE, *New History of the Book of Common Prayer*, 197.

¹⁹² CUMMINGS, *The Book of Common Prayer*, 239.

¹⁹³ READER – MOORE, *Anglo-Catholics have a real Patrimony*, 34–41, here: 227.

¹⁹⁴ Cf. BRIGHTMAN, *The English Rite*, vol. 2, 692

¹⁹⁵ Clint BRAND, *Thinking Points for Response from Experts*. Answers from Dr. Clinton Brand to Fr. Stephen Hill from 15 March 2021, Houston/TX, 10 f.

¹⁹⁶ Stephen HILL, *The Language of Divine Worship and its Pastoral Implications*, 73.

¹⁹⁷ Cf. PROCTOR – FRERE, *New History of the Book of Common Prayer*, 203.

the many organizations established for this purpose, the Society of Christian Knowledge, is reported to have published 100 translations and distributed them to the corners of the known world.¹⁹⁸ This dissemination of texts of the BCP1662 and translations thereof, brought a familiarity of use, which combined with the growing tendency of non-conformity started in England and then brought to its colonies, would finally flourish into an abundance of revisions in the 19th and 20th centuries.

BCP 1662 Portions included in DW:TM

As mentioned above, in DW: M, The Collect of Purity comes directly from the BCP 1549¹⁹⁹ and *The Decalogue* comes directly, with slight adjustments, from the BCP 1552, and then both are in all successive BCP's from England. Thus, the BCP 1662 can be considered one of the sources of these two textual elements, but only in a derivative sense.

The supplemental Collects of Communion in the BCP 1662 is one of the sources of The Collect at the Prayers of the People in Appendix 5 of DW:TM.

During the Roman Canon and the Alternative Eucharistic Prayer, option C of the mystery of Faith, "O Saviour of the World..."²⁰⁰ is an anthem from Visitation of the Sick of the BCP 1662. This sentence traces its root in the classical prayerbook tradition to the BCP 1549 and then again in the BCP 1552, included in the same place in the Visitation of the Sick, though in earlier phrasing. As all of the anthems are phrased in traditional language in DW:TM, having their origin in the Roman Missal tradition, this is the only anthem with a link to the BCP, and thus, is conformed to prayerbook language. This exact phraseology of the *Salvator mundi* is also utilized in the CW.

The BCP 1662 second Prayer of Thanksgiving²⁰¹ was utilized and amended for the BDW, DW:TM relies on the Prayer of Thanksgiving in the BCP 1549, utilizing the words "in these

¹⁹⁸ Cf. *ibid*.

¹⁹⁹ BRIGHTMAN, *The English Rite*, vol. 2, 640.

²⁰⁰ DW:TM, 641, 647. In the BCP 1662, BRIGHTMAN, *The English Rite*, vol. 2, 835.

²⁰¹ BRIGHTMAN, *The English Rite*, vol. 2, 709.

holy Misteries”²⁰² and “by the merites of the moste precious deathe and passion, of thy deare sonne.”²⁰³

f. Deposited *Book of Common Prayer* 1928 (Church of England)

History of the BCP 1928

A Royal Commission was established in 1906 after Parliament asked for an investigation into the clergy’s performance of the liturgy of the BCP 1662. This was in response to a series of escalating movements towards the, “...use of elements of the Roman Rite (including the use of candles, liturgical vestments, and incense)...”,²⁰⁴ which came into the Church of England through the Oxford Movement, the Ritualists, and organizations like the Church Union, formed to defend the Anglo-Catholic clergy against civil actions brought by the English Parliament. The Commission reported back that the liturgical law of the Church of England was too rigid for the 20th century and the Church itself, being yoked to the crown, it could not change its own laws. It also found the Church to have no mechanism to enforce its own laws.²⁰⁵ Dix summarizes the situation in England, “...by 1906 a large proportion of churchmen no longer accepted the principal of parliamentary control of faith and worship even with the established church.”²⁰⁶ As a result a Convocation was appointed in the same year to make recommendations of change to the BCP 1662. The Convocation itself was made up of bishops with the stated intention to make only minimal change to the order of service and no change to doctrine.²⁰⁷ The first world war broke out in 1914 and paused the work of the Convocation. When the work resumed in 1918, the bishops had “...a quite new attitude towards their task...”²⁰⁸ and began to develop the eucharistic liturgy. The proposal they articulated was not a series of revisions to the BCP 1662, but rather an entirely new rite

²⁰² Ibid., 708.

²⁰³ Ibid.

²⁰⁴ FEULNER, *The Anglican Use within the Western Liturgical Tradition*, 209.

²⁰⁵ Cf. DIX, *The Shape of the Liturgy*, 697.

²⁰⁶ Ibid.

²⁰⁷ Ibid.

²⁰⁸ Ibid. Also see Bernard WIGAN (ed.), *The Liturgy in English*, London 1962, 62–72.

to be used as an alternative to the BCP 1662. The proposal included "...an alternative service of Holy Communion, which restored some sacrificial and oblatinal language within the structure of the rite, as well as a number of other historical liturgical features."²⁰⁹ The House of Bishops passed the revision, as did the House of Lords. The House of Commons, made up of more Protestant sympathizers, rejected it on two separate occasions in 1927 and 1928, and so the matter died as a formal provision of Parliament.

Having failed to gain parliamentary favor, the so-called Deposited Book was printed by a private publisher. Since the rite had been passed by the Church of England in the House of Bishops, the BCP 1928 was ruled to be permissible, as long as in a parish both the clergyman and the congregation agreed upon its use. Parliament had begun the process of review to try to restrict ritual in the parish Church, but in fact what happened was the opposite, a separate rite approved by the Church with liberties for the parish. Though this Prayer Book would not have a tremendous effect on the Church of England in the immediate future, the debate and the revision of the Eucharistic liturgy would have a considerable effect on Anglican Communion Provinces, "...Scotland, South Africa, India, and Ceylon, the achievements of the English attempt have been recognized as of very great value, and its influence has been paramount."²¹⁰

Deposited BCP 1928 (Church of England) Portions included in DW:TM

The provision for abbreviating the Preparatory Prayers in Appendix 1²¹¹ of DW:TM and omitting the *Confiteor* is in keeping with the BCP 1928's *Devotion before Holy Communion*. It should be noted that if the *Confiteor* is omitted the Penitential Rite is said. Conversely, the Penitential Rite may only be omitted if the *Confiteor* is said by the Priest, the other Ministers, and the People.

²⁰⁹ EARTHMAN, The Order of Mass of "Divine Worship: The Missal", 34.

²¹⁰ The Standing Liturgical Commission of the Episcopal Church, *Prayer Book Studies IV: The Holy Eucharist*, New York 1953, 120; Bernard WIGAN (ed.), *The Liturgy in English*, 62.

²¹¹ DW:TM, 1040–1043.

The Collect of Purity in DW:TM follows the classical Prayer Book wording of “...unto whom all hearts be open...”. The BCP 1928 follows suit of BCP 1549, BCP 1552, and BCP 1662.²¹²

g. *The Book of Common Prayer* 1929 (Episcopal Church of Scotland)

History of the BCP-SC 1929

King James II, a professed Roman Catholic, who was monarch of England from 1685 to 1688, believed in the divine rite of kings and therefore his right to rule without parliamentary interference. As a result of the Glorious Revolution, James was deposed as king and his daughter, Mary, and her husband, William of Orange, who led the invasion force, came to power in a system drastically different. Parliament reasserted its power over the Monarch. This led to a mandatory oath of allegiance to the new monarchs. Some bishops and a number of clergy in England and in Scotland refused to take the oath and were referred to as Non-Jurors, from the Latin verb *jūrō*, to swear an oath. They were not prosecuted, and in fact, William left them alone, striving to find a compromise. The effect of this act on the liturgy was that it left the non-jurors, “...free to revamp their liturgy without royal or parliamentary interference and control.”²¹³ In doing so they looked towards the BCP 1549, the previously mentioned Liturgy of Archbishop Laud, as well as Eastern sources, like the Greek Rite.²¹⁴ This led to the creation of series of communion offices in the 18th and 19th century.²¹⁵ In 1953 the Prayer Book Studies of the Episcopal Church (USA) published the following in its findings:

“In the nineteenth and twentieth centuries, the Episcopal Church in Scotland continued to maintain the lead in liturgical reform which it had held since 1637. Though small, and poor, and for part of this time still under the cloud of its former 'Nonjuring' associations, it had two great tactical advantages over the neighboring Church of England. It was entirely autonomous, free from the State control which so hampered the development of the Prayer Book in England. And it was compact, more homogeneous in its Churchmanship than any

²¹² Cf. *ibid.*, 10.

²¹³ SHEPHERD, *The Oxford American Prayer Book Commentary*, xix-xx.

²¹⁴ HATCHETT, *Commentary on the American Prayer Book*, 8.

²¹⁵ Cf. The Standing Liturgical Commission of the Episcopal Church, *Prayer Book Studies IV: The Holy Eucharist*, New York 1953, 86.

other national body in the Anglican Communion, and largely lacking in extremes of partisanship in either direction.”²¹⁶

These sources would remain influential, especially in the revision of the Communion Service of the BCP 1662. A revision was undertaken in 1912 and produced supplementary material for BCP 1662, including a complete Eucharistic liturgy.²¹⁷ After the war, the Scottish revisers began to observe their counterpart in England. Perry points out, “The Scottish revisers had already carefully considered most if not all the proposals that had been made in the English Convocations and in the National Assembly, and, as will be seen later, had accepted many of them.”²¹⁸ Due to the Parliamentary vote of the BCP 1928, discussed earlier, there was a delay in the completing of the Scottish Prayer Book, as it seemed beneficial for the Scots to gain prestige, as the English Communion Service resembled that of the Scottish.²¹⁹ Following the failure of the BCP 1928 in the lower house of the English Parliament, the Scottish vote was taken in haste. The diocesan governing bodies, with almost complete unanimity, approved BCP-SC 1929 for use. The major change of this prayer book, which would be adopted for all successive generations of revisions all over the world, was the restructuration of the prayer of consecration, moving the intercessions or invocations after the Words of Institution and oblation.²²⁰ In other words, the book embodied a recovery of the patristic order of the Eucharistic Prayer and moving past Cranmer’s reordering of BCP 1552.

BCP-SC 1929 Portions included in DW:TM

Though the wording of the *Summary of the Law* in the BCP-SC 1929 is slightly different, the response the people give is the same as the response of *The Decalogue* in DW: M, “Lord, have mercy upon us, and incline our hearts to keep this law.”²²¹

²¹⁶ Ibid, 110.

²¹⁷ Cf. HATCHETT, Commentary on the American Prayer Book, 10-11; The Standing Liturgical Commission of the Episcopal Church, Prayer Book Studies IV, 112.

²¹⁸ W. PERRY, The Scottish Prayer Book. Its Value & History, London 1929, 25.

²¹⁹ Cf. *ibid*.

²²⁰ Cf. The Standing Liturgical Commission of the Episcopal Church, Prayer Book Studies IV, 112.

²²¹ DW:TM, 1046-1047.

h. *The Book of Common Prayer* 1928 (Episcopal Church USA)

History of the BCP-US 1928

The history of the Book of Common Prayer in the United States coincides with the foundation of the nation after the Declaration of Independence on 4 July 1776, and subsequent winning of the Revolutionary War or American War for Independence after the Treaty of Paris on 3 September 1783. Before this point in the British colonies of North America, the BCP 1662 was the prayerbook in use in the Parishes of the Church of England, under the supervision of the Bishop of London.²²² Due to the lack of oversight and involvement of the Bishop of London or his commissaries, many of the congregations, beginning in the colony of Virginia, began to appoint their own pastors and manage parish business, through a system of elected laity, known today as the Vestry. This system "...gave American Anglicanism a distinctly congregationalist character, despite the later establishment of an episcopalian church polity."²²³ This congregational mentality would also lead to parishes and priests practicing one form of Church polity, while in some cases, their own Bishop practiced another form.

After the winning of the Revolutionary War there were necessary changes to the BCP 1662 that needed to be made, shifting from praying for the King to praying for the civil authorities of the newly formed government.²²⁴ Clarke stresses here that there was still a prevailing sense of yearning for continuity.²²⁵ It was out of the newly formed state of Connecticut that many were committed to establishing Bishops free of monarchical interference and meddling. After petitioning the English Bishops and failing, the Connecticut churchman looked to Scotland. Consecrated in Aberdeen, Scotland on 14 November 1784 by three Scottish Bishops, Dr. Samuel Seabury²²⁶ of Connecticut became the first American Anglican Bishop. Afterwards Bishop Seabury met with a larger delegation of Scottish

²²² Cf. PROCTOR – FRERE, *New History of the Book of Common Prayer*, 234.

²²³ Clinton BRAND, *That Nothing Be Lost. America, Texas, and the Making of Anglicanorum coetibus*, in: *Catholic Southwest. A Journal of History and Culture* 22 (2011) 48–67, here: 54.

²²⁴ Cf. SHEPHERD, *The Oxford American Prayer Book Commentary*, xx.

²²⁵ Cf. CLARKE, *Liturgy and Worship*, 793.

²²⁶ For a more in depth study of Samuel Seabury and the American Prayer Book, see Paul MARSHALL, *One, Catholic, and Apostolic. Samuel Seabury and the Early Episcopal Church*, New York, 2004; Bruce STEINER, *Samuel Seabury, 1729–1796. A Study in the High Church Tradition*, Athens (Ohio) 1972.

Bishops who convinced him to promote the Scottish Communion Office adopted twenty years earlier in 1764.²²⁷ Seabury signed a concordat stating his intention to strive to implement this change in the newly forming American Church. Seabury first went back to his home Diocese of Connecticut and urged their adoption, from which a committee was formed in 1785 to discern the needed changes.²²⁸ This proposal was then brought to the first General Convention meeting in Philadelphia in 1785. One of the first actions of this convention was to send a request to the English Bishops asking for more Bishops to be ordained, saying “...to confer the Episcopal character on such persons as shall be recommended by this Church.”²²⁹ It is clear the English Bishops wanted a closer connection as their response was positive, and not to be outdone by the Scottish, nor wanting to foster an “American Episcopal Church with Jacobite sympathies.”²³⁰ Before approval they wanted to first review the proposed changes for the BCP 1662. To which the Convention had the proposal’s printed and sent with the preface stating, “...it was not the intention to depart from the Church of England, any farther than local circumstances required.”²³¹ This proposal raised many concerns as it removed the Nicene Creed and revised the Coverdale psalter. In February of 1787, the chairman of the Prayer Book commission of the General Convention, William White of Pennsylvania, and Samuel Provoost of New York, and James Madison of Virginia, were consecrated Anglican Bishops, after having given their assurance that they would not make the proposed changes. These first bishops of what would become The Episcopal Church represented the three types of Church polity in the United States amongst Anglicans: High Church (Seabury), Low Church (White and Madison) and Broad Church (Provoost).²³²

The first American Prayer Book was approved by the General Convention of 1789²³³ and came into use on 1 October 1790. The most noteworthy revision was the adoption of the

²²⁷ Cf. SHEPHERD, *The Oxford American Prayer Book Commentary*, XX; CLARKE, *Liturgy and Worship*, 793.

²²⁸ Cf. CLARKE, *Liturgy and Worship*, 793.

²²⁹ *Ibid.* 794.

²³⁰ BRAND, *That Nothing Be Lost*, 57.

²³¹ *Ibid.* 794.

²³² Cf. *ibid.*

²³³ SOCIETY OF ARCHBISHOP JUSTUS, 1789 U.S. Book of Common Prayer. URL: http://justus.anglican.org/resources/bcp/1789/BCP_1789.htm [accessed: 14 June 2025]

Scottish Communion service of 1764, introducing the oblation and invocation in the prayer of the consecration, even having an epiclesis, though it was in the eastern position following the words of institution.²³⁴ Otherwise, there were only small textual revisions made. As Shepherd comments, uniting “....now in the American Church was the Scottish stream and the English stream.”²³⁵

Over the next century, the American Episcopal Church was greatly influenced by the Oxford Movement (1833-1841, publication of the *Tracts for the Times*), and subsequent Ritualist²³⁶ movement. With this newly found interest in the patristic Church and the liturgical life of the local Church, causing many to yearn for more revisions of the prayerbook. A new leading figure came to the American stage, William Huntington, who proposed two principals of reform, “...enrichment from past and present source, and flexibility in the use of the appointed liturgical offices.”²³⁷ A series of General Conventions from 1886 through 1892 considered as many as 85 resolutions, and finally adopting 45 of them which though individually small changes together enhanced the sources and the flexibility desired, though most have to do with rubrical mistakes and contradictions needed to be amended. This “very conservative revision of 1892”²³⁸ was the first step which led to the appointment of a commission at the General Convention of 1913 for another revision of the prayerbook, of which many of the proposals rejected in 1892 were reconsidered and adopted.²³⁹ By the far the largest influence on this revision minded era, was the Anglo Catholic wave pushing for the revisions in England, leading to the Deposited BCP-1928, begun in 1906, and heavily inspired by the Scottish liturgies of the 17th century (discussed earlier).²⁴⁰ The commission itself considered many elements of the BCP 1549, as well as Latin texts, restoring some

²³⁴ Cf. DALBY, *Anglican Missal and their Canon*, 3.

²³⁵ Cf. SHEPHERD, *The Oxford American Prayer Book Commentary*, XX.

²³⁶ Cf. Clinton BRAND, *That Nothing Be Lost*, 57. “This ritualist movement went hand in hand with Victorian romanticism and the attendant medievalist, neo-gothic fashions of the era. Religious and aesthetic motives combined to introduce into Anglican churches features scarcely known since the Reformation—chasubles, colored stoles, antependia, candlesticks, crucifixes, holy water stoups, statues, shrines, and incense.”

²³⁷ SHEPHERD, *The Oxford American Prayer Book Commentary*, XXI.

²³⁸ HATCHETT, *Commentary on the American Prayer Book*, 10.

²³⁹ Cf. *ibid.*

²⁴⁰ Cf. The Standing Liturgical Commission of the Episcopal Church, *Prayer Book Studies* IV, 96; Michael Gregory EARTHMAN, *The Order of Mass of “Divine Worship: The Missal”*, 38–39.

sacrificial language, not included in the Scottish texts.²⁴¹ After recommendation from the Commission on the Revision and Enrichment of the Book of Common Prayer, the General Convention of 1928 adopted the revisions and issued the BCP-US 1928. Shepherd notes an even wider sphere of influence from the broader Anglican Communion:

“These recent revisions of the American Prayer Book (BCP-US 1928) were much indebted to the reports and accomplishments of similar efforts in other branches of the Anglican Communion. The Church of Ireland after its disestablishment made a modest revision of the English Book in 1877, and again in 1927. The Episcopal Church in Scotland completed revisions in 1911 and in 1929, and the Church of England in the Dominion of Canada in 1922...Alternative forms of the holy Communion were produced by the Church of the Province of South Africa in 1929, and by the Church in India in 1933.”²⁴²

Some of the elements revised will find their way through to the BCP-US 1979 and the BDW into the DW:TM. These include the response of the people after the reading of the Gospel to be the exact translation of the Latin of the Roman Rite, *Laus tibi, Christe*, translated in the BCP-US 1928, “Praise be to thee, O Christ.”²⁴³ Also, the BCP-US 1928 moves the Prayers of the People to directly after the Nicene Creed and reforms the prayers into more coherent phrases and concise paragraphs toward what is found in the Intercessions (Form I) in DW:TM.²⁴⁴

BCP-US 1928 Portions included in DW:TM

The Summary of the Law

The wording of the Summary of the Law in DW:TM²⁴⁵ finds its original source in BCP-US 1928.²⁴⁶ Many of the contemporary and subsequent prayerbooks including BCP-1928 and BCP-CA 1962²⁴⁷ give similar wording and then add an opening by the Priest and then a response by the congregation.

²⁴¹ The Standing Liturgical Commission of the Episcopal Church, Prayer Book Studies IV, 96.

²⁴² SHEPHERD, The Oxford American Prayer Book Commentary, xxii.

²⁴³ BCP-US 1928, 70.

²⁴⁴ Cf. The Standing Liturgical Commission of the Episcopal Church, Prayer Book Studies IV, 96.

²⁴⁵ DW:TM, 561.

²⁴⁶ BCP-US 1928, 70.

²⁴⁷ BCP-CA 1968, 69–70.

Rubric before The Summary of the Law

The rubric in the Order of Mass directly before The Summary of the Law, which allows for The Decalogue (Appendix 3) to be substituted in, finds its source in similar words in the BCP-US 1928.²⁴⁸

The Comfortable Words

The BCP-US 1928²⁴⁹ adopts all four scriptural sentences of The Comfortable Words of the prayer books of the Church of England and thus is one of the sources of DW:TM, the original source being BCP 1549.²⁵⁰

The Prayer of Humble Access

The Prayer of Humble Access that first came into a Catholic liturgy was from the BCP-US 1979²⁵¹ into the BDW²⁵². The wording, however, did not include the phrase, ‘that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood...’²⁵³ This phrase was determined by the commission to have compelled many to come to communion with the Catholic Church, and thus was restored to its original from the BCP-US 1928.²⁵⁴ Like other parts this was the original wording of all prayer books.

The Prayer of Thanksgiving

The Prayer of Thanksgiving comes from the BCP-US 1928²⁵⁵, which is the same wording as the BCP 1662.²⁵⁶ The only difference is the first phrase, “...thou dost vouchsafe to feed

²⁴⁸ BCP-US 1928, 70.

²⁴⁹ BCP-US 1928, 76.

²⁵⁰ BRIGHTMAN, The English Rite, vol. 2, 698.

²⁵¹ BCP-US 1979, 337

²⁵² BDW, 321.

²⁵³ BCP-US 1928, 82.

²⁵⁴ Ibid.

²⁵⁵ BCP-US 1928, 83.

²⁵⁶ BRIGHTMAN, The English Rite, vol. 2, 709.

us who have duly received these holy mysteries...”²⁵⁷ and adopting the phrase, “...thou dost feed us, in these holy mysteries...”²⁵⁸.

i. *A Book of Common Prayer* 1954 (South Africa)

As with the other provinces of the Anglican Communion, South Africa began to look at revising the use of the BCP 1662 around the turn of the 20th century as the academia and ecclesial world began to shed light onto the patristic age and the momentum of the ritualist movement, beginning in the mother country of England, spread abroad. In South Africa as early as 1911 a list of liturgical modifications was approved by the Episcopal Synod for use in the local parish setting.²⁵⁹ Many of these modifications pertained to the communion service and were very similar to the revisions in Scotland and the USA. This process differed from other provinces in that the Episcopal Synod produced the list of modifications and then asked for local feedback. This process of local recommendations would become influential to other regions, especially, as shall be shown, in the United States of America and the BCP-US 1979. The process revision for South Africa took 18 years and would culminate after successive Synodical approval in 1919 and 1924, with the final approval for use in 1929, coinciding with the publication of the BCP-SC 1929.²⁶⁰ *An Alternative Form of the Order for the Administration of the Holy Communion: For Use in the Church of the Province of South Africa*²⁶¹ was heavily influenced by the work in Scotland and in England with the influence of the Laud’s liturgy, the non-jurors, Oxford movement, and ritualism.

The following from the preface of *The Alternative Liturgy* is how the undertaking was officially explained:

²⁵⁷ BCP-US 1928, 83.

²⁵⁸ DW:TM, 655.

²⁵⁹ Cf. CLARKE, *Liturgy and Worship*, 796.

²⁶⁰ Cf. The Standing Liturgical Commission of the Episcopal Church, *Prayer Book Studies* IV, 124.

²⁶¹ *The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church together with the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons Set forth by Authority for Use in the Church of the Province of South Africa*. London 1954. URL: <http://justus.anglican.org/resources/bcp/South%20Africa/SA54.pdf> [accessed: 28 May 2025].

“This widespread movement towards Prayer Book revision which is consistent with a deep affection for the Book of Common Prayer, proceeds from a desire to bring the Prayer Book into closer touch with present day needs, and into nearer agreement with the purest types of Services which have come down to us from the days when the Church was undivided.”²⁶²

The form was permitted for use alongside the BCP 1662 and as was reported in the *Prayer Book Studies* of the Episcopal Church (USA) in 1953, was utilized in the Northern Dioceses of South Africa, while the use of the BCP 1662 was more widely used in the South, Cape Province.²⁶³ The communion service of the BCP-SA 1954 is for the most part identical to the Alternative Form and is explained in the preface to be, “adaptations, abridgements and additions to the Book of Common Prayer (1662) required by the circumstances of the Province and consistent with the spirit and teaching of that Book.”²⁶⁴ The instructions are also given that either the BCP 1662 or the BCP-SA 1954 may be used, but not combined, only in their entirety.

The Communion Service of the BCP-SA 1954 makes the following changes to the BCP 1662. It only requires the Decalogue in a shorter revised form to be recited once a Sunday. On other days the Summary of the Law and the Kyrie or just the Kyrie alone may be recited.²⁶⁵ A shorter form of the Penitential Rite is given as an option for weekday use. Optional prayers are added to the Prayer for the Whole State of Christ Church, as well as prayers for the departed and the BCP 1549 invocation to the Blessed Virgin Mary and all the saints is added back in.²⁶⁶ Turning to the Eucharistic Canon, the dialogue before the Sursum Cordia is included and small changes are made to the language in the BCP-US 1928 to, “lessen the possibility of a receptionist interpretation, including a shift of the reference to ‘these thy creatures of bread and wine’ to a place before, rather than after, the Words of Institution.”²⁶⁷

²⁶² South African Alternative Forms for The Occasional Services (1926) and Holy Communion (1924), 1 f. URL: http://justus.anglican.org/resources/bcp/South%20Africa/South_Africa_alt.html [accessed: 4 September 2024].

²⁶³ Cf. CLARKE, *Liturgy and Worship*, 797.

²⁶⁴ The South African Book of Common Prayer (1954), pg. 1–2. URL: <http://justus.anglican.org/resources/bcp/South%20Africa/SA54.pdf> [accessed: 4 September 2024].

²⁶⁵ Cf. The Standing Liturgical Commission of the Episcopal Church, *Prayer Book Studies* IV, 126.

²⁶⁶ Cf. *ibid.*

²⁶⁷ Mark HAVERLAND, *Two Prayer Books Compared: American 1928 & South African 1954. Part 1*, p. 4–5. URL: <https://anglican catholic liturgy and theology.wordpress.com/2021/05/25/two-prayer-books-compared-american-1928-south-african-1954-part-1/> [accessed: 4 September 2024].

Finally, the Priest is instructed to administer communion with a similar form used in the BCP 1549, “The Body of our Lord Jesus Christ preserve thy body and soul unto everlasting life.”²⁶⁸

BCP-SA 1954 Portions included in DW:TM

English translation from Latin texts

The secretary of the working group, Steven Lopes, in an interview with the author in Houston²⁶⁹ noted that the BCP-SA 1954 was utilized by the group as they reviewed through the text of the Order of Mass and more especially the Propers because the English translation is closer to the original Latin than any of the other sources.

The Collects at the Prayers of the People

The supplemental Collects in the BCP-SA 1954 are one of the sources alongside the BCP 1662, and BCP-CA 1962 of The Collect at the Prayers of the People in Appendix 5 of DW:TM.

²⁶⁸ Cf. BRIGHTMAN, *The English Rite*, vol. 2, 700.

²⁶⁹ Steven J. LOPES, September 2024 Meeting, Interview 12 September 2024, Houston/TX.

j. *The Book of Common Prayer* 1962 (Anglican Church of Canada)

Following suit with many of the other provinces of the Anglican Communion, in the beginning of the 20th century, the General Synod of the Anglican Church of Canada began considering revisions to the BCP 1662. Armitage, in his detailed historical account of the successive Canadian synods, recounts several proposals to incorporate the Epiclesis into the Eucharistic Prayer following the Scottish and American efforts.²⁷⁰ These attempts failed in the adoption of the 1918 revised prayer book, though many new prayers were incorporated. Much like the American process of revision, only two decades later a Joint Committee was established by the General Synod of Canada to compile revision proposals, and a revised form was presented to the entire assembly in 1955.²⁷¹ This was subsequently followed by the production of a draft book which could be used on an experimental basis for the next five years. Finally, the revisions were approved in the 1959 for a non-defined period of time and were published as the BCP-CA 1962.

The Eucharistic Prayer of the BCP-CA 1962 is not significantly different than the version produced in 1918 with the one addition, the Epiclesis, which finally make its way into the prayerbook. BCP-CA 1962 was far more influential to the commission than was the BCP-SA 1954, especially concerning the Propers. In an interview with Brand he emphasized to this author that both texts helped to exhibit the various parts of the order of service that were consistent as the texts of the classical prayer book tradition were amended, updated, and adopted in various regions of the former or current British empire from the turn of the twentieth century until 1970. These two later texts were utilized to find those elements which consistently were used in Anglican worship, rather than being the source of parts of the Order of the Mass. Brand further noted:

“Different members of the Commission had different levels of engagement with studying the BCP tradition beyond 1549, 1552, 1662 through US 1928, 1979 and England’s ASB through CW. I made a point of studying and comparing also the 20th-century Commonwealth BCPs and Anglican liturgies – which were often in the vanguard of the liturgical movement. The point was to study the furthest developments of Anglican traditional-language worship in the BCP tradition, in order to note commonalities, idiosyncrasies, outliers, as well as convergences and divergences with the Catholic liturgical movement. The comparison of English and American BCPs with Commonwealth editions was important for noting features such as the restoration and

²⁷⁰ Cf. William ARMITAGE, *The Story of the Canadian Revision of the Prayer Book*, Cambridge 1922, 251.

²⁷¹ Bernard WIGAN (ed.), *The Liturgy in English*, London 1962, 136.

location of the Peace, the position of the Penitential Rite, various approaches to Preparatory Prayers, and provisions for Introits and Minor Propers...”²⁷²

BCP-CA 1962 Portions included in DW:TM

Introit

The BCP-CA 1962²⁷³ places the Introit with option to be a Hymn at the beginning of the Introductory Rites. The modern Roman practice seen in RM 2010 is the same.

The Collects at the Prayers of the People

The supplemental Collects of Communion in the BCP-CA 1962²⁷⁴ are one of the sources of the Collects at the Prayers of the People in Appendix 5 of DW:TM.²⁷⁵

The Peace

The Peace in the BCP-CA 1962²⁷⁶ is in the Roman position directly following the Eucharistic Prayer and followed directly by the Prayer of Humble Access. It is interesting to note that this is one of just a few of the modern prayer books that brought back the Peace in the Roman position.

²⁷² Clint BRAND, Notes from Meeting. Answers from Dr. Clinton Brand to the author from 9 February 2024, Houston/TX.

²⁷³ BCP-CA 1962, 67.

²⁷⁴ BCP-CA 1962, 87–88.

²⁷⁵ DW:TM, 1056f.

²⁷⁶ BCP-CA 1962, 83.

k. *The Book of Common Prayer* 1979 (Episcopal Church USA)

The 1928 General Convention of the Protestant Episcopal Church in the United States of America, the governing body that made final approval on the BCP-US 1928, also established the Standing Liturgical Commission with the duty, "...to prepare for revision of the American Prayer Book."²⁷⁷ The first step was to study the history of the prayer book tradition and more especially the recent history of revision all over the world wide Anglican Communion. The commission published their first findings in 1950 in a series titled, *Prayer Book Studies* (PBS).

In the context of further revisions and in the midst of the publication of PBS, one of the largest influences on further revision occurred with the Second Vatican Council, especially the document, *Sacrosanctum Concilium* (SC), the Constitution on the Sacred Liturgy. The emphasis and call for "...full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy..."²⁷⁸ This call prompted an in depth study of the sources of the Mass and how they can be appropriately applied to modern contexts. SC was promulgated in 1963 by Pope Paul VI and began the liturgical renewal and revision of the Roman Rite.

The General Convention (GC) of 1964, after reviewing the 16 documents of PBS, series 1, asked the Standing Liturgical Commission to begin the work of making a proposal at the GC of 1967 for the revisions for the next Prayer Book in the United States. In the first series of PBS IV there is a detailed study of the process that the Episcopal Synod of the Province of South Africa undertook of trial liturgical rites being used in local circumstances. This analyzation is then followed by comments and criticism being asked for from the Synod to ascertain how better to serve the people of God. This process was adopted by the GC of 1967 and it produced a trial liturgy titled, *The New Liturgy: The Liturgy of the Lord's Supper*. The text is identical to the PBS XVII. This was dispersed amongst a select group for study and comment. Hatchett sheds light on to the extent of this study, saying,

"During the process of revision, the Standing Liturgical Commission sought the help of numerous drafting committees, asked for reactions and suggestions from several hundred

²⁷⁷ HATCHETT, Commentary on the American Prayer Book, 12.

²⁷⁸ Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium* (4 December 1963). English translation in: The Liturgy Documents 1, Chicago 52012, 6–36, here 6, article 14. (Hereafter: SC with article numbers.)

consultants appointed in various dioceses, and attempted to gather response from as broad a spectrum as possible of the laity and clergy.”²⁷⁹

The first trial use of *The New Liturgy* was heavily influenced by the liturgical revision happening in Rome, as the first typical edition of the Roman Missal in Latin was produced in the same year. The Gloria was moved from the BCP 1552 position at the conclusion of communion, to the Roman position at the beginning after the Kyrie and before the Collect of the Day. The Peace was brought back, but instead of placing it in the Roman Position, it was placed directly following the Penitential Order and before The Prayer of Intercession. This is also the first time the Fraction Anthem of the BCP 1549 is incorporated back in the communion rite.²⁸⁰

In 1970 authorization was given for general use *Services for Trial Use*, colloquially known as “The Green Book” because of its green cover. This is the first time that two versions of the liturgy were proposed, one in modern language and one in traditional language. Earthman points out,

“In a consciously ecumenical move, the second service uses texts from the International Consultation on English Texts (ICET), a postconciliar ecumenical group which collaborated on a common set of liturgical texts for use by Catholics, Anglicans, Lutherans, Presbyterians, Methodists and Baptists.”²⁸¹

Then at the next GC the *Authorized Services* was published for use in the parish, it also was known for its cover, striped this time, as the “Zebra Book”. All of these would finally lead to the GC of 1976 and 1979 where the BCP-US 1979 would be authorized for general use in the Episcopal Dioceses of the United States.²⁸²

²⁷⁹ HATCHETT, Commentary on the American Prayer Book, 12.

²⁸⁰ Cf. Charles Mortimer GILBERT (ed.), *The Liturgy of the Lord’s Supper. The Celebration of Holy Eucharist and Ministration of the Holy Communion*, New York, 1967, 25–26.

²⁸¹ EARTHMAN, *The Order of Mass of “Divine Worship: The Missal”*, 41.

²⁸² *The New Liturgy*, p. 1–2. URL: http://justus.anglican.org/resources/bcp/new_liturgy1966.htm [accessed: 4 September 2024].

BCP-US 1979 Portions included in DW:TM

The Summary of the Law

The wording of the Summary of the Law in DW:TM finds its original source in BCP-US 1928²⁸³ and is adopted in Rite 1 of the BCP-US 1979.²⁸⁴ This exact wording is utilized by the BDW.

The Fraction Anthem

The specific wording and rubrical brackets come directly from the BCP-US 1979.²⁸⁵ The original source for the *Pascha nostrum* is the BCP 1549, where Cranmer utilizes three Scripture versus: 1 Cor: 7-8, 1 Pet. 2:24, and John 1:29. It should also be noted here that the AM 1921 was the first text in the Anglican Tradition to bring back this fraction anthem for BCP 1549.²⁸⁶

²⁸³ BCP-US 1928, 69.

²⁸⁴ BCP-US 1979, 324.

²⁸⁵ Ibid., 337.

²⁸⁶ BRIGHTMAN, *The English Rite*, vol. 2, 696.

2.3 Anglican Missal Tradition

Following the publication of *Anglicanorum coetibus*, Bishop Peter Elliot wrote to the Traditional Anglicans in Australia about the state of liturgical texts from Anglicanism with the following instructions:

“Cranmer’s prose are majestic, but all his doctrine is not sound. Some editing will be needed to deal with expressions which are not in harmony with Catholic Faith, particularly those that down from his severely Protestant 1552 edition of the Book of Common Prayer. In Anglo-Catholic circles you have tried to manage these matters, as may be seen in the *English Missal* and the *Anglican Missal*.”²⁸⁷

This Missal tradition in Anglicanism began in the late 19th century on the heels of the Oxford movement and in the midst of the Ritualist’s efforts with Priest’s grappling with the authorized version of the BCP 1662 Communion Service and its lack of Catholic Eucharistic theology. Many of these Catholic minded priests were celebrating “Mass” on a daily basis and not finding the resources necessary to do so, especially the lack of daily propers, prefaces, and other missing pieces of the OM. At first the BCP 1662 was supplemented with private devotions, very similar and coinciding with the many private devotions published for the laity. These beginning supplements were privately put together, many times, loose leaf and/or hand bound.²⁸⁸ Mark Dalby comments as the movement progressed, “...supplementary books were soon rendered unnecessary by a succession of unofficial altar-books which offered the celebrant not only the statutory rite of the Prayer Book but also all the 'private devotion' he could possibly require and much more besides.”²⁸⁹ Earthman points out that much of this work was done anonymously as the use of any other liturgical text besides the BCP 1662 “...was still technically treasonous (via the Act of Uniformity 1662)...”²⁹⁰ The first publication completed for public worship at the Altar was in 1879, titled, *The Priest to the Altar*.²⁹¹ This Altar book includes the BCP 1662 Order of the Administration of Holy Communion surrounded by various devotions, including vesting prayers, prayers approaching the Altar, preparatory prayers before Holy Communion, the BCP 1549 Communion office, the Communion Office of the Church Scotland and America,

²⁸⁷ ELLIOT, Understanding Pope Benedict’s offer to Traditional Anglicans, 40.

²⁸⁸ Cf. HILL, The Language of *Divine Worship* and its Pastoral Implications, 98.

²⁸⁹ DALBY, Anglican Missal and their Canon, 4.

²⁹⁰ EARTHMAN, The Order of Mass of “Divine Worship: The Missal”, 34–35.

²⁹¹ Cf. Peter Goldsmith MEDD, *The Priest to the Altar or Aids to the Devout Celebration of Holy Communion* chiefly after The Ancient English Use of Sarum, London 1879.

and common Secrets, Post Communions, and other various devotions. The continued efforts of Catholic-minded Anglicans were centered around enriching the Communion Service with what had been stripped from it, while at the same time orienting other parts away from the Protestant tendencies.

As has been noted, it is quite interesting that what began as devotional enrichment and then turned into full correction of the Communion Service of BCP 1662 did not come from the Sarum Use, but rather from the contemporary Roman Rite. This was happening even though a number of scholarly publications had been circulated at the time about the various parts of the Medieval Sarum Use. Dalby goes on to point out, "...it was equally natural that those who stressed the catholic nature of the contemporary church should look to the present rites of the rest of the Western Catholic Church, i.e. to Rome."²⁹² Thus, the majority of devotional enrichments and corrections came from the English translations of liturgical texts and rubrics of the Roman Rite, primarily the Missal of Saint Pius V, MR 1570. Dalby continues,

"...there was a gradual turning away from the Sarum or English use to the Roman or Western use. Prior to the publication of *The Music of the Mass* Sarum led the field. Thereafter, and particularly with the appearance of *The English Missal* and *The Anglican Missal* (1921), western use began to prevail and, despite the SSJE Sarum-inspired *Altar Missal*, this has continued."²⁹³

This brought the worship in English into better conformity with the Catholic faith through these essential elements of the Roman Rite.

At this point a literal procession of publications began to be published including *The English Missal* (first edition in 1912) with four more additions ending in the EM 1958, *The Anglican Missal* (AM 1921), *The American Missal* (AM-US 1952), *The Anglican Missal in the American Edition* (AM-AE 1961), *Anglican Service Book* (ASB 1991), and the *Altar Missal of the Anglican Catholic Church of Canada* (AMACCC 2010).²⁹⁴

²⁹² DALBY, *Anglican Missal and their Canon*, 8–9.

²⁹³ DALBY, *Anglican Missal and their Canon*, 40.

²⁹⁴ See also ANGLICAN PARISHES ASSOCIATION, *Anglican Altar Missal*. URL: <https://anglican-parishes-association.myshopify.com/products/anglican-altar-missal>, 1 [accessed: 22 March 2025]. "The new Missal contains the Ordinary and Canon from the English (1549), American (1928), South African (1954), Canadian (1962), and Indian (1963) Prayer Books, along with the Gregorian Mass in Latin and in English."

None of these publications would ever be officially approved by a diocesan or national Synod or for that matter, Parliament. Yet, because of the context of non-conformity, these liturgical supplements and then full Altar Missals were widely used,²⁹⁵ many times with approval from local diocesan bishops. All these texts of the late 19th and 20th century represent a liturgical renewal of historical Catholic elements. It was through this movement that Catholic elements were added back into the life of Anglicanism, having been lost since the mandatory use of BCP 1549 and the pruning of BCP 1552.²⁹⁶ As Brand rightly states, the Missal tradition in Anglicanism

“...managed to influence the subsequent course of official liturgical revision in shaping many modern versions of the Book of Common Prayer. This Missal tradition also significantly marked the *Book of Divine Worship* in its incorporation of the Roman Canon, many Prefaces, and Collects deriving from *The English Missal*.”²⁹⁷

One could conclude that the Missal movement is the forerunner to the work of the Interdicasterial Working Group as it set out the method of bringing essential elements of Catholic worship into the shape of Anglican liturgy. As is evident by the number of liturgical elements included, in DW: M. It would be to these Missal texts that the Commission would look to include missing liturgical elements, as they were Catholic oriented texts already translated into hieratical English.²⁹⁸

²⁹⁵ Other texts were developed to inform the celebrant on ceremonial movements, *Ritual Notes*, for instance instructs the priest on the ritual according to the Roman Rite or Western Use. See E.C.R. LAMBURN, (ed), *Ritual Notes. A Comprehensive Guide to the Rites and Ceremonies of the Book of Common Prayer of the English Church interpreted in accordance with the latest revisions of the Western Use*, London ¹¹1964.

²⁹⁶ Cf. John NASH, *The Sacramental Church. The Story of Anglo-Catholicism*, Eugene 2011, 229.

²⁹⁷ Clinton BRAND, *Thinking Points for Experts*, Email to Fr. Stephen Hill, January 2020.

²⁹⁸ See also Stephen HILL, “The Language of *Divine Worship* and its Pastoral Implications”, 104–110.

Portions from the Missal Tradition in Anglicanism included in DW:TM

Rubrics directing Gestures before and in The Nicene Creed

These rubrics are shortened the original lengthy rubric including in the Missals in the Anglican tradition referenced. One could surmise that the working group, while not wanting the verbose rubric, did include the words “Genuflect” and “Stand”, as well as the cross in the last line, for the benefit of all unfamiliar with this tradition.²⁹⁹

The Peace

The Missal Tradition in Anglicanism beginning with the AM 1921³⁰⁰ and included in EM 1958³⁰¹ brought back The Peace after it had been removed from the BCP 1549³⁰² by the reformers of the BCP 1552.³⁰³ The Missal Tradition in Anglicanism has always retained The Peace in the Roman Position after the conclusion of the Lord’s Prayer in The Communion Rite. The succession of Missal texts would influence the diaspora of Anglicans worldwide and many national or provincial churches would adopt the Roman position of The Peace, including: The Ceylon Liturgy of 1938,³⁰⁴ The Liturgy of the Church of the Province of the West Indies in 1959,³⁰⁵ the Liturgy of Ghana in 1960, the Liturgy of Hong Kong in 1965, and the Canadian Liturgy (BCP-CA 1962).³⁰⁶ This adoption of the Roman position was a clear step of the Anglican Missal tradition towards the practice of Roman Catholic Church. One can conclude this was a major factor to the Interdicasterial Working Group.³⁰⁷

²⁹⁹ Cf. DW:TM, 564–565.

³⁰⁰ AM 1921, C51.

³⁰¹ EM 1958, 327.

³⁰² BRIGHTMAN, *The English Rite*, vol. 2, 696.

³⁰³ *Ibid.*, 697.

³⁰⁴ Cf. WIGAN (ed.), *The Liturgy in English*, 89.

³⁰⁵ Cf. *ibid.*, 180.

³⁰⁶ Cf. *ibid.*, 142.

³⁰⁷ Appendix 1, no. 9.

Church reference in the Roman Canon

The Church is referenced in the Roman Canon of DW:TM as “her” instead of “it”. The latter is from the EM 1958 and the former “her” is contained in RM 2010³⁰⁸ and other Anglican Missals.

Quod ore sumpsimus

The prayer of purification coming directly following the distribution of Holy Communion in DW:TM³⁰⁹ is translated into English in the AM-AE 1961.³¹⁰ The exact English wording comes from the AMACCC 2010.³¹¹

Dismissal in Masses for the Dead

This form of dismissal is part of all of the Missals referenced as sources (AM 1921³¹², EM 1958³¹³, AM-AE 1961³¹⁴) and they are the original source for DW:TM.

Prayers of Preparation

The final prayer of Appendix 1 of DW:TM is preceded by the following rubric: “If the Preparation is prayed in the sacristy, the Priest, with hands joined, concludes:”³¹⁵ This rubrical option comes directly from the Altar Missal of the Anglican Catholic Church of Canada published in 2010.

The Last Gospel

Appendix 6 of DW:TM is The Last Gospel. The use of The Last Gospel is in all Missals referenced. DW:TM RD states in no. 42, “The Last Gospel is especially appropriate in Christmastide...The Last Gospel is omitted at the Mass of Palm Sunday, at the Mass of the

³⁰⁸ RM 2010, 84.

³⁰⁹ DW:TM, 655.

³¹⁰ AM-AE, 1961, B61.

³¹¹ Clinton BRAND, Missal Texts, Email to Author on 29 May 2025, Houston/TX.

³¹² AM 1921, C55.

³¹³ EM 1958, 331.

³¹⁴ AM-AE, B63.

³¹⁵ DW:TM., 1043.

Lord's Supper on Maundy Thursday, at the Easter Vigil, and at Masses followed by a procession."³¹⁶

a. *The Anglican Missal* 1921

The Society of Saints Peter and Paul (SSPP) was established in 1911 as a publishing house whose mission was to define and promote the work of the Anglo-Catholic movement in England and abroad. It seems that a major reason for the initial establishment of the Society was in response to the publication of *The Parson's Handbook*³¹⁷ by Percy Dearmer in 1899. Dearmer alludes to his purpose in his wordy introduction as the need for conformity of ceremonial, referencing the popular mindset to be comprehensive, stating, "...services can with equal loyalty be conducted in an infinite variety of ways; they can be 'low,' or 'of a cathedral type,' or 'high,' or even, strange as it may seem, 'Roman.'"³¹⁸ Dearmer asserts this ceremonial or ritual conformity is rubricated to come from the Sarum Rite, which he takes from the Ornament Rubric of the BCP 1559 and BCP 1662, interpreting in a rather convoluted way, the ornaments, or vesture and appointments, to be that of the year 1548.³¹⁹ Feulner states the intention of the SSPP in the following way,

"...reuniting those parts of the liturgy that were lost during the English Reformation with the (BCP 1662)...the Society of Saints Peter and Paul, was to consider the Reformation an "accident of history", and thus its goal was re-create, insofar as possible, the pre-Reformation Mass in English, while retaining those parts of Cranmer's liturgy mandated for us in the Book of Common Prayer..."³²⁰

Thus, after 10 years the SSPP published *The Anglican Missal* (here after referenced as AM 1921), as a single order of Mass from both MR 1570 and the BCP 1662, with the inclusion of seven different forms of the Eucharistic Prayer: Canon of the English Mass, Roman Canon in Latin and English, the Scottish, American, and South African Eucharistic Prayers,

³¹⁶ DW:TM, 129.

³¹⁷ Percy DEARMER, *The Parson's Handbook*. Containing Practical Directions both for Parsons and Others as to the Management of the Parish Church and its Service according to The English Use as set forth in the Book of Common Prayer, London 1899.

³¹⁸ *Ibid.*, Introduction.

³¹⁹ *Ibid.*

³²⁰ FEULNER, *The Anglican Use within the Western Liturgical Tradition*, 218.

and the BCP 1662 prayer of consecration joined by the word “wherefore” to the prayer of oblation.³²¹ This last option was the first time a manual or Altar Missal in the Anglican tradition had published the authorized version within the text and then adding supplementary texts to it. AM 1921 was intended for both laity and clergy. In 1929 a shorter edition became available for the use of the laity, only differing from the Altar Missal by the lack of multiple “...provisions for the ordinary and canon and in the size of its margins.”³²² One could surmise the driving influence of AM 1921 to be the enhancement of the devotional life of the faithful who attended daily Mass with daily Propers most of which are translated into English from the MR 1570. Finally, Hill notes in his work that AM 1921 is “...beautifully adorned with illustrations by Martin Travers. These illustrations are reproduced throughout *Divine Worship: The Missal* and *Divine Worship: Occasional Services*.”³²³

The Order of Mass of AM 1921 begins with the Our Father following the BCP 1662 then moves into the Collect of Purity, Introit, then the 10 Commandments are rehearsed or as an option, what is called the “Provisions of Canterbury and York,”³²⁴ known as the Summary of the Law. This followed by a nine-fold Kyrie and then the option to say Gloria in Excelsis before the Collect, which is said along with “one for the King’s majesty...or other collect”³²⁵ After the Epistle and Gospel, comes the Creed, Offertory, Prayers for the Church and then the General Confession, which may also be said after the Priest receives Communion before the ablutions. Then the Priest says the Comfortable Words and then straightway moves into the *Sursum Corda*. The choice of the seven Eucharistic Canons follows. The Communion Rite includes the Lord’s Prayer, Embolism, Peace, and commingling of the Chalice. It continues with the *Agnus Dei*, administration of Communion, the Prayer of Thanksgiving with the option of other post communion collects, the Gloria (if it has not already been said), the blessing, dismissal, and finally, the Last Gospel.³²⁶

³²¹ Cf. Mark DALBY, *Anglican Missal and their Canon*, 23.

³²² *Ibid.*

³²³ Stephen HILL, *The Language of Divine Worship and its Pastoral Implications*, 104.

³²⁴ AM 1921, C3.

³²⁵ *Ibid.*

³²⁶ AM 1921, C1–C56.

AM 1921 Portions included in DW:TM

Preface of the Blessed Virgin Mary – Rubric

In DW:TM's preface of the Blessed Virgin Mary³²⁷, a rubric explains the name of the feast the Priest is says according to the specific day. This robust explanatory rubric come almost word for word from the AM 1921³²⁸.

b. *The English Missal 1958*

One year after the founding of the SSPP, the English Missal was published in 1912 by W. Knott. Differing from the AM 1921, the EM 1912 is not configured to be one liturgical rite with everything in order, but rather there are many selections for the Priest to make during the Order of Mass. The selections include those parts of the Mass having been authorized by Roman Catholic Church or by Anglican Communion. Besides the insertion of a nine-fold Kyrie, all other non-approved enrichments were not allowed in the Missal.³²⁹ In this first edition both the BCP 1662 and the MR 1570 are placed side by side with the same font and size utilized for the text. MR 1570 is translated into the vernacular using prayer book English. In showing preference, the translated Roman texts always come before the text of the BCP 1662 and the “accompanying rubrics were printed in larger type”³³⁰ In response to legal push for conformity in celebration by the Archbishop of Canterbury and then Parliament, explicitly stated in the Public Worship Regulation Act of 1874, many of the Anglo-Catholic Priests would simply say the Roman Canon in Latin silently, *sotte voce*,³³¹ while publicly saying the Eucharistic Prayer of the BCP 1662.³³² It is for this reason that

³²⁷ DW:TM, 612f.

³²⁸ AM 1921, CXXXf.

³²⁹ Cf. DALBY, *Anglican Missal and their Canon*, 19.

³³⁰ *Ibid.*, 19.

³³¹ Cf. *Ibid.*

³³² Other Missal texts instruct the Priest to recite the Latin Canon during the singing of the Offertory anthem. *The People's Anglican Missal in the American Tradition. Containing the Liturgy. From the Book of*

the full Latin text of the Roman Canon is included in EM 1912. Dalby points out that in 1933 Knott publishes a version for laity, *The English Missal for the Laity*, before this the English Missal was only printed as an Altar Missal.³³³ The fifth and final edition published in 1958, EM 1958, moved the BCP 1662 texts to the beginning in smaller font size, and the texts from the Roman rite to the later pages with the Prayer of Humble Access, the Consecration combined with Oblation, and the Prayer of Thanksgiving intersplined in the Roman Administration of Communion. The entire text of the Roman Canon in Latin is included at the end.³³⁴

EM 1958 Portions included in DW:TM

The Gospel Blessing

The bidding of the Deacon to the Priest for a blessing comes from the Missal Tradition in Anglicanism. The text of the Blessing given by the Priest to the Deacon comes directly from the EM 1958.³³⁵ Similar translations are also in all the Anglican Missals.

The Prayer at the Conclusion of the Gospel

The short prayer at the conclusion of the Gospel said quietly by the Deacon or Priest who has professed the Gospel after he has kissed the page come directly from the EM 1958.³³⁶ RM 2010 has similar language with the words, “wiped away”³³⁷ instead of “blotted out”³³⁸.

Common Prayer According to the Use of the Church in the United States of America together with Other Devotions and with Liturgical and Ceremonial Notes, New York 1961, 3.

³³³ Cf. DALBY, Anglican Missal and their Canon, 28.

³³⁴ Ibid., 32.

³³⁵ EM 1958, 284.

³³⁶ Ibid., 285.

³³⁷ RM 2010, No. 16.

³³⁸ DW:TM, 564.

The Roman Canon

The translation of the Roman Canon in DW:TM comes from the EM 1958³³⁹ through the BDW³⁴⁰ with several small modifications listed below. Brand accounts that EM 1958 was chosen “after comparing the rendering in *The Anglican Missal* (1921), *The Anglican Missal in the American Edition* (1961), and a few others, for its euphony in English and accuracy to the original Latin text.”³⁴¹

DW:TM contains several slight revisions in the Roman Canon of the BDW, including, 1) “Therefore”³⁴² was added to the beginning in conformance with the RM 2010, the same beginning is in EM-1958³⁴³ and AMAE 1961³⁴⁴, 2) in the Commemoration of the Living the phrase “for the hope of their salvation and safety”³⁴⁵ was changed to the better translation of the Latin from the RM 2010, “for the hope of their health and well-being.”³⁴⁶ 3) the exact Words of Institution of the RM 2010 were followed, 4) the first two acclamations³⁴⁷ of “The Mystery of Faith” were conformed to Prayer Book English, and the third, as noted above, was taken from the BCP 1662 Visitation of the Sick.³⁴⁸

Finally, Brand also points out that it was named “Old English Translation”³⁴⁹ in the BDW and gives the following history:

“In the BDW, the translation of the Roman Canon is inaccurately labeled an “Old English Translation” – an unfortunate expression since it is not the Canon in Anglo-Saxon or Old English. It is rather a translation in what historical linguists call “early modern English,” or a dialect more properly described as “Prayer Book English.” This Canon approved by the Holy See in 1987 for the BDW is, in fact, an adaption of the so-called “the Coverdale Canon” since it bears some affinities to an early translation of the Roman Canon attributed

³³⁹ EM 1958, 311–323.

³⁴⁰ BDW, 314–320.

³⁴¹ Clinton BRAND, Thinking Points for Experts, Email to Fr. Stephen Hill, January 2020.

³⁴² DW:TM, 637.

³⁴³ EM 1958, 312.

³⁴⁴ AMAE 1961, B51.

³⁴⁵ BDW, 314.

³⁴⁶ DW:TM, 637; Cf. RM 2010, 85.

³⁴⁷ DW:TM, 641.

³⁴⁸ Cf. BRAND, Thinking Points for Experts, Email to Fr. Stephen Hill, January 2020.

³⁴⁹ BDW, 314.

to Miles Coverdale, c. 1550, and printed in the seventeenth-century editions of Foxe's *Actes and Monuments*. The textural history of this "Coverdale Canon" and its various Anglican adaptations is somewhat murky, but it was the stylistic template for several such translations in different Anglican missals."³⁵⁰

Embolism

The words of the Embolism amid the words of The Lord's Prayer in DW:TM³⁵¹ come directly from EM 1958.³⁵² The Embolism comes from the Roman Missal, but the traditional words and inclusion of the Apostle Andrew are not in the current version, RM 2010.³⁵³

Domine Jesu Christe at The Peace

The words of the prayer before the Priest offers the peace to the People mostly come directly from EM 1958.³⁵⁴ The additions are the inclusion of the word "our" instead of "my" and the doxology at the end, "...who livest and reignest with the Father and the Holy Spirit, ever one God, world without end..."³⁵⁵

³⁵⁰ Clinton BRAND, Notes, email to the author from 16 February 2024, Houston/USA.

³⁵¹ DW:TM, 650.

³⁵² EM 1958, 323–325.

³⁵³ RM 2010, no. 125.

³⁵⁴ EM 1958, 327.

³⁵⁵ DW:TM, 651.

2.4 Roman Missal and Common Worship

a. Third Edition of the Roman Missal 2010

During the Jubilee Year of 2000, on the 10 April, the Holy See announced the *Missal Romanum, edition typica tertia*, and finally on 18 March 2002 the text was presented to Pope John Paul II.³⁵⁶ This Latin text was then sent to the national conferences for translation into the vernacular and on 18 November, 2009, just two weeks after the Pope Benedict XVI issued *Anglicanorum coetibus*, the USCCB approved the ICEL translation and sent it to the Holy See for approval.³⁵⁷ On the 31 December 2010, the “text and music files of the ICEL2010 are transmitted to seven US publishers approved for releasing ritual editions of the *Roman Missal*; they encompass an estimated ten thousand changes in what was originally sent to Rome...”³⁵⁸ On the First Sunday of Advent, 27 November 2011, the Bishops of the United States implemented the Roman Missal, 3rd Edition (RM 2010). Cardinal Francis George, Archbishop of Chicago and President of the USCCB in his statement announcing the beginning date of use, stated, “From that date forward, no other edition of the *Roman Missal* may be used in the dioceses of the United States of America.”³⁵⁹ From then on the text of MR 1973 were prohibited for use in the United States. Some of these texts were included in the modern language portion of the BDW and is one of the propelling factors leading to the Anglican Use Pastors and colleagues³⁶⁰ (referenced above) meeting and proposing a second edition of the BDW.

³⁵⁶ Cf. Adoremus, Roman Missal Translation Highlights, p. 1–5. URL: <https://adoremus.org/2007/12/roman-missal-translation-highlights/> [accessed: 12 September 2024].

³⁵⁷ Cf. *ibid.*

³⁵⁸ Edward FOLEY (ed.), *A Commentary on the Order of Mass of The Roman Missal*, Collegeville 2011, xxviii.

³⁵⁹ United States Conference of Catholic Bishops, Cardinal George Announces Vatican Approval of New Roman Missal English-Language Translation, Implementation Set for First Sunday of Advent 2011, p. 1–2. URL: <https://www.usccb.org/news/2010/cardinal-george-announces-vatican-approval-new-roman-missal-english-language-translation>, [accessed: 12 September 2024].

³⁶⁰ See Appendix 2 and Appendix 3.

RM 2010 Portions included in DW:TM

The Introductory Rites Rubrics

The first five sentences of rubrics³⁶¹ directing the beginning of the Order of Mass are adapted from RM 2010, No. 1 from the BDW.³⁶²

Invocation

The invocation of the Trinity, normative to Roman Missal is adopted from RM 2010.³⁶³

The Kyrie

The responsorial Kyrie, first said or sung by the Priest, and then repeated by the People comes from RM 2010³⁶⁴, excepting the translation into English includes those of the classical Prayer book tradition, including the words, “upon us”.³⁶⁵

Bidding for Blessing before the Gospel

Both the rubrics and some of the texts, excluding the blessings (from EM 1958³⁶⁶), are included with minor variations and amended into Prayer Book English from RM 2010.³⁶⁷

Beginning Rubric of The Liturgy of the Eucharist

Portions of the extensive rubric prior to The Offertory (Form 1) giving the option for the Eucharistic elements to be brought forward from the faithful come from RM 2010.³⁶⁸

³⁶¹ Cf. DW:TM, 560.

³⁶² Cf. BDW, 284.

³⁶³ Cf. RM 2010, no. 1.

³⁶⁴ Cf. *ibid.*, no. 7.

³⁶⁵ Cf. DW:TM, 561.

³⁶⁶ EM 1958, 284.

³⁶⁷ Cf. RM 2010, no. 14–16.

³⁶⁸ Cf. *ibid.*, no. 22; Cf. GIRM, no. 140.

The Offertory (Form II)

The rubrics of this entire section come directly from RM 2010. The text is altered to reflect Prayer Book English and is different from the BDW, as the new ICEL translation needed to be utilized.

The Orate fratres

The text of the bidding comes from RM 2010 with the replacement of the word “to”³⁶⁹ for “unto”.³⁷⁰ Likewise, the text of the response substitutes “your”³⁷¹ with the word “thy”.³⁷²

The Words of Consecration

The Words of Consecration or the Words of Institution for both Eucharistic elements are directly from RM 2010.³⁷³

Mystérium fidei

The words, “The mystery of faith”³⁷⁴ from RM 2010, replace the words of the BDW, “Therefore we proclaim the mystery of faith.”³⁷⁵ The first two acclamations³⁷⁶ of “The Mystery of Faith” were conformed to Prayer Book English from the RM 2010, and the third, as noted above, was taken from the BCP 1662 Visitation of the Sick.³⁷⁷

Ecce Agnus Dei

The text of the priest acclamation is taken directly from the RM 2010 with one adjustment, the word “who takes”³⁷⁸ is replaced with “that taketh”.³⁷⁹ Similarly, the response of the

³⁶⁹ RM 2010, no. 29.

³⁷⁰ DW:TM, 574.

³⁷¹ RM 2010, no. 29.

³⁷² DW:TM, 574.

³⁷³ Cf. RM 2010, no. 89–90.

³⁷⁴ Cf. *ibid.*, 104.

³⁷⁵ Cf. BDW, 318.

³⁷⁶ Cf. DW:TM, 641.

³⁷⁷ Cf. BRAND, Thinking Points for Experts, Email to Fr. Stephen Hill, January 2020.

³⁷⁸ RM 2010, no. 132.

³⁷⁹ DW:TM, 653.

people substitutes the words "...that thou shouldest come under my roof, but speak the word only..."³⁸⁰ instead of "...that you should enter under my roof, but only say the word..."³⁸¹

Communion Antiphon Rubric

The rubric for the Communion Antiphon is reworded from the RM 2010.³⁸²

The Words of Administration

The second option of the words of administration in DW:TM come from the texts of the RM 2010, "The Body of Christ."³⁸³

Final Osculation

The rubric directing the final reverence and then directing the departure come from RM 2010.³⁸⁴

Pontifical Blessing

The rubrics and texts of the Pontifical Blessing found in Appendix 7, the Pontifical Variations, are adapted from the RM 2010³⁸⁵. These rubric and text were missing in the BDW³⁸⁶, however, the blessing itself comes from foundational text.

³⁸⁰ Ibid.

³⁸¹ RM 2010, no. 132.

³⁸² Cf. RM 2010, no. 136.

³⁸³ RM 2010, no.134.

³⁸⁴ Cf. *ibid.*, 145.

³⁸⁵ Cf. *ibid.*, 143.

³⁸⁶ BDW, 322f.

b. *Common Worship* 2000

While the BCP 1662 is still today the authorized version and standard text of the Church of England, *Common Worship* (CW), having been approved by the General Synod of the Church of England in 2000, is an alternative liturgical text sanctioned for use. The previous alternate text authorized until the approval of CW in 2000 was ASB-EN.³⁸⁷ As one commentator described the collection of CW: “It has over 800 pages of liturgical material for the Daily Office, Holy Communion, Baptism, Thanksgiving for a Church, and other occasional worship services that one may design for oneself according to the provided rubrics...”³⁸⁸ Thus, it should not be described as a prayer book, but rather a collection of several texts. The General Synod of the Church of England through their deliberation found legitimate concern to formulate a liturgical rite that had a common core of texts while at the same time offering various options for local use.³⁸⁹ As was stated in the General Synod’s *Liturgical Revisions*, “...the momentum for the revision of the ASB springs from a desire to have the best possible liturgy to meet the new evangelistic opportunities and pastoral challenges”³⁹⁰ This yearning for pastoral flexibility seems to be the same sentiment Phillips expresses about his own pastoral context and the use of CW,

“I find myself in a situation, however, where I will need to do a pick-and-mix. There are some good prayers here which I want to use; but for liturgical, linguistic and pastoral reasons I still want to be able to use some of the services from the Alternative Service Book...”³⁹¹

Finally, CW also differentiates itself from the classical Prayerbook tradition by the language utilized. The English Language Liturgical Consultation (ELLC) in its 1988 report *Praying Together*, which paves the way for the development and approval of CW, states, ‘sensitivity should be shown to the need for inclusive language’³⁹² Contemporary and inclusive

³⁸⁷ Cf. David PHILLIPS, Trends in Common Worship, p. 1. URL: <http://www.theologian.org.uk/pastoralia/commonworship.html> [accessed: 18 September 2024].

³⁸⁸ Matthew BRENCH, Book Review. Common Worship (2000), p. 1–2. URL: <http://saint-aelfriccustomary.org/2019/03/16/book-review-common-worship-2000/> [accessed: 18 September 2024].

³⁸⁹ Cf. PHILLIPS, Trends in Common Worship, p. 1–3. URL: <http://www.theologian.org.uk/pastoralia/commonworship.html> [accessed: 18 September 2024].

³⁹⁰ GENERAL SYNOD OF THE CHURCH OF ENGLAND, Miscellaneous Provision 459. Liturgical Revision 1995–2000, London 1995, 1

³⁹¹ PHILLIPS, Trends in Common Worship, p. 3–4. URL: <http://www.theologian.org.uk/pastoralia/commonworship.html> [accessed: 18 September 2024].

³⁹² ENGLISH LANGUAGE LITURGICAL CONSULTATION, *Praying Together*, Norwich 1988, xi.

language was seen by the General Synod as central in order for the Church of England to be “...meaningful and relevant in the modern world.”³⁹³

Finally turning to a member of the Interdicasterial Commission, Brand comments to this author about CW are invaluable in understanding its influence, if any, on DW:TM. It is for this reason they are quoted here in full:

“Representing the latest stage of liturgical revision in the established Church in England, *Common Worship* is not a single, stable body of texts, but rather a flexible “anthology” or internet-based “platform” of multiform liturgical options...This “platform” uses the word *common* in a sense quite distinct from the Prayer Book’s traditional prescription of uniformity in liturgical usage. Rather, *Common Worship* offers “something for everybody” and ventures to comprehend many different shades of theological opinion and churchmanship. As such, the project represents a calculated response to the trials of liturgical revision in the modern Church of England, especially since the Convocations of Canterbury and York failed to achieve Parliamentary approval and Royal Assent for the 1928 proposed Book of Common Prayer. De facto liturgical pluralism has become a de jure “cafeteria” approach to public worship; the Anglican vice of incoherence has been masked as the virtue of broad-minded “comprehensiveness.” That said, *Common Worship* preserves the historic 1662 BCP and incorporates many elements of the modern Roman Rite, while providing much material conformable to Catholic liturgical practice.”³⁹⁴

CW Portions included in DW:TM

The Fraction Anthem

Cranmer’s anthem at the fraction, originally found in the BCP 1549³⁹⁵, eradicated in BCP 1552³⁹⁶, and brought back into use in the BCP-US 1979³⁹⁷, is also found as an Easter invitation in the Holy Communion service of CW.³⁹⁸ It is allowed in the rubrics from Easter Day to Pentecost.

³⁹³ PHILLIPS, Trends in Common Worship, p. 5–6.

URL: <http://www.theologian.org.uk/pastoralia/commonworship.html> [accessed: 18 September 2024].

³⁹⁴ BRAND, Notes, email to the author from 16 February 2024, Houston/USA.

³⁹⁵ BRIGHTMAN, The English Rite, vol. 2, 696.

³⁹⁶ Ibid., 697.

³⁹⁷ BCP-US 1979, 337.

³⁹⁸ THE CHURCH OF ENGLAND, Holy Communion Service, p. 4–5. URL: <https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/holy-communion-service#mm7d> [accessed: 18 September 2024].

Eucharistic Acclamation

CW contains the same wording of “The Mystery of Faith” option C as the RM 2010, “Lord, by your cross and resurrection you have set us free. You are the Saviour of the world.”³⁹⁹ This acclamation is used in DW:TM in the words of the *Salvator mundi*, from the BCP 1662, Visitation of the Sick.⁴⁰⁰

c. Table –DW:TM, Order of Mass Comparison

This final table shows the Order of Mass of the DW:TM in the left column. The other three columns show the parts of the Mass common with the particular text and DW:TM.

<i>DW:TM</i> ⁴⁰¹	<i>BCP: Classical and Modern</i> ⁴⁰²	<i>AM 1921</i> ⁴⁰³	<i>Roman Rite: MR 1570</i> ⁴⁰⁴ <i>and RM 2010</i> ⁴⁰⁵
Introit		AM 1921	1570 & 2010
Sign of the Cross			1570 & 2010
Collect for Purity	All	AM 1921	
Summary of the Law	US 28 & US 79		
Kyrie	1549, US 28 & US 79	AM 1921	1570 & 2010
Gloria	1549 & US 79	AM 1921	1570 & 2010
Collect	All	AM 1921	1570 & 2010
Reading	All	AM 1921	1570 & 2010
Gradual or Psalm	US 79	AM 1921	1570 Grad, 2010 Psalm
Reading	US 79		2010
Alleluia	All	AM 1921	1570 & 2010
Gospel	All	AM 1921	1570 & 2010
Homily	US 79		2010
Creed	All	AM 1921	1570 & 2010
Prayers of the People	All, except 1549		2010 (Universal Pr.)

³⁹⁹ Ibid.; RM 2010, no. 91.

⁴⁰⁰ BRIGHTMAN, *The English Rite*, vol. 2, 835.

⁴⁰¹ DW:TM, 560–657.

⁴⁰² BRIGHTMAN, *The English Rite*, vol. 2, 638–721; BCP-US 1928, 67–89; BCP-US 1979, 323–340.

⁴⁰³ AM 1921, C1–C56.

⁴⁰⁴ MR 1570, 108–131.

⁴⁰⁵ RM 2010, nos.1–146.

Penitential Rite	US 79		
Comfortable Words	All, in various places		
Sentences	All		
Offertory Prayers-1&2		AM 1921-1	1570-1, 2010-2
Prayer over the Offering		AM 1921	1570 (Secreta) & 2010
Orate frates		AM 1921	1570 & 2010
Sursum Corda	All	AM 1921	1570 & 2010
Proper Preface	All	AM 1921	1570 & 2010
Sanctus	All	AM 1921	1570 & 2010
Roman Canon		AM1921	1570 & 2010
AEP			2010 - EPII
Our Father	All, 1549 only at beg	AM1921	1570 & 2010
The Peace	1549		1570 & 2010
Fraction Anthem	1549 & US 79	AM1921	
Commingling		AM1921	1570 & 2010
Agnus Dei	1549 & US 79		1570 & 2010
Pr. of Humble Access	All	AM1921	
Prayer of Thanksgiving	All	AM1921	
Post Communion Prayer		AM1921	1570 & 2010
Blessing	All	Dismissal	1570 & 2010
Dismissal	US 79	then Blessing	1570 & 2010

Analysis of Table and Conclusion

This final table demonstrates DW:TM to contain all the shared elements of the classical Prayerbook tradition (the Collect of Purity, the Collect of the Day, The Sentences, the *Sursum Corda*, Proper Preface, *Sanctus*, the Prayer of Humble Access, and concluding with the Prayer of Thanksgiving and Blessing), keeping the distinctive shape and character of these quintessential liturgical texts of Anglicanism. The table also shows that when a particular Catholic element was missing in the classical Prayer book tradition, the Missal tradition in Anglicanism (in the third place of the *Ratio*), having been translated from the Latin text into the vernacular using hieratical English, was then utilized by the Commission in DW:TM. Finally, the recognizable expression of the Roman Rite is shown by comparing the first column (DW:TM) and the fourth (Roman Rite). The fourth column displays two elements added (AEP and. Offertory Prayers -Form II) to DW:TM from RM 2010. One

could conclude that the Interdicasterial Commission included these two options to aide DW:TM be a recognizable part of the Roman Rite in its modern format.

Through the systematic examination of sources and liturgical parts of the Order of Mass of DW: TM, observing the flow of liturgical elements with the assistance of tables of compared texts moving from the BDW, to Sarum and the classical Prayerbook tradition, into the Missal tradition in Anglicanism, and finally seeing it as the recognizable expression of the Roman Rite, this Chapter has shown that the Working Group, *Anglicane Traditiones*, diligently followed a clear and defined rational of source and hierarchical order found in the *Ratio*. In doing so they identified the liturgical elements of the worthy patrimony and included each in DW:TM.

Part II – Comparative Study of Constitutive Elements of the Order of Mass

Chapter 3 – The Introductory Rites⁴⁰⁶ and The Liturgy of the Word

3.1 Introduction

3.1.1 Structure Comparison⁴⁰⁷

<i>The Book of Common Prayer 1549</i> ⁴⁰⁸	<i>The Book of Common Prayer 1552</i> ⁴⁰⁹	<i>The Book of Common Prayer 1662</i> ⁴¹⁰
Our Father	Our Father	Our Father
Collect of Purity	Collect of Purity	Collect of Purity
Introit	The Decalogue	The Decalogue
Kyrie	Collect of the Day	Collect for the King (two options)
Gloria	Collect for the King (two options)	Collect of the Day
Collect of the Day	Epistle	Epistle
Collect for the King (two options)	Gospel	Gospel
Epistle		
Gospel		
Nicene Creed	Nicene Creed	Nicene Creed
The Sermon	The Sermon	Approved Notices
Communion Exhortations 1	Approved Notices	The Sermon
The Sentences (20 options)	The Sentences (20 options)	The Sentences (20 options)
	Prayer for Christ's Church	Prayer for Christ's Church
	Communion Exhortations	Communion Exhortations
	General Confession	General Confession
	Comfortable Words (four required)	Comfortable Words (four required)

⁴⁰⁶ DW:TM-RD, no. 15, 123. "The rites preceding the Liturgy of the Word, namely the Entrance, the Reverence of the Altar, the *Collect of Purity*, the *Summary of the Law*, the *Kyrie*, the *Gloria*, the greeting, and the Collect have the character of a beginning and preparation. Their purpose is to ensure that the faithful who gather as one dispose themselves to listen properly to God's Word and to celebrate the Eucharist worthily."

⁴⁰⁷ Cf. Hans-Jürgen FEULNER, On the Liturgical Perspective of the Apostolic Constitution *Anglicanorum coetibus*, in: Walter OXLEY and Ulrich RHODE (eds.), *A Treasure to Be Shared: Understanding Anglicanorum coetibus*, Washington, DC 2022, 89–151, here: 103.

⁴⁰⁸ Cf. BRIGHTMAN, *The English Rite*, vol. 2, 638–682.

⁴⁰⁹ Cf. *ibid*, 639–683.

⁴¹⁰ Cf. *ibid*.

***The Book of Common
Prayer 1928***⁴¹¹

Our Father

Collect of Purity

The Decalogue

Summary of the Law

Kyrie

(if Decalogue is omitted)

Collect of the Day

Epistle

Hymn or Anthem

Gospel

Nicene Creed or Apostles

The Sermon

The Sentences (16 options)

Prayer for Christ's Church

General Confession

Comfortable Words
(four required)

***The Book of Common
Prayer 1979***⁴¹²

Hymn, psalm, or anthem

Sign of the Cross
(seasonal forms)

Collect of Purity

Summary of the Law

Kyrie or Trisagion

Gloria

The Collect of the Day

First Lesson

Psalm, hymn, or anthem

Second Lesson

Psalm, hymn, or anthem

Gospel

The Sermon

Nicene Creed or Apostles

The Prayers of the People
(seven forms)

Confession of Sin

The Comfortable Words
(four options)

The Peace

The Sentences (optional)

***The Anglican Missal
(1921)***⁴¹³

Our Father

Collect of Purity

The Decalogue (or)

Summary of the Law (or)

Kyrie

Gloria

Collect of the Day

Epistle

Gradual

Tract or Alleluia with
Verse or Sequence

Gospel

Nicene Creed

⁴¹¹ Cf. BCP-US 1928, 67–76.

⁴¹² Cf. BCP-US 1979, 323–332.

⁴¹³ Cf. AM 1921, C1–C4.

***Book of Divine Worship*
(2003)⁴¹⁴**

Hymn, psalm, or anthem
Sign of the Cross
(seasonal forms)
Collect of Purity
Summary of the Law
Kyrie or Trisagion
Gloria
The Collect of the Day
First Lesson
Psalm, hymn, or anthem

Second Lesson
Psalm, hymn, or anthem

Gospel
The Sermon
Nicene Creed
The Prayers of the People
(five forms)
Penitential Rite B
The Comfortable Words
(four options)
The Peace

Roman Missal (3rd ed. 2010)⁴¹⁵

Entrance Chant
Sign of the Cross
Greeting
Penitential Rite

Kyrie
Gloria
Collect
First Reading
Responsorial Psalm

Second Reading
Alleluia or Gospel
Acclamation
Gospel
Homily
Creed (Nicene or Apostles)
Universal Prayer

***Divine Worship:
The Missal (2015)⁴¹⁶***

Introit
Sign of the Cross
Collect of Purity
Summary of the Law

Kyrie
Gloria
The Collect of the Day
First Reading
Gradual or Responsorial
Psalm

Second Reading
Gospel Acclamation
(Alleluia or Tract)
The Gospel
The Homily
The Nicene Creed
The Prayers of the People
(five forms)
The Penitential Rite
The Comfortable Words
(four options)

The Sentences
(13 Options)

⁴¹⁴ Cf. BDW, 284–300.

⁴¹⁵ Cf. RM 2010, no. 1–20.

⁴¹⁶ Cf. DW:TM, 560–569.

3.1.2 Sources Utilized for Structure Comparison

In his work *On the Liturgical Perspective of the Apostolic Constitution Anglicanorum coetibus*, Hans-Jürgen Feulner developed a very helpful table comparing the parts of the Order of Mass of the RM 2010 and DW:TM. Above is a comparison of the structure of the parts of the Liturgy of the Word based on Feulner's table between eight sources of DW:TM. These eight sources were chosen for their importance in the *Ratio* compiled by the committee. BDW, being the only approved and, at the time, in use Catholic text of the Anglican Patrimony, was given "...primacy of place in the selection of texts."⁴¹⁷ As will be shown throughout the comparison between the parts of the Order of Mass, BDW's only source in most parts of the Order of Mass was the BCP-US 1979.

The second place of primacy given to the Prayer Book tradition is highlighted by BCP 1662. BCP 1662 is coupled with the American counterpart, developing from it, BCP-US 1928. Finally, in order to highlight the tumultuous historical and political contexts that brought about this tradition of texts (discussed in Chapter 2.2c and d, pg. 37-46), the original BCP 1549 with many of its Catholic tendencies will be compared to BCP 1552 with all the Protestant subtractions and additions, many of which were continued and solidified for the next century in BCP 1559.

Turning to the third place of primacy, AM 1921 will be used in this comparison as a compilation of the BCP 1662 and other regional Eucharistic canon's, highlighting the variety of ways, drawn from the traditional Roman Rite, of celebrating the Eucharist according to the Anglican liturgical patrimony. Moreover, the Roman Canon in the BDW and thus in DW:TM, follows predominantly the text version from the EM 1958, AM 1921, and AM-AE 1961.⁴¹⁸

Finally, the *Ratio* gives the third place of primacy to RM 2010. When parts of the Order of Mass could not be found from the liturgical books proper to the Anglican tradition, as they were not compatible with Catholic doctrine and/or did not positively impel persons to full communion with the Catholic Church, the committee turned to the Ordinary Form of the Roman Rite and adapted texts into prayer book language. This will become extremely

⁴¹⁷ Appendix 1, 29.

⁴¹⁸ Cf. FEULNER, *On the Liturgical Perspective of the Apostolic Constitution Anglicanorum coetibus*, 109.

important and evident in the Liturgy of the Eucharist. Whereas in this section of the Liturgy of the Word the additions come primarily from the Prayer Book tradition (Summary of the Law, Comfortable Words, Sentences, etc.) RM 2010 completes the eight sources chosen to be compared with DW:TM. Other texts will be referenced when needed, but these eight sources display or represent most, if not all, of the edits, additions, and subtractions throughout the five centuries of the Anglican liturgical Patrimony.

3.1.3 Defining the Structure Comparison

The Liturgy of the Word is defined here from the Entrance Hymn or Introit up to but excluding the Offertory Prayers over the gifts of bread and wine, being part of the Liturgy of the Eucharist. When there are no Offertory Prayers, such as in the many of the texts of the Book of Common Prayer tradition (BCP 1549, BCP 1552, BCP 1662, BCP-US 1928, and BCP-US 1979), the Liturgy of the Word is defined up to but excluding the *Sursum Corda*.

The comparative chart includes all aspects of the service or Mass of a Solemnity, or highest rank of a feast day. This is so that the Gloria and the Creed can be shown in the proper place of the given text. The structure of the Order of Mass of DW:TM was designed to be extended and adapted with the use of appendices.⁴¹⁹ Within the Liturgy of the Word there are three appendices employed, Appendix 3, “The Decalogue”⁴²⁰ Appendix 4, “The Prayers of the People”⁴²¹, and Appendix 5, “The Collect at the Prayers of the People.”⁴²² The Decalogue is not shown in the structure comparison of DW:TM (displayed on pg. 92-94) because it is substituted in place of the Summary of the Law and the Kyrie. The Prayers of the People are shown as an integral part of the Order of Mass even though they may be omitted at weekday Masses.⁴²³

⁴¹⁹ Cf. *ibid*.

⁴²⁰ DW:TM, 1046 f.

⁴²¹ Cf. *ibid*, 1048–1055.

⁴²² Cf. *ibid*, 1056 f.

⁴²³ Cf. *ibid*, 566.

3.1.4 Initial Observations

The first observation of the order of parts of the Liturgy of the Word of these nine texts is that there is heavy emphasis on scripture texts in the Book of Common Prayer tradition. *The Sentences* and *The Comfortable Words* are the first to be added in BCP 1549. Though for this comparison *The Comfortable Words* of BCP 1549 are defined within the context of the Liturgy of the Eucharist as they fall after the *Sursum Corda*. This classification also includes the Prayer for the *Whole State of Christ Church* and *The General Confession*, which are all located within the Liturgy of the Eucharist in the BCP 1549. The next scriptural texts to be added was *The Decalogue* (BCP 1552, BCP 1559, BCP 1662) and then finally the Summary of the Law (BCP-US 1928 and BCP-US 1979). However, it should be noted that the reformers who compiled the prayers books at first removed some of the minor propers (BCP 1549) and then all the minor propers were removed coming from the Sarum Missal or Gregorian Missal except for *The Collect of the Day* and the proper prefaces. The ironic part is the minor propers removed (Introit, Gradual, Offertory Antiphon, Communion Antiphon) are predominantly quotes from Scripture texts.

It was not until the turn of the 20th century and the beginning of the Anglican Missal tradition that the entire set of minor propers were brought back into Anglican worship. The reasons for this are discussed with more thoroughness in the Chapter 2, but it needs to be mentioned here again because this Anglican Missal tradition, including the AM 1921, EM 1958, and AM-AE 1961, preserved these Catholic texts in English helping them to be utilized as proper texts of the Anglican tradition for DW:TM. This incorporation of the minor propers is a definitive and clear example of the Anglican Patrimony nourishing “...the Catholic faith throughout the Anglican tradition and promoted aspirations toward ecclesial unity.”⁴²⁴ It was the Pastors of the Anglican Use Congregations of Our Lady of the Atonement (San Antonio, Texas), Our Lady of Walsingham (Houston, Texas) and Saint Mary the Virgin (Arlington, Texas), along with others, who met in June of 2009 and December of 2010 to explore the possibility of a second edition of the BDW, which would suggest the incorporation of the full set of propers from the Anglican Missal tradition. This group produced two working documents (Appendix 2 and Appendix 3) which would be utilized at the first *Anglicanae Traditiones* committee in London, England, in January of 2012. It is noteworthy that BDW did not have the full set of propers, but rather followed BCP-US 1979

⁴²⁴ Appendix, 1a.

in making room for a hymn, psalm, or an anthem. Thus, leaving it optional for a Priest to utilize the traditional texts or choose his own.

3.2 Parts of the Liturgy of the Word

a. Introit

The Book of Common Prayer
1549

Then shall the Clerkes syng in

Englishe for the office, or

Introite, (as they call it,) a

Psalme appointed for that daie.⁴²⁵

The Book of Common Prayer
1552

1992

The Book of Common Prayer
1662

1002

The Book of Common Prayer
1928

The Book of Common Prayer
1979

A hymn, psalm, or anthem may be sung. ⁴²⁶

The Anglican Missal (1921)

Having kissed the Altar, and begged forgiveness by the merits of the Saints, the Priest reads the Introit at the South side, and afterward, in the Centre, rehearses the Ten Commandments.⁴²⁷

The Book of Divine Worship
(2003)

A hymn, psalm, or anthem may be sung.⁴²⁸

Roman Missal (2010)

When the people are gathered, the Priest approaches the altar with the ministers while the Entrance Chant is sung.⁴²⁹

Divine Worship: The Missal
(2015)

When the People are gathered, the Priest, Sacred Ministers, and servers approach the altar. The Introit is sung or said.⁴³⁰

⁴²⁵ BRIGHTMAN, *The English Rite*, vol. 2, 640.

⁴²⁶ BCP-US 1979, 323.

⁴²⁷ AM 1921, C2.

⁴²⁸ BDW, 284.

⁴²⁹ RM 2010, no. 1.

⁴³⁰ DW:TM, 560.

The beginning of the Order of the Mass for this “expression of the Roman Rite...”⁴³¹ begins with the Introit utilizing the above rubric. DW:TM follows the insight of the General Instruction of the Roman Missal (here after GIRM), that the gathering of people is the constitutive moment of the liturgy.⁴³² It is an act of the Body of Christ, head and members, and so the direction for the clergy to approach the altar occurs within this context of the gathered assembly. The Introit is the initial text of this Order of Mass and builds on the chant tradition of the Roman Missals prior to 1962. It is also the first text of the minor propers of the Mass, which in DW:TM includes the Introit, Gradual, Alleluia or Tract, Offertory, and Communion Antiphon. The major propers are the Collect, Prayer over the Offering, and Post Communion Prayer. All of these propers, both major and minor, vary according to the character of the liturgical celebration either representing an observance within the liturgical year, a particular saint’s day, or significant event. The Introit is the first variable portion of the Mass giving the congregation the initial glimpse of this character. “The first words of the Introit often serve as a designation of the formulary or even the respective day.”⁴³³ The rubric of DW:TM introducing the Introit is notably similar to the RM 2010 with the addition of acknowledging and directing the sacred minister and servers to approach the altar. Though not stated explicitly, the chant may either be sung or said by the celebrant, sung by a cantor or choir, or even sung by the faithful themselves.

The rubrical movement of the early part of the twentieth century which produced the AM 1921 and the EM 1958, sought to recover a sacrificial or sacerdotal character to worship, and did so by actively recovering both Catholic texts and liturgical rubrics. This movement, striving to supplement the Prayer Book tradition typically placed the Introit directly before the *Kyrie*. Interestingly this is the exact place where Thomas Cranmer in the BCP 1549 located it. “The Prayer Book of 1549 followed more closely than the later revisions the traditional Roman and Sarum Use, in that it retained the Introit psalm, the nine fold *Kyrie*, and the *Gloria in Excelsis*.”⁴³⁴ It was not until three years later in the more protestanizing BCP 1552 that the Introit was removed from the order of service. Clark goes onto say about

⁴³¹ DW:TM, 121.

⁴³² Cf. GIRM, no. 47 f.

⁴³³ Josef JUNGMAN, *The Mass of the Roman Rite. Its Origins and Development*, vol. 1, (trans. by Francis A. BUNNER, revised by Charles K RIEPE), Westminster/MD 1959, 332.

⁴³⁴ CLARKE, *Liturgy and Worship*, 309.

the BCP 1552, “These features impart to this introductory portion of the service a penitential and subjective character, whereas in the older rite the use of psalmody (of which the Introit and Gradual are a much-reduced form) and the singing of the *Gloria in Excelsis* introduced the element of worship at an earlier stage in the service.”⁴³⁵

Many of the modern regional prayer books, including the BCP-US 1979 and BAS-CA 1985, provide in the rubrics at the beginning of the service an allowance of a psalm. This clearly evokes the tradition of the BCP 1540, lost in future iterations. Moreover, these two prayer books provide for a hymn, psalm, or anthem at each of the points where the minor propers would have been traditionally said or sung. It is clear from the modern history that the Anglican Missal tradition influenced those revising these regional prayer books to go back and recover some of the great Catholic treasures such as the use of minor propers.

From the very outset of the Order of Mass, the Interdicasterial Working Group, *Anglicanae Traditiones*, chose to place emphasis on the Introit, thereby returning to the foundation of the first Book of Common Prayer and then preserved in the Anglican Missal tradition. So many Anglicans have been prompted to search from where these sentences of scripture had come from in history. The unmistakable conclusion is that this tradition of chants or minor propers is drawn directly from the Roman Missal tradition

⁴³⁵ Ibid.

b. Sign of the Cross

The Book of Common Prayer
1549

The Book of Common Prayer
1559

The Book of Common Prayer
1662

The Book of Common Prayer
1928

The Book of Common Prayer
1979

*The People standing, the
Celebrant says:*
Blessed be God: Father, Son, and
Holy Spirit.
People And blessed be his
kingdom, now and for ever.
Amen.

The Anglican Missal (1921)

*In place of the above, from
Easter Day through the Day of
Pentecost:*
Celebrant Alleluia. Christ is
risen. *People* The Lord is risen
indeed. Alleluia.

*In Lent and on other penitential
occasions:*
Celebrant Bless the Lord who
forgiveth all our sins;
People His mercy endureth for
ever.⁴³⁶

⁴³⁶ BCP-US 1979, 355.

<i>The Book of Divine Worship</i> (2003)	<i>Roman Missal</i> (2010)	<i>Divine Worship: The Missal</i> (2015)
<i>The People standing, the Celebrant says:</i> Blessed be God: Father, Son, and Holy Spirit. <i>People</i> And blessed be his kingdom, now and for ever. Amen.	<i>When the Entrance Chant is concluded, the Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the priest, facing the People, says:</i> In the name of the Father, and of the Son, and of the Holy Spirit. <i>The people reply:</i> Amen. ⁴³⁸	<i>All, standing, sign themselves with the Sign of the Cross, whilst the Priest, facing the altar, sings or says:</i> In the Name of the Father, and of the Son, and of the Holy Spirit. <i>The People respond:</i> Amen. ⁴³⁹
<i>In place of the above, from Easter Day through the Day of Pentecost:</i> <i>Celebrant</i> Alleluia. Christ is risen. <i>People</i> The Lord is risen indeed. Alleluia.		
<i>In Lent and on other penitential occasions: Celebrant</i> Bless the Lord who forgiveth all our sins; <i>People</i> His mercy endureth for ever. ⁴³⁷		

The universal framework of the Roman Rite, of which DW:TM is an “expression”⁴⁴⁰, provides the context for the placement and use of the *Signum Crucis*. As the GIRM, which is the DW:TM’s leading document of liturgical law, states: “When the Entrance Chant is concluded, the Priest stands at the chair and, together with the whole gathering, signs himself with the Sign of the Cross.”⁴⁴¹ Thus, this is the Roman Rite’s normative invocation and the beginning of Mass.

Moving into the Book of Common Prayer tradition, the first time the sign of the cross appears is in one of the latest versions, BCP-US 1979. The first and most commonly used of the three seasonal variations of the sign of the cross⁴⁴² is not taken from the Roman

⁴³⁷ BDW, 284.

⁴³⁸ RM 2010, no. 1.

⁴³⁹ DW:TM, 560.

⁴⁴⁰ DW:TM RD, no. 7. “The liturgical norms and principles of the *General Instruction of the Roman Missal* is normative for this expression of the Roman Rite, except where otherwise stipulated in this Directory and in the particular rubrics of *Divine Worship*.”

⁴⁴¹ DW:TM, 560, 32.

⁴⁴² BCP-US 1979, 337; BDW, 323.

tradition, but rather the opening greetings in the Eastern Rites. In commenting on the American prayer book, Hachett explains: “The people’s response, ‘And blessed be his kingdom, now and forever. Amen.’ picks up the Eastern opening greeting, “Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages. Amen””⁴⁴³

The seasonal variance of the BCP-US 1979 begins with Easter Day. As the rubric explains, “In place of the above, from Easter Day through the Day of Pentecost...”⁴⁴⁴ Striving to place more emphasis on the fifty days of the Easter season, the BCP-US 1979 uses words from the eleven disciples who greet the two disciples who have just run back to Jerusalem from Emmaus (Lk. 24:34)⁴⁴⁵ Finally, Hachett explains the final seasonal variation, “In Lent and on other penitential occasions an acclamation based on Psalm 103:1-3 and Psalm 136:1-26 replaces the normal acclamation. This form sets penitence in its proper perspective: the God we worship is the God who forgives, whose mercy endures forever.”⁴⁴⁶

As with many other parts of the Order of Mass the BDW takes the entire sequence of seasonal opening acclamations from the BCP-US 1979 into the Roman Rite. The problem that the Interdicasterial Working Group faced was that the Anglican liturgical tradition is thoroughly Roman in its origin, history, logic, and usage. Eastern elements were added only very late in Anglican worship, especially in the BCP-US 1979. The working group understood these changes as a means to deny or obscure the Roman origin of the liturgical form. Though many of the surrounding texts nourished the Catholic faith and prompted aspirations towards ecclesial unity, this portion was deemed by the working group to not and was replaced with the Roman Rite’s normative invocation.

⁴⁴³ HATCHETT, Commentary on the American Prayer Book, 318.

⁴⁴⁴ BCP-US 1979, 355.

⁴⁴⁵ Cf. HATCHETT, Commentary on the American Prayer Book, 318.

⁴⁴⁶ Ibid.

c. The Collect for Purity

The Book of Common Prayer
1549

ALMIGHTIE God, **unto whom all hartes bee open**, and all desyres knowen, and from whom no secretes are hid: cleanse the thoughtes of our hartes, by the inspiracion of thy holy spirite: that we may perfectly love thee, and worthily magnifie thy holy name: through Christ our Lorde. Amen.⁴⁴⁷

The Book of Common Prayer
1552

Almighty God, unto whom all hearts be open, all desires knowne, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, & worthily magnifie thy holy Name, through Christ our Lord. Amen.⁴⁴⁸

The Book of Common Prayer
1662

Almighty God, **unto whom all hearts be open**, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.⁴⁴⁹

The Book of Common Prayer
1928

ALMIGHTY God, **unto whom all hearts are open**, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.⁴⁵⁰

The Book of Common Prayer
1979

Almighty God, **unto whom all hearts are open**, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.⁴⁵¹

The Anglican Missal (1921)

And this prayer for Purity:
ALMIGHTY GOD, unto whom all hearts be open, all desires known, and from whom no secrets are hid : cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name. Through Christ our Lord. R/. Amen.⁴⁵²

⁴⁴⁷ BRIGHTMAN, *The English Rite*, vol. 2, 640.

⁴⁴⁸ *Ibid.*, 641.

⁴⁴⁹ BRIGHTMAN, *The English Rite*, vol. 2, 641.

⁴⁵⁰ BCP-US 1928, 82.

⁴⁵¹ BCP-US 1979, 337.

⁴⁵² AM 1921, C1.

The Book of Divine Worship Roman Missal (2010)
(2003)

Almighty God, unto **whom all hearts are open**, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*⁴⁵³

Divine Worship: The Missal
(2015)

Almighty God, **unto whom all hearts be open**, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*⁴⁵⁴

*The Collect for Purity*⁴⁵⁵ is the traditional name for the prayer said at the beginning of the introductory rites in the Book of Common Prayer tradition and at the conclusion of the preparatory prayers in the Anglican Missal tradition. In commenting on the text of BCP-US 1928, Shepherd notes the first use of this collect to be found in a “Sacramentary of Votive Masses”⁴⁵⁶ compiled by Alcuin of York⁴⁵⁷ (died in 804⁴⁵⁸). He was the advisor of Charlemagne⁴⁵⁹ but as Shepherd goes onto say, “Whether Alcuin composed composed the Collect himself or took it from an older service book no longer extant is not known.”⁴⁶⁰ However, many sources site the first known Latin text of *The Collect for Purity* as the 10th century (c. 975 A.D.) *Sacramentarium Fuldense Saeculi X*⁴⁶¹, within the propers of the Votive Mass of the Holy Spirit. Moving from the continent to England, Maskell explains,

⁴⁵³ BDW, 321.

⁴⁵⁴ DW:TM, 653.

⁴⁵⁵ DW:TM RD, 115. “The *Collect of Purity* is said by the Priest. This preparatory prayer, reminiscent of Psalm 51, is drawn from the Sarum Missal and invokes the graces of the Holy Spirit. Then, facing the people, the Deacon or Priest may say the *Summary of the Law* or, on occasion, rehearse the Decalogue (Appendix 3).”

⁴⁵⁶ SHEPHERD, The Oxford American Prayer Book Commentary, 67.

⁴⁵⁷ Cf. Ibid.

⁴⁵⁸ Uwe Michael LANG, The Roman Mass: From Early Christian Origins to Tridentine Reform, Cambridge, 2022, 225.

⁴⁵⁹ Cf. Ibid.

⁴⁶⁰ Cf. SHEPHERD, The Oxford American Prayer Book Commentary, 67.

⁴⁶¹ Cf. Gregor RICHTER (ed.), *Sacramentarium Fuldense Saeculi X*, Fulda 1912. URL: <https://archive.org/details/sacramentariumfu00rich/page/326/mode/2up> [accessed: 14 June 2025]

“About the year 1085, Osmund, bishop of Salisbury, drew up and promulgated a form which should be used in his diocese and whether from the known ability and earnestness of Osmund himself, whether from the fame of his new cathedral and the college of learned clergy, which he collected, or from whatever cause, this *Use of Sarum* was very generally adopted in the south of England as well as in other parts of the country, and even, it have been said, upon the continent.”⁴⁶²

In the Sarum Use the Collect for Purity is found in the same Votive Mass of the Holy Spirit, as well as a collect to be said by the priest after the *Veni Creator Spiritus* as part of his private preparatory prayers as he vests for Mass.⁴⁶³

Thomas Cranmer translates the Latin text of the Collect for Purity from the Sarum Rite and situates it in the BCP 1549 before the Introit as part of the preparatory prayers of the priest, said privately in the sacristy while vesting.⁴⁶⁴ The Collect for Purity is made part of the corporate rite in the BCP 1552.⁴⁶⁵ As will be shown with other portions of the Order of Mass texts, the elimination of private prayers of the priest in favor of public recitation is a particular Anglican insight, part of the stripping away of the sacerdotal nature of the Mass as more protestant views were incorporated. As was pointed out earlier, the BCP 1552 and all other future prayer books do not incorporate the Introit. This moves the Collect for Purity into the corporate rite and out of the private prayers of the priest, which take place before the Introit. Clarke supports this through highlighting the first edition of the BCP 1662, which has a rubric following the Collect for Purity stating that the “...priest and people should alike share in the preparation.”⁴⁶⁶ Successive prayer books keep this directive utilizing the rubrics and incorporating the Collect after the recitation of the Lord’s Prayer. Finally, the BCP-US 1979 places the Collect for Purity after the signing of the cross with the words, “Blessed be God: Father, Son, and Holy Spirit.”⁴⁶⁷

Through a certain rubrical flexibility, DW:TM incorporates both traditions of the Collect for Purity: corporate and private. The corporate or public tradition is contained in the

⁴⁶² MASKELL, *The Ancient Liturgy of the Church of England*, XIV f.

⁴⁶³ Cf. HATCHETT, *Commentary on the American Prayer Book*, 318.

⁴⁶⁴ Cf. CLARKE, *Liturgy and Worship*, 310.

⁴⁶⁵ Cf. *ibid.*

⁴⁶⁶ *Ibid.*

⁴⁶⁷ BCP-US 1979, 337; BDW, 323.

beginning of the Order of Mass directly following the sign of the cross following the Book of Common Prayer tradition. While the private tradition is found at the conclusion of the Prayers of Preparation located in Appendix 1⁴⁶⁸ following the Anglican Missal tradition. DW:TM seems to express a preference for the public recitation of the Collect for Purity, since it appears in the normative text of the Order of Mass and the private version is given as an optional or supplementary text. The Prayers of Preparation when said at the foot of the Altar are said between the Priest and the Ministers, and then at the conclusion of the prayers the rubric states: “When Preparation is prayed at the foot of the altar, the Priest concludes with the Collect for Purity and then ascends to the altar and venerates it with a kiss...The Introit is sung or said, and Mass continues with the Kyrie.”⁴⁶⁹ In Appendix 1⁴⁷⁰ the Collect of Purity is not reprinted and the Celebrant is directed to the beginning of the Order of Mass, where the sign of the cross is not repeated as it was already made at the beginning of the prayers at the foot of the Altar. Finally, a linguistic variance is to be observed. BDW⁴⁷¹, BCP-US 1928⁴⁷², and BCP-US 1979⁴⁷³ begin, “Almighty God, unto whom all hearts are open..”⁴⁷⁴ but all of the classic Prayer Book tradition of England (BCP 1549⁴⁷⁵, BCP 1552⁴⁷⁶, and BCP 1662⁴⁷⁷) say, “unto whom all hearts be open...” DW:TM follows the classic English prayer book tradition in the wording of the opening sentence.⁴⁷⁸

⁴⁶⁸ DW:TM, 1043.

⁴⁶⁹ Ibid.

⁴⁷⁰ DW:TM, 1043.

⁴⁷¹ BDW, 321.

⁴⁷² BCP-US 1928, 82.

⁴⁷³ BCP-US 1979, 337.

⁴⁷⁴ BDW, 321; BCP-US 1979, 337.

⁴⁷⁵ BRIGHTMAN, *The English Rite*, vol. 2, 640.

⁴⁷⁶ Ibid., 641.

⁴⁷⁷ Ibid.

⁴⁷⁸ See also Michael Gregory EARTHMAN, *The Order of Mass of “Divine Worship: The Missal”: History, Redaction, Adaptation and Theological Elucidations* [unpublished dissertation (excerpt) Pontifical University of the Holy Cross, Rome], 2021, 261–266.

d. The Summary of the Law

The Book of Common Prayer
1549

The Book of Common Prayer
1559

The Book of Common Prayer
1662

The Book of Common Prayer
1928

Then may the Priest say,
Hear what our Lord Jesus Christ saith.
THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.⁴⁷⁹

The Book of Common Prayer
1979

Then facing the People, the Deacon, or Priest may say:
Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.⁴⁸⁰

The Anglican Missal (1921)

The Book of Divine Worship
(2003)

Then facing the People, the Deacon, or Priest may say:
Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these

Roman Missal (2010)

Divine Worship: The Missal
(2015)

Then facing the People, the Deacon, or Priest may say:
Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these

⁴⁷⁹ BCP-US 1928, 82.

⁴⁸⁰ BCP-US 1979, 337.

two commandments hang all the
Law and the Prophets.⁴⁸¹

two commandments hang all the
Law and the Prophets.⁴⁸²

In DW:TM directly following the Collect of Purity, the Priest may say the Summary of the Law. It is the local experience in North America that the Summary of the Law is rarely, if ever, omitted. The tradition of reciting biblical verses at this point in the order of service first begins with the practice of reciting the Ten Commandments or the Decalogue at the beginning of the Holy Communion service of the BCP 1552. This custom is not found in any pre-reformation Missal. The recitation of the Ten Commandments is introduced into reformed tradition especially in Germany in the beginning of the 16th century. For instance, in the Reformed Sunday Service of Strassburg (1539) the recitation of the Decalogue occurs before the Sermon.⁴⁸³ Cranmer is clearly influenced by these continental reformed liturgies and incorporates their practice into the BCP 1552. This tradition is preserved in DW:TM in Appendix 3: The Decalogue.⁴⁸⁴ The rubric states, “The Decalogue may be rehearsed, from time to time in place of the Summary of the Law and the Kyrie.”⁴⁸⁵

The Book of Common Prayer tradition continues with the recitation of the Ten Commandments until 1718 with the English Non-Jurors’ Communion Office⁴⁸⁶. This service is the first time the Summary of the Law is used. It is composed of our Lord’s words in Matthew 22:37-40 and Luke 10:25-8. In the 1718 office, the Summary of the Law replaces the Decalogue. Shepherd points out,

“It was inserted as a substitute for, not an alternative to the Decalogue primarily because of the Non-Jurors’ objection to the literalistic, Sabbatarian exegesis of the fourth Commandment by the Puritans, and also because of a desire for a more positive and spiritual emphasis upon the Law as a command of Love.”⁴⁸⁷

⁴⁸¹ BDW, 321.

⁴⁸² DW:TM, 653.

⁴⁸³ Cf. CLARKE, *Liturgy and Worship*, 310.

⁴⁸⁴ DW:TM, 1046.

⁴⁸⁵ *Ibid.*

⁴⁸⁶ SOCIETY OF ARCHBISHOP JUSTUS, *The Nonjurors’ Communion Liturgy* (1718). URL: http://justus.anglican.org/_resources/bcp/Communion_Nonjurors.htm [accessed: 14 June 2025]

⁴⁸⁷ SHEPHERD, *The Oxford American Prayer Book Commentary*, 68–69.

The Scottish Non-Jurors are the first to add the Summary of the Law as an alternative. The first American prayer book of 1789⁴⁸⁸ and all subsequent American prayer books follow the Scottish Non-Juror tradition. Looking at the American prayer books chronologically there is a slow but steady move away from the norm of reciting the Ten Commandments to the norm of reciting the Summary of the Law. In commenting on the BCP-US 1979 book Hatchett says, "...the 1892 (American) revision allowed omission of the Decalogue except at one service each Sunday, and the 1928 Book required its use on only one Sunday of each month. The editions required the use of the Summary whenever the Decalogue was omitted."⁴⁸⁹

The Summary of the Law in DW:TM⁴⁹⁰ comes directly from the BDW⁴⁹¹, which is taken as a whole from the BCP-US 1979⁴⁹². This is another indicator that the BDW played an important role in the selection of texts for DW:TM.. As the ratio points out, "Given its use as an approved Catholic liturgical text, the *Book of Divine Worship* has been accorded primacy of place in the selection of texts..."⁴⁹³

⁴⁸⁸ SOCIETY OF ARCHBISHOP JUSTUS, 1789 U.S. Book of Common Prayer. URL: http://justus.anglican.org/resources/bcp/1789/BCP_1789.htm [accessed: 14 June 2025]

⁴⁸⁹ HATCHETT, Commentary on the American Prayer Book, 319.

⁴⁹⁰ DW:TM, 653.

⁴⁹¹ BDW, 321.

⁴⁹² BCP-US 1979, 337.

⁴⁹³ Appendix 1.

e. The Penitential Rite

The Book of Common Prayer 1549

ALMIGHTIE GOD father of oure Lord Jesus Christ, maker of all thynges, judge of all men, we knowlege and bewaile our manyfold synnes and wyckednes, which we from tyme to tyme, most greuously have committed, by thought, word and dede, agaynst thy divine maiestie, provokynge moste justly thy wrath and indignacion against us, we do earnestly repent and be hartely sory for these our misdoinges, the remembraunce of them is grevous unto us, the burthen of them is intollerable: have mercye upon us, have mercie upon us, moste mercyfull father, for thy sone our Lorde Jesus Christes sake, forgeve us all that is past, and grant that we may ever hereafter, serve and please thee in neunes of life, to the honor and glory of thy name: Through Jesus Christe our Lorde.

Then shall the Prieste stande up, and turnyng himselfe to the people, say thus,

ALMIGHTIE GOD, our heavenly father, who of his great mercie hath promysed forgevenesse of synnes to all them, whiche with hartye repentaunce and true fayth, turne unto him: have mercy upon you, pardon and delyver you from all youre synnes, confirme and

The Book of Common Prayer 1552

Almighty God, Father of our Lord Jesus Christe, maker of all things, Judge of all men, we acknowledge and bewaile our manifold synnes and wickednesse, which we from time to time most greuously have committed, by thought word and deed, against thy divine Majestie, provoking most justly thy wrath and indignation against thee: Wee doe earnestly repent, and be heartily sorry for these our misdoings, the remembrance of them is grevous unto us: the burthen of them is intolerable. Have mercy upon us, have mercy upon us, most mercifull Father, for thy Sonne our Lord Jesus Christs sake, forgive us all that is past, and grant that wee may ever hereafter serve and please thee, in newenesse of life, to the honour and glory of thy name through Jesus Christ our Lord. Amen.

Then shall the Priest or the Bishop (being present) stande up, and turning himselfe to the people, say thus.

Almighty God, our heavenly father, who of his great mercy hath promised forgevenesse of synnes, to all them, which with hearty repentance and true faith turn to him : have mercy upon you, pardon and deliver you from all

The Book of Common Prayer 1662

ALMIGHTY God, Father of our Lord Jesus Christ, maker of all things, judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings, the remembrance of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may every hereafter serve and please thee in newness of life, to the honour and glory of thy Name; through Jesus Christ our Lord. Amen.

Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people. Pronounce this Absolution

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them, that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and

strengthen* you in all goodnes,
and bring you to everlasting lyfe:
through Jesus Christ our Lord.
Amen.⁴⁹⁴

your sinnes, confirme and
strengthen you in all goodnesse,
and bring you to everlastyng life;
through Jesus Christ our Lord.
Amen.⁴⁹⁵

ring you to everlasting life, through
Jesus Christ our Lord. Amen.⁴⁹⁶

***The Book of Common Prayer
1928***

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

Then shall the Priest (the Bishop if he be present) stand up, and turning to the People say,

***The Book of Common Prayer
1979***

ALMIGHTY God, Father of our Lord Jesus Christ, maker of all things, judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine majesty, provoking most justly they wrath and indignation against us. We do earnestly repent, and are heartily sorry for these out misdoings, the remembrance of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for they Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may every hereafter serve and please thee in newness of life, to the honour and glory of thy Name; through Jesus Christ our Lord. Amen.

The Priest says:

May Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all

The Anglican Missal (1921)

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men. We acknowledge and bewail our manifold sins and wickedness. Which we, from time to time, most grievously have committed. By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings. The remembrance of them is grievous unto us. The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father. For thy Son our Lord Jesus Christ's sake, Forgive us all that is past. And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name. Through Jesus Christ our Lord. Amen.

If Then the Priest (or the Bishop, being present) turning himself to the

⁴⁹⁴ BRIGHTMAN, The English Rite, vol. 2, 696, 698.

⁴⁹⁵ Ibid., 681–683.

⁴⁹⁶ Ibid., 681–683.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.⁴⁹⁷

those who with hearty repentance and true faith turn unto him. Have mercy on is, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life; through Jesus Christ our Lord. Amen.⁴⁹⁸

people, pronounces this Absolution: Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you: pardon and deliver you from all your sins: Confirm and strengthen you in all goodness : And bring you to everlasting life. Through Jesus Christ our Lord. R/. Amen.⁴⁹⁹

Book of Divine Worship (2003) Roman Missal (2010)

ALMIGHTY God, Father of our Lord Jesus Christ, maker of all things, judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these out misdoings, the remembrance of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for they Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may every hereafter serve and please thee in newness of life, to the honour and glory of thy Name; through Jesus Christ our Lord. Amen.

Divine Worship: The Missal (2015)

ALMIGHTY God, Father of our Lord Jesus Christ, maker of all things, judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these out misdoings, the remembrance of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for they Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may every hereafter serve and please thee in newness of life, to the honour and glory of thy Name; through Jesus Christ our Lord. Amen.

⁴⁹⁷ BCP-US 1928, 75–76.

⁴⁹⁸ BCP-US 1979, 331.

⁴⁹⁹ AM 1921, C8.

The Priest says:

May Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him. Have mercy on us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life; through Jesus Christ our Lord. Amen.⁵⁰⁰

The Priest says:

May Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him. Have mercy on us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life; through Jesus Christ our Lord. Amen.⁵⁰¹

The Penitential Rite Is a corporate prayer of confession, It is a main component of the Order of Mass in the Western liturgical tradition. First, it needs to be acknowledged that the prayer of the Penitential Rite from the Anglican tradition is entirely different from the Confiteor of the Roman tradition, but nevertheless is to be seen in its context. In the different expressions of the Roman Rite throughout the centuries the Penitential Rite or Penitential Act is found in various locations in the Order of Mass. The first use of the penitential act or *Confiteor* is within the preparatory prayers before the beginning of Mass.⁵⁰² Jungman states, “It’s beginnings are to be found in the silent worship to which the pope gave himself when, in the course of the stationary services of Rome, he came to the altar.”⁵⁰³ Later renditions of the *Confiteor* incorporate a dialogue spoken by several. Jungman continues, “The celebrant acknowledges his sinfulness not only before God and heaven but also before his brethren around him and begs their mediation, which is offered him at once in the form of a response to his confession.”⁵⁰⁴

In the 10th century discussion began of the *Confiteor* being translated into the vernacular for the incorporation of the congregation and being situated between the bidding prayers and

⁵⁰⁰ BDW, 298 f.; DW:TM, 566 f.

⁵⁰¹ DW:TM, 566 f.

⁵⁰² Cf. Josef A JUNGMAN, *The Mass of the Roman Rite. Its Origins and Development*, vol. 1, Westminster/MD 1959, 298.

⁵⁰³ Ibid.

⁵⁰⁴ Ibid.

the Offertory. Jungman points out that this move was so that this penitential action would follow all of the other prayers at the conclusion of the Liturgy of the Word and be directly before the beginning of the Liturgy of the Eucharist.⁵⁰⁵

In 1545, after his official break with the Roman Catholic Church, Hermann of Wied, Archbishop of Cologne from 1515-1546, published *Pia Datio*⁵⁰⁶. This form of service introduces the general absolution given by the celebrant directly following the general confession of the congregation. Clarke comments,

“In the form of service provided by Hermann there is a preparatory office for the day before Communion and also a Confession, Comfortable Word, and Absolution to be said by the priest at the altar, before the Introit, in the name of the whole congregation and in the vernacular.”⁵⁰⁷

After the death of King Henry VIII in 1547 and the accession to the throne of his young son Edward, who was only nine, this continental order was incorporated into the 1548 *Order of Communion*.⁵⁰⁸ The author or authors of this new liturgy are unknown, but it is widely believed to be largely the work of Thomas Cranmer, the Archbishop of Canterbury.

This same order of invitation, general confession, and general absolution come into the first BCP 1549⁵⁰⁹, where the Penitential Rite is located after the fraction and before the priest's communion. In the BCP 1552⁵¹⁰ the Penitential Rite was placed directly following the intercessions and before the *Sursum corda*. This placement is commonly referred to as the usual prayer book position, as it has been the placement of the Penitential Rite from BCP 1552 through the twentieth century in most of the national or regional prayer books. The usual prayer book position comes from the protestantizing idea that it is the proclamation and preaching of the Word of God, which convicts the faithful and prompts them to confess their sins before offering gifts on the altar.

⁵⁰⁵ Cf. *ibid.*, 492.

⁵⁰⁶ Cf. UNIVERSITY OF OXFORD, Inline File on Hermann Von Wied, *Simplex et pia deliberation*, 1. URL:<https://www.new.ox.ac.uk/sites/default/files/inline-files/Ms136.pdf> [accessed: 26 March, 2025].

⁵⁰⁷ CLARKE, *Liturgy and Worship*, 333.

⁵⁰⁸ Henry A. WILSON (ed.), *The Order of the Communion, 1548. A Facsimile of the British Museum Copy F. 15*. London 2012, 29, 49.

⁵⁰⁹ BRIGHTMAN, *The English Rite*, vol. 2, 696, 698.

⁵¹⁰ *Ibid.*, 681–683.

Moving from the prayer book tradition into an approved Rite of the Catholic Church, BDW preserved this usual prayer book position and labeled it Penitential Rite B⁵¹¹ due to the fact that it incorporated another option, Penitential Rite A⁵¹². Rite A's position comes from the normative Roman Rite, which places the *Confiteor* directly before the *Kyrie*. Interestingly BDW provides an option for Penitential Rite A to be used separately as private confession. The rubric following the penitential act states the following:

When the Order is used separately, the penitents go to the Priests designated for individual confession, and confess their sins. Each penitent receives and accepts a fitting form of satisfaction, and is absolved. After hearing the confession, the Priest extends his hands (or at least his right hand) over the penitent's head and grants absolution.⁵¹³

DW:TM does not include Penitential Rite A of BDW, as well as the accompanying private rite. The working group recognized and reviewed arguments for retaining this option. However, one can observe that the prevailing opinion was to preserve the particulars of the classical Prayer Book tradition in the position of the BDW's Penitential Rite B (after the Prayers of the People). This decision by the working group also cut down on the number of options for the celebrant. Thus, the verbiage and placement of the Penitential Rite of DW:TM comes directly from the BCP 1662⁵¹⁴, as well as all the other modern prayer books.

By preserving the Penitential Rite in the usual prayer book position, DW:TM promotes and secures, "...a notable insight of the Anglican liturgical patrimony"⁵¹⁵. The *Sacramental and Liturgical Handbook* of the Ordinariate of the Chair of Saint Peter goes on to say the following: "The Word of God, proclaimed in the assembly of the Church and expounded upon in the homily, convicts us and brings us to repentance prior to offering our gift upon the Altar."⁵¹⁶ Shepherd notes the following: "The 1662 Book first made it explicit that everyone should say it together for it is a 'General' Confession like the one in the Daily Office."⁵¹⁷ The participation of the people is preserved in the rubrics within the Penitential

⁵¹¹ BDW, 298–299.

⁵¹² Ibid, 281–283.

⁵¹³ Ibid.

⁵¹⁴ BRIGHTMAN, *The English Rite*, vol. 2, 681–683.

⁵¹⁵ Personal Ordinariate of the Chair of Saint Peter, *Sacramental and Liturgical Handbook*, 2017, 15.

⁵¹⁶ Ibid.

⁵¹⁷ SHEPHERD, *The Oxford American Prayer Book Commentary*, 75 f.

Rite of DW:TM⁵¹⁸, as well as is inferred in the rubrics of the Prayers of Preparation, as referred to above.

Moving from the general confession to the absolution, portions of the text of the absolution dates to the BCP 1549 incorporating words from the absolution of the priest and servers in the Sarum Use⁵¹⁹ carried over into the 1548 *Order of Communion*.⁵²⁰ However, DW:TM, as with similar prayers of the Roman Rite, incorporates the optative mode by using the word “may,” and thus, rules out entirely that this is an absolution of sin. Furthermore, the text omits any symbol of a cross at this point, used at all other location in DW:TM to indicate the Celebrant making the sign of the cross. In the logic of DW:TM, therefore, any sign of the cross (over the people or over the priest himself) is to be avoided at this point. Further, in ad orientum celebrations, the rubrics do not provide for the celebrant to turn to the people while saying the words.⁵²¹

Finally, it should be noted that in DW:TM, the Penitential Rite may be omitted entirely if the celebrant chooses to avail himself in an option found within the Prayers of Preparation at the foot of the altar found in Appendix 1⁵²². The celebrant also has a choice to include the people in saying the responses and reciting the *Confiteor*. If this is done, then the Penitential Rite may be omitted at the conclusion of the Liturgy of the Word.⁵²³ The inclusion of the people is a marked difference from the original expressions of the *Confiteor* of the Roman Rite. As was observed and described with the Collect of Purity, several traditions are being preserved within the text of DW:TM, not a mixing, but rather both are preserved as relevant and traditional options.⁵²⁴

⁵¹⁸ DW:TM, 566 f.

⁵¹⁹ HATCHETT, Commentary on the American Prayer Book, 344.

⁵²⁰ Henry A. WILSON (ed.), *The Order of the Communion, 1548. A Facsimile of the British Museum Copy* F. 15. London 2012, 29, 50 f.

⁵²¹ Cf. Personal Ordinariate of the Chair of Saint Peter, *Sacramental and Liturgical Handbook*, 15.

⁵²² DW:TM, 1043.

⁵²³ Cf. DW:TM, 1040.

⁵²⁴ See also EARTHMAN, *The Order of Mass of “Divine Worship: The Missal”* (excerpt), 267–276.

f. The Comfortable Words

The Book of Common Prayer 1549

Heare what coumfortable
118orks our saviour Christ
sayeth, to all that I turne to him.
Come unto me all that travell,
and bee heavy laden, and I shall
refreshe you.

So God loved the worlde that he
gave his onely begotten sonne, to
the ende that al that beleve in
hym, shoulde not perishe, but
have lyfe everlasting.

Heare also what saint Paul
sayeth.

This is a true saying, and
woorthie of all men to bee
received, that Jesus Christe came
into thys worlde to save sinners.

Heare also what saint John
sayeth.

If any man sine, we have an
advocate with the father, Jesus
Christ the righteous, and he is the
propiciacion for our sinnes.⁵²⁵

The Book of Common Prayer 1552

Heare what comfortable words
our Saviour Christ saith to all
them that I turne to him.

Come unto me all that travaile
and be heavy laden, and I will
refresh you. So God loved the
world that he gave his onely
begotten Sonne, to the end that
all that beleue in him, should
not perish, but have life
everlasting.

Heare also what S. Paul saith.

This is a true saying, and worthy
of all men to be receyued, that
Jesus Christ came into the world
to save synners.

Heare also what S. John saith.

If any man sinne, we have an
advocate with the Father,
Jesus Christ the righteous, and he
is the propitiation for our
sinnes.⁵²⁶

The Book of Common Prayer 1662

Hear what comfortable words
our Saviour

Chrift saith unto all that truly
turn to him:

CO M E unto me all that travail
and are heavy laden, and I will
refresh *you*. *S. Matth. 11. 28.*

So God loved the world, that he
gave his only-begotten Son, to
the end that all that be- lieve in
him should not perish, but have
ever- lafting life.

S. John 3. 16.

Hear also what St. Paul saith:

This is a true saying, and worthy
of all men to be received, That
Chrift Jesus came into the world
to save sinners.

1 Tim. 1. 15.

Hear also what St. John saith:

If any man sin, we have an
Advocate with the Father, Jesus
Chrift the righteous; and he is the
propitiation for our sins. *1 S.*

*John 2. 1.*⁵²⁷

⁵²⁵ BRIGHTMAN, *The English Rite*, vol. 2, 698.

⁵²⁶ *Ibid.*, 683.

⁵²⁷ *Ibid.*

***The Book of Common Prayer
1928***

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him. COME unto me, all ye that travail and are heavy laden, and I will refresh you. St. Matt. Xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. St. John iii. 16.

Hear also what Saint Paul saith. This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

Hear also what Saint John saith. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. 1 St. John ii. 1, 2.⁵²⁸

***The Book of Common Prayer
1979***

Hear the Word of God to all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you. *Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

John 3:16

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

1 Timothy 1:15

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. *1 John 2:1-2*⁵²⁹

The Anglican Missal (1921)

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him : So God loved the world, that he gave his only - begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

Hear also what Saint Paul saith : This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners.

Hear also what Saint John saith : If any man sin, we have an advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sins.⁵³⁰

⁵²⁸ BCP-US 1928, 76.

⁵²⁹ BCP-US 1979, 332.

⁵³⁰ AM 1921, C8.

The Book of Divine Worship Roman Missal (2010)
(2003)

Hear the Word of God to all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you. *Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

John 3:16

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

1 Timothy 1:15

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. *1 John 2:1-2*

⁵³¹

⁵³¹ BDW, 299 f.

⁵³² DW:TM, 567 f.

Divine Worship: The Missal
(2015)

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

Come unto me. All ye that travail and are heavy laden, and I will refresh you. *Matthew 11:28*

God so loved the world, that he gave his Only Begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

John 3:16

Here also what Saint Paul saith: This is a true saying, and worthy of all men to be received that Christ Jesus came into the world to save sinners.

1 Timothy 1:15

Hear also what Saint John saith: If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins **(and not for ours only, but for the sins of the whole world).**

1 John 2:1-2 ⁵³²

The Comfortable Words in DW:TM⁵³³ follow directly after the Penitential Rite before the Offertory. From the very inception of their use, these scripture sentences have been used in conjunction with a Penitential Rite. DW:TM-RD states, “These sentences are meant to strengthen the Christian faithful with the assurance of mercy through Christ’s power to forgive sins, conferred on the Apostles and their successors.”⁵³⁴

Some of these scripture sentences and the name “comfortable words” are first used in the reformed German rites in the first reformed services that took place in Strasburg on February 16, 1524.⁵³⁵ Hermann of Wied, Archbishop of Cologne, begins using a version of the comfortable words after 1536 as his relationship with the Catholic Church is strained. He utilizes the comfortable words in “...a preparatory office for the day before Communion and also a Confession, Comfortable Word, and Absolution to be said by the priest at the altar, before the Introit, in the name of the whole congregation and in the vernacular.”⁵³⁶ He then used various scripture verses that were interchangeable proceeding the absolution, seemingly rooting the action in “Holy Writ.”⁵³⁷

In the BCP 1549⁵³⁸, following this precedent, Cranmer places the Comfortable Words directly before the priest’s communion, the Prayer of Humble Access immediately following. In BCP 1552⁵³⁹ the sequence of Invitation, Confession, Absolution and Comfortable Words were placed directly before the Preface of the service. This order remained the same through the BCP-US 1928.⁵⁴⁰ Through this point the common definition of the word ‘comfortable’ was that of ‘strengthening.’⁵⁴¹

⁵³³ DW:TM, 567 f.

⁵³⁴ Ibid., 126.

⁵³⁵ Cf. HATCHETT, *Commentary on the American Prayer Book*, 344 f.

⁵³⁶ CLARKE, *Liturgy and Worship*, 333.

⁵³⁷ Cf. *ibid.*, 334.

⁵³⁸ BRIGHTMAN, *The English Rite*, vol. 2, 698.

⁵³⁹ Ibid., 683.

⁵⁴⁰ BCP-US 1928, 76.

⁵⁴¹ Cf. SHEPHERD, *The Oxford American Prayer Book Commentary*, 75 f.

It should be noted here that for some this may seem like a liturgically odd addition. The abolition of sacramental private confession was not easy for many people to accept. Never before this point in history had sins been forgiven through a common text. Thus, the protestant genesis of these ‘comfortable’ or ‘strengthening’ words help to answer this objection.

Moving forward, the BCP-US 1979 altered the tradition quite a bit. Hatchett concisely points out the committee’s reasoning, saying:

“The word “comfort” has changed drastically in its connotations, the second of the sentences is a word of the Johannine author rather than of Christ, and serious doubts have been raised about the Pauline authorship of 1 Timothy. Because of these difficulties, the traditional introductions are replaced in the 1979 Book by a simple bidding, ‘Hear the Word of God to all who truly turn to him.’ The conclusion, “and not for ours only, but for the sins of the whole world,” was added to the fourth sentence in this Book and the words ‘perfect offering’ substituted for ‘propitiation.’”⁵⁴²

Following the BCP-US 1979, the BDW brought this same text, word for word, into an approved rite of the Catholic Church. With each word also came the reasoning of the committee of the BCP-US 1979 cited above. Thus, one can conclude that the commission *Anglicanorum Traditiones* rejected this reasoning as against Church teaching and Tradition and restored the full version as found in the BCP-US 1928 and all the other classic Book of Common Prayers. This point once again shows clearly that the commission gave the BDW primacy of place and reviewed the text, but when the reasoning and theology fell short, recourse was had to the Book of Common Prayer tradition, in this case, backtracking in chronological order to the one preceding the apparent flaw.

⁵⁴² HATCHETT, Commentary on the American Prayer Book, 344.

g. The Sentences

The Book of Common Prayer 1549

LET your light so shine before men, that they may see your good woorkes, and glorify your father whiche is in heaven. *Math.* V.

Laie not up for yourselves treasure upon the yearth, where the rust and mothe doth corrupt, and where theves breake through and steale: But laie up for yourselves treasures* in heaven, where neyther ruste nor mothe doth corrupt, and where theves do not breake through nor steale. *Math.* Vi.⁵⁴³

The Book of Common Prayer 1552

Let your light so shyne before men, that they may see your good 123orkes, and glorify your Father which is in heauen.

*Lay not up your selues treasure upon the earth, where the rust and moth doeth corrupte and where theeues breake through and steale: but lay up for your selves treasuresin heauen, where neither rust, nor moth doeth corrupt, and where theeues doe not breake thorow and steale...*⁵⁴⁴

The Book of Common Prayer 1662

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *S. Matth.* 5. 16.

Lay not up for yourselves treasures upon earth; where moth and ruft doth corrupt, and where thieves break through and fteal: but lay up for yourselves treasures in heaven; where neither moth nor ruft doth corrupt, and where thieves do not break through nor fteal. *S. Matth.* 6. 19, 20.⁵⁴⁵

The Book of Common Prayer 1928

REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts* xx.35

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt.* V.16

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves

The Book of Common Prayer 1979

Offer unto God a sacrifice of thanksgiving, and **make** good thy vows unto the Most High. *Psalms* 50:14

Ascribe to the Lord the honour due his Name; bring offerings and come into his courts. *Psalms* 96:8

Worthy are thou, O Lord our God, to receive glory and honor and power; for thou hast created

The Anglican Missal (1921)

⁵⁴³ BRIGHTMAN, *The English Rite*, vol. 2, 658, 660, 662.

⁵⁴⁴ *Ibid.*, 659, 661, 663.

⁵⁴⁵ *Ibid.*

break through and steal: but lay up all things, and by thy will they
 for yourselves treasures in heaven, were created and have their
 where neither moth nor rust doth being. *Revelation 4:11*
 corrupt, and where thieves do not
 break through nor stal. *St. Matt vi. or this bidding*
 19, 20 ⁵⁴⁶ Let us with gladness present the
 offerings and oblations of our life
 and labor unto the Lord.⁵⁴⁷

The Book of Divine Worship
 (2003)

Roman Missal (2010)

Divine Worship: The Missal
 (2015)

Offer unto God **the** sacrifice of
 thanksgiving, and **pay** thy vows
 unto the Most High. *Psalm 50:14*

Ascribe to the Lord the honour
 due his Name; bring offerings and
 come into his courts. *Psalm 96:8*

Give alms of thy goods, and do not
 turn thy face away from any poor
 man; and then the face of God
 shall not be turned away from you.
Tobit 4:7

Or this bidding:
 Let us with gladness present the
 offerings and oblations of our life
 and labour unto the Lord.⁵⁴⁸

⁵⁴⁶ BCP-US 1928, 72.

⁵⁴⁷ BCP-US 1979, 343 f.

⁵⁴⁸ DW:TM, 568 f.

In DW:TM a rubric introduces The Sentences⁵⁴⁹ directly following The Comfortable Words, clearly indicating they are to be only used when taking up a monetary collection from the congregation, stating, “*If there is a collection, the Priest may introduce it with one of the following sentences:*”⁵⁵⁰. This all precedes the Offertory Antiphon, during which the collection is taken up, while the sacred ministers prepare the Altar.

In the BCP 1549 the traditional Offertory chant was replaced in the form of sentences of scripture, that were not from the Mass of the day, but rather chosen emphasizing “... (a) the duty of almsgiving, (b) the maintenance of the clergy, (c) the relief of the poor.”⁵⁵¹ The minister or the choir would say or sing one or more of these twenty sentences while the people placed their offering, “..to the poore mennes boxe every one accordynge to his habilitie and charitable mynd.”⁵⁵²

The number of sentences was reduced to nine in the BCP-US 1928 while retaining the same placement in the order of service. The sentences are introduced in this book with the following rubric: “Then followeth the Sermon. After which, the Priest, when there is a Communion, shall return to the Holy Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.”⁵⁵³ In commenting on the BCP-US 1928 sentences, Shepherd yearns to go back to the seasonal sentences while still using sentences with a monetary theme, saying, “There is no good reason why we should limit the association of our present Offertory Sentences to money offerings. Imaginative use can readily adapt them both to seasonal themes and to the larger context of sacrificial offering. Whether of the elements or of ourselves.”⁵⁵⁴

The BCP-US 1979 introduces the sentences with a rubric permitting the celebrant to use any sentence of scripture or none, while at the same time suggesting six sentences. Hatchett references two of the study documents of the General Convention of the Episcopal Church

⁵⁴⁹ DW:TM, 568.

⁵⁵⁰ Ibid.

⁵⁵¹ CLARKE, *Liturgy and Worship*, 334.

⁵⁵² BRIGHTMAN, *The English Rite*, vol. 2, 658.

⁵⁵³ BCP-US 1928, 71.

⁵⁵⁴ SHEPHERD, *The Oxford American Prayer Book Commentary*, 72 f.

(USA), stating, “Prayer Book Studies IV (1953) proposed the first four and the 1967 Liturgy of the Lord’s Supper suggested the other two. Printed after the sentences is a bidding retained from the 1967 proposal which summarizes the meaning and purpose of the action.”⁵⁵⁵ This same bidding is retained in DW:TM.

The Sentences were not brought from the Book of Common Prayer tradition into the DW:TM through the BDW, as they were not included in the BDW. They are found in the BCP-US 1979, referenced by a rubric at the beginning of the section titled, “The Holy Communion.” The rubric references page numbers after the conclusion of the service, stating, “The Celebrant may begin the Offertory with one of the sentences on pages 343-344, or with some other sentence of Scripture.”⁵⁵⁶ However, the BCP-US 1979 does not link the sentences with a collection.

DW:TM incorporates the Sentences in this same position at the beginning of the Offertory linking them directly with the collection. This too could be known as the classical Prayer Book position, as well as the usual prayer book understanding. With this placement in the Order of Mass it seems the Interdicasterial Working Group affirmed the classical Book of Common Prayer tradition of linking the giving of money for the work of the Church and the use of scripture sentences.

⁵⁵⁵ HATCHETT, Commentary on the American Prayer Book, 397.

⁵⁵⁶ BCP-US 1979, 333

Chapter 4 – The Liturgy of the Eucharist⁵⁵⁷

4.1 Introduction

4.1.1 Structure Comparison⁵⁵⁸

*The Book of Common
Prayer 1549*⁵⁵⁹

Sursum Corda

Proper Preface

Sanctus

Prayer for Christes church

Eucharistic Canon

Peace

Fraction Anthem

General Confession

Comfortable Words
(four required)

Prayer of Humble Access

Distribution of Communion

Agnus Dei

Post Communion Sentence
(22 options)

Prayer of Thanksgiving

Blessing

*The Book of Common
Prayer 1552*⁵⁶⁰

Sursum Corda

Proper Preface

Sanctus

Prayer of Humble Access

Prayer of Consecration

Distribution of Communion

Our Father

Prayer of Thanksgiving
(two options)

Gloria

Blessing

*The Book of Common
Prayer 1662*⁵⁶¹

Sursum Corda

Proper Preface

Sanctus

Prayer of Humble Access

Prayer of Consecration

Distribution of Communion

Our Father

Prayer of Thanksgiving
(two options)

Gloria

Blessing

⁵⁵⁷ DW:TM, 570.

⁵⁵⁸ Cf. FEULNER, On the Liturgical Perspective of the Apostolic Constitution *Anglicanorum coetibus*, 103.

⁵⁵⁹ Cf. BRIGHTMAN, The English Rite, vol. 2, 682–720.

⁵⁶⁰ Cf. *ibid.*, 683–721.

⁵⁶¹ Cf. *ibid.*

***The Book of Common
Prayer 1928***⁵⁶²

Sursum Corda
Proper Preface
Sanctus
Prayer of Consecration
Lord's Prayer

Prayer of Humble Access

Distribution of Communion

Prayer of Thanksgiving

Gloria
Blessing

***The Book of Common
Prayer 1979 (Rite I)***⁵⁶³
Offertory Sentences
(nine options)

Sursum Corda
Proper Preface
Sanctus
Eucharistic Prayer
(two options)
Lord's Prayer

Fraction Anthem

Agnus Dei
Prayer of Humble Access

"The Gift of God for the..."

Distribution of Communion

Prayer of Thanksgiving

Blessing
Dismissal

***The Anglican Missal
(1921)***⁵⁶⁴

Offertory Prayer (one form)
Prayer for Christ's Church
General Confession
Comfortable Words
(three required)
Prayer over the Offerings
Sursum Corda
Proper Preface
Sanctus
Canon of the Mass
(six options)
Lord's Prayer
Embolism

Peace

Commingling
Agnus Dei

Priest's Prayer of Preparation

Distribution of Communion
Prayer for Purification
Prayer of Thanksgiving
Postcommunion Prayer
Gloria
Blessing
The Last Gospel

⁵⁶² Cf. BCP-US 1928, 76–84.

⁵⁶³ Cf. BCP-US 1979, 333–343.

⁵⁶⁴ Cf. AM 1921, C5–C56.

***Book of Divine Worship*
(2003)⁵⁶⁵**

Roman Missal (3rd ed. 2011)⁵⁶⁶

***Divine Worship:
The Missal (2015)⁵⁶⁷***

Offertory Prayer (one form)

Prayer over the Gifts

Sursum Corda

Sanctus

Proper Preface

Eucharistic Prayer
(four options)

Lord's Prayer

Doxology

Fraction Anthem

Agnus Dei

Prayer of Humble Access

"The Gift of God for the..."

Distribution of Communion

Prayer of Thanksgiving

Blessing

Dismissal

Offertory Prayer (one form)

Prayer over the Offerings

Sursum Corda

Sanctus

Proper Preface

Eucharistic Prayer
(four options)

Lord's Prayer

Embolism

Doxology

Peace

Commingling

Agnus Dei

Priest's Prayer of Preparation

"Behold the Lamb of God"

Distribution of Communion

Prayer for Purification

Postcommunion Prayer

Blessing

Dismissal

Offertory Prayer (two forms)

Prayer over the Offerings

Sursum Corda

Sanctus

Proper Preface

Eucharistic Prayer
(two options)

Lord's Prayer

Embolism

Doxology

Peace

Fraction Anthem

Commingling

Agnus Dei

Prayer of Humble Access

"Behold the Lamb of God"

Distribution of Communion

Prayer for Purification

Prayer of Thanksgiving

Postcommunion Prayer

Blessing

Dismissal

The Last Gospel (optional)

⁵⁶⁵ Cf. BDW, 301 f.

⁵⁶⁶ Cf. RM 2010, no. 21–139.

⁵⁶⁷ Cf. DW:TM, 570–655.

4.1.2 Sources Utilized for Structure Comparison

In his work *On the Liturgical Perspective of the Apostolic Constitution Anglicanorum coetibus*, Hans-Jürgen Feulner developed a very helpful table comparing the parts of the Order of Mass of the RM 2010 and DW:TM. For the purposes of this section on the Liturgy of the Eucharist, above is a comparison of the structure of the parts between the BCP 1549, BCP 1552, BCP 1662, BCP-US 1928, and BCP-US 1979. An explanation of the reasons these five prayer books were chosen is found in the beginning of Chapter 3 (pgs. 95–96). For this chapter, AM 1921 or EM 1958 will be utilized interchangeably in the portion of the Order of Mass where the particular Missal was the source text. These two sources represent the Anglican Missal tradition beginning in the early 20th century and incorporating and translating Catholic texts into Prayer Book English. Finally, the BDW and RM 2010 are compared with the Order of the Liturgy of the Eucharist of DW:TM.

4.1.3 Defining the Structure Comparison

The Liturgy of the Eucharist is defined here from the Offertory Prayers over the gifts of bread and wine to the end of the Mass, either the Blessing and Dismissal or where allowed, The Last Gospel. When there are no Offertory Prayers, such as in many of the texts of the classical Prayer Book tradition (BCP 1549, BCP 1552, BCP 1662, BCP-US 1928), the Liturgy of Eucharist is defined as beginning at the *Sursum Corda*.

Each of the Prayer of Consecrations, Eucharistic Prayers, or Canons are listed. A comparison of the source texts of the Roman Canon and Alternative Eucharistic Prayer of DW:TM will be explained later in this Chapter. All other Eucharistic Prayers will not be analyzed as they were not considered as Catholic texts by the Working Group, *Anglicanae traditiones*. As noted above in Chapter 3, the structure of the Order of Mass of DW:TM was designed to be extended and adapted with the use of appendices.⁵⁶⁸ Though within the Liturgy of the Eucharist only one of these options may be used by the celebrant, Appendix 12 of DW:TM, “The Alternative Tones for Mass.”⁵⁶⁹

⁵⁶⁸ Cf. *ibid*.

⁵⁶⁹ DW:TM, 1073.

4.1.4 Initial Observations

One could easily decipher that the Working Group *Anglicanae Traditiones* utilized the BDW as the basis or foundational text of the Liturgy of the Eucharist. Then several parts were added to the structure of the BDW further conforming the text of DW:TM to the Roman Rite. This follows the *Ratio* document developed by the working group for guiding the process, it states:

...to propose an Order of Mass at once distinctively and traditionally Anglican in character, content, and structure, while also being clearly and recognizably an expression of the Roman Rite, in both its modern and traditional forms...⁵⁷⁰

These parts include the Embolism, Peace, Prayer of Purification, and Postcommunion Prayer. As will be shown below, these parts were added to conform more with the structure of the Latin Rite, but the specific texts were provided by “...the historic Anglican Books of Common Prayer (in the first place) and the Anglican Missals (in the second place), in conformity with Catholic doctrinal and liturgical norms...”⁵⁷¹

It is noteworthy to view these structures and observe the sparseness or even bareness of the Liturgy of the Eucharist of the classical Prayer Book tradition compared to the robustness of the Catholic texts, culminating in the 22 parts of DW:TM. It is also noteworthy, at least from a structure comparison, to see the Catholicity of the BCP 1549 which included still a Eucharistic Canon, the Agnus Dei, and a variety of Post Communion Sentences, taking the place of the Communion Antiphon.

⁵⁷⁰ Appendix 1.

⁵⁷¹ Ibid.

4.2 Offertory Prayers (Form I and II)

a. Introduction and Development

The history of the Offertory Prayers begins in the earliest centuries of the Church. It could be as far back as the first century Church. It began with the action of the members of the congregation presenting the Eucharistic elements, the bread and wine, to the ministers of the Church, usually a Deacon. The ministers would then select the elements needed for the upcoming liturgy and place them on the altar. The gifts of the earth and of the toil of the congregation were offered to God as first fruits in an act of stewardship acknowledging all had come from Almighty God.⁵⁷² It seems that the earliest records give no prayer for the celebrant to say after receiving the bread from members of the congregation and then placing the bread and wine on the altar.⁵⁷³ Maskell asserts, “It is not easy say whether the most ancient practice was for the people to approach the altar; probably not: certainly not in the Greek Church: and there are various canons of the western which forbid women, after permission was given to men.”⁵⁷⁴ Jungman notes that before the eighth century in the older Roman liturgy the Sacramental text only rubricates the external activities: the provision of the elements of bread and wine, a ritual presentation of these elements before the Eucharistic prayer, and the necessary arrangement of the elements on the altar.⁵⁷⁵ A single prayer would then be said known as the *Oratio super oblate* on behalf of the whole congregation in a loud voice by the priest.⁵⁷⁶

During the eighth century two traditions seemingly simultaneously develop: the Gregorian and the *Sacramentarium Gelasianum*⁵⁷⁷ or Gelasian Sacramentary. The *Super oblate* referenced above in the Gregorian books is titled the *Secreta* in the Gelasian. Both names

⁵⁷² Cf. J. H. SRAWLEY, The Holy Communion Service, in: W.K. Lowther CLARKE and Charles HARRIS (eds.), Liturgy and Worship. A Companion to the Prayer Books of the Anglican Communion, London 1932, 319.

⁵⁷³ Cf. Michael WITCZAK, History of the Latin Text and Rite, in: Edward (ed.), A Commentary on the Order of Mass of *The Roman Missal*, Collegeville 2011, 201–209, here: 205.

⁵⁷⁴ MASKELL, The Ancient Liturgy of the Church of England, 79.

⁵⁷⁵ Cf. JUNGMAN, The Mass of the Roman Rite, vol. 2, 41.

⁵⁷⁶ Cf. *ibid.*

⁵⁷⁷ Cf. Henry. A. WILSON (ed.), The Gelasian Sacramentary, *Liber Sacramentorum Romanae Ecclesiae*, Oxford 1894. See also, Uwe Michael LANG, The Roman Mass: From Early Christian Origins to Tridentine Reform, Cambridge, 2022, 156–158.

persist in the various regional Sacramentaries throughout the Middle Ages. The *Secreta* changed from day to day as part of the daily propers, in the same way as the Collect of the Mass. The *Secreta* would be said privately by the Priest, hints the Latin name meaning secret prayer. The Ordinary form of the modern Roman Rite draws from this set of prayers to develop the Prayer over the Offering said by the Priest after the *Orate fratres*.

As these practices were developing regionally, it was the Franks⁵⁷⁸ that began to develop and enrich the offertory prayers with the actions of incensing the gifts and the altar, as well as the ritual washing of hands. This incorporation of more liturgical actions naturally encouraged accompanying prayers.⁵⁷⁹ At this point in history the central authority of Rome was quite weak and thus, the regulation of liturgical texts, "...emanated rather from different points and crisscrossed in the most diverse ways over all the lands of Christendom. As a result, the Mass books of the later Middle Ages contain at the oblation a veritable jungle of new prayers and texts."⁵⁸⁰

Some two centuries later, around the year 1000 the oblation prayers and practices had grown significantly. Many of these prayers began to emerge in the eighth and ninth centuries in the form of private devotional prayers of the celebrant.⁵⁸¹ Most of these prayers have an intercessory character; the offering is made for a specified person or purpose. By the eleventh century the celebrant had the option of saying up to 13 intercessory prayers.⁵⁸² Around this time the offertory procession of the Eucharistic elements of earlier centuries begins to reemerge, which pushes the start of the intercessory prayers to a later position after the incensing and hand washing at the Offertory. The slowly developing Frankish custom of incensing, hand washing, and the accompanying prayers was finally codified in MR 1570, the first Missal printed at the conclusion of the Council of Trent.⁵⁸³ Pope Pius V ordered

⁵⁷⁸ Cf. Uwe Michael LANG, The Frankish Adoption and Adaptation of the Roman Rite – A Short History of the Roman Rite of Mass: Part IX, URL: <https://adoremus.org/2021/10/the-frankish-adoption-and-adaptation-of-the-roman-rite-a-short-history-of-the-roman-rite-of-mass-part-ix/> [accessed: 12 April 2025].

⁵⁷⁹ Cf. Ibid.

⁵⁸⁰ JUNGMAN, The Mass of the Roman Rite, vol. 2, 41.

⁵⁸¹ Cf. WITCZAK, History of the Latin Text and Rite, 205.

⁵⁸² Cf. JUNGMAN, The Mass of the Roman Rite, vol. 2, 41.

⁵⁸³ Cf. WITCZAK, History of the Latin Text and Rite, 207.

that this text be used throughout the Latin Rite to eliminate confusion caused by regional texts.

After the presentation and arrangement of Eucharistic elements comes a prayer that seems to have not changed or moved throughout this entire time period. This petition by the celebrant is to the other ministers and the congregation as the celebrant prepares to begin the Canon of the Mass. Jungman notes that the people, and not merely the clerics, are addressed is evident from the text itself: *fratres et sorores*. The unrestricted addition of *sorores* or “sisters” seems to show that the medieval liturgists agreed in extending the petition to include everyone in the congregation, both men and women. This is the same in Holy Scripture as St. Paul addresses the entire community with the title “brethren.””⁵⁸⁴

b. Prayer Book Rubrics for the Offertory

The Book of Common Prayer 1549

Than shall the minister take so
muche Bread and Wine, as shalt
suffice for the persons appoynted
to receive the holy Communion,
laiyng the breade upon the
corporas, or els in the paten, or in
some other comely thyng,
prepared for that purpose. And
puttyng ye wyne into the Chalice,
or els in some faire or convenient
cup, prepared for that use (if the
Chalice will not serve), puttyng
thereto a litle pure and cleane
water: And setting both the
breade and wyne upon the Alter:
Then the Priest shall saye.⁵⁸⁵

The Book of Common Prayer 1552

The Book of Common Prayer 1662

And when there is a Communion,
the Priest shall place upon the
Table so much Bread and Wine,
as he shall think sufficient. After
which done the Priest shall say,
Let us pray for the whole state of
Christs Church militant here in
earth.⁵⁸⁶

⁵⁸⁴ JUNGSMANN, *The Mass of the Roman Rite*, vol. 2, 82–86.

⁵⁸⁵ BRIGHTMAN, *The English Rite*, vol. 2, 662.

⁵⁸⁶ *Ibid.*, 663.

*The Book of Common Prayer 1928 The Book of Common Prayer
1979*

And the Priest shall then offer, and shall place upon the Holy Table, the Bread and the Wind.⁵⁸⁷

During the Offertory, a hymn, psalm, or anthem may be sung.

Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar.⁵⁸⁸

Compared to the Gregorian, Gelasian, and Sarum Use⁵⁸⁹, the compilers of the BCP 1549 drastically cut the Offertory Prayers leaving only rubrics explaining the actions of the celebrant. The reformers reacted against the sacrificial language such as, 'this sacrifice of propitiation and praise.'⁵⁹⁰ Clarke notes,

"The private prayers of the priest and the prayers said over the offering (*Secreta* or *Super oblate*), were omitted, together with the hand-washing (*Lavabo*) and the censings; and the preparation of the elements and their setting upon the altar were done without prayer or further ceremony."⁵⁹¹

Even further exclusions were made in BCP 1552⁵⁹², where absolutely nothing is said about the Eucharistic elements of bread and wine. BCP 1552 also begins to closely associate or even substitute the giving of alms with the presentation of the Eucharistic elements. In fact, all rubrics for the preparation of this portion of the service were omitted.⁵⁹³ Nothing is said in the BCP 1552 revision when or where to place the bread and wine on the Altar. Also, the direction given in the preparation of the chalice of adding 'a little pure and clean water' or

⁵⁸⁷ BCP-US 1928, 73.

⁵⁸⁸ BCP-US 1979, 333.

⁵⁸⁹ Cf. MASKELL, *The Ancient Liturgy of the Church of England*, 78–103.

⁵⁹⁰ Cf. SRAWLEY, *The Holy Communion Service*, 319.

⁵⁹¹ *Ibid.*, 319.

⁵⁹² BRIGHTMAN, *The English Rite*, vol. 2, 662.

⁵⁹³ Cf. *ibid.*, 319 f.

comingling was omitted.⁵⁹⁴ These sparse texts and rubrics are brought into the BCP 1559.⁵⁹⁵ The BCP 1662⁵⁹⁶ brings back some instruction to the celebrant and reinserts the term ‘Offertory’. The rubric instructs him that after saying one or more of the Sentences, thus beginning the Offertory, to place sufficient bread and wine on the table for communion.⁵⁹⁷ The celebrant is then instructed to immediately move to the prayer for the whole state of Church, not offering any prayers, public or private, over the bread and wine. The rubric reads, “And when there is a Communion, the Priest shall then place upon the Table so much bread and wine as he shall think sufficient. After which don the Priest shall say...”⁵⁹⁸

In BCP-US 1892⁵⁹⁹ another scripture sentence was introduced and placed at the very end of the Sentences before the rubrical instructions concerning the Offertory. The placement of this particular sentence seems to be designed to be used at the presentation of the bread and wine, or at least as an introduction to the action. The Scripture verse from 1 Chronicles states, “All things come of thee, O Lord, and of thine own do we give thee.” (1 Chron. 29:14) This Scripture sentence would persist in the Book of Common Prayer tradition into the BCP-US 1928⁶⁰⁰, although it was removed in the BCP-US 1979, the sentence makes its way into DW:TM.⁶⁰¹ Additionally, the BCP-US 1979 gives these further detailed directions at the Offertory: “It is the function of a deacon to make ready the Table for the celebration, preparing and placing upon it the bread and cup of wine from which additional chalices may be filled after the Breaking of the Bread.”⁶⁰²

⁵⁹⁴ Cf. *ibid*, 321 f.

⁵⁹⁵ CUMMINGS (ed.), *The Book of Common Prayer: The Texts of 1549, 1559, and 1662*, 129. “Then shall the Church wardens, or some other by them appoynted, gatherthe devocion of the people, and put the same into the poore mens boxe, and upon the offering daies appoynted, every man and woman shal pay to the Curate the due and accustomed offeryngs...”

⁵⁹⁶ BRIGHTMAN, *The English Rite*, vol. 2, 662.

⁵⁹⁷ Cf. SRAWLEY, *The Holy Communion Service*, 321 f.

⁵⁹⁸ BRIGHTMAN, *The English Rite*, vol. 2, 663.

⁵⁹⁹ SOCIETY OF ARCHBISHOP JUSTUS, 1892 U.S. Book of Common Prayer. URL: http://justus.anglican.org/resources/bcp/1892/BCP_1892.htm [accessed: 16 June 2025]

⁶⁰⁰ BCP-US 1928, 72.

⁶⁰¹ DW:TM, 569.

⁶⁰² BCP-US 1979, 407.

c. Offertory Prayers of *Divine Worship: The Missal*

Due to the history of Anglicanism, many separate or diverging liturgical realities developed. These varying experiences were brought into the Catholic Church through *Anglicanorum coetibus*, groups of Anglicans. These separate liturgical traditions incorporated many varying Offertory Prayers; many were developed and used as supplements to the Book of Common Prayer (referenced above) due to the purging of generations before. Two separate forms of Offertory Prayers were selected by the Working Group *Anglicane traditiones*. DW:TM-RD explains these texts in this way, “The first form of the Offertory is drawn out of the Anglican Missal tradition while the second form reflects the Roman Missal as revised following the Second Vatican Council.”⁶⁰³ The second form was utilized in the BDW due to the lack of Offertory Prayers in the BCP-US 1979 (discussed above). Both forms have their own particular rubrics and are governed by the GIRM as normative, only differing where stipulated in the DW:TM-RD or in the rubrics of DW:TM.⁶⁰⁴ Since the classical Prayer Book tradition was for the most part void of offertory prayers it is beneficial in the next section to compare Form I and Form II. The BDW is also included as the text given “primacy of place in the selection of texts.”⁶⁰⁵ One could conclude that this decision influences the working group to include Form II. These three are compared showing the history and composition of each with the goal of aiding the celebrant in the choice of the Offertory form. As the DW:TM-RD states, “The choice of the Offertory form should respect the overall shape of the liturgical celebration, such as the distinction between Sunday and weekday Masses, and is made within the context of the particular tradition of a parish or community of the Ordinariate.”⁶⁰⁶

⁶⁰³ DW:TM, 117.

⁶⁰⁴ Cf. *ibid.*, 112.

⁶⁰⁵ Appendix 1, no. 2a.

⁶⁰⁶ *Ibid.*, 117.

d. Offertory Prayers (Form I)

The English Missal (1958)

Which having been said, if the Mass be solemn the Deacon presents the Paten with the Host to the Celebrant: if it be private, the Priest himself takes the Paten with the Host, which he offers, Saying :

Receive O holy Father, almighty everlasting God, this spotless host, which I, thine unworthy servant, offer unto thee, my living and true God, for my numberless sins, offences, and negligences, and for all who stand around, as also for all faithful christians, both living and departed: that to me and to them it may avail for salvation unto life eternal. Amen.

Then making a Cross with the Paten itself, he places the Host upon the Corporal. The Deacon ministers the wine, the Subdeacon the water, in the Chalice: or if it be a private Mass, the Priest pours both, and blesses with the sign of the Cross the water to be mixed in the Chalice, saying :

O GOD, who didst wonderfully create, and yet more wonderfully renew the dignity of man's nature: grant that by the mystery of this water and wine we may be made partakers of his divinity, who vouchsafed to share our humanity, Jesus Christ thy Son our Lord: Who liveth and reigneth with thee in the unity of the Hol Ghost, God: throughout all ages world without end. Amen.

In Masses of the Dead the foregoing Prayer is said: but the water is not blessed. Then he receives the Chalice, and offers it, *saying* :

We offer unto thee, O Lord, the cup of salvation, humbly beseeching thy mercy: that in the sight of thy divine majesty it may ascend as a sweet-smelling savour for our salvation, and for that of the whole world. Amen.

Then he makes the sign of the cross with the Chalice, and places it upon the Corporal, and covers it with the Pall:

then with hands joined upon the Altar, he says, bowing slightly :

In a humble spirit, and with a contrite heart, may we be accepted of thee, O Lord: and so let our sacrifice be offered in thy sight this day, that it may be pleasing unto thee, O Lord God.

Standing erect, he extends his hands, raises them and joins them, and lifting his eyes to heaven and straightway lowering them, he says:

Divine Worship: The Missal (2015)

Standing at the altar, the Priest takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:

Receive, O holy Father, almighty and everlasting God, this spotless host, which I, thine unworthy servant, now offer unto thee, my living and true God, for my numberless sins, offences, and negligences; for all here present; as also for the faithful in Christ, both the quick and the dead, that it may avail for their salvation and mine, unto life everlasting. Amen.

Then making a cross with the paten, he places the paten with the bread upon the corporal. The Deacon pours wine and a little water into the chalice, the Priest first blessing with the Sign of the Cross the water to be mixed in the chalice, saying in a low voice:

O God, ✠ who didst wondrously create, and yet more wondrously renew the dignity of man's nature: grant that by the mystery of this water and wine we may be made partakers of his divinity, as he vouchsafed to become partaker of our humanity, even Jesus Christ thy Son our Lord; who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. Amen.

At a Mass for the Dead, the Sign of the Cross is omitted. Then he takes the chalice, and offers it, slightly elevating it and saying in a low voice:

We offer unto thee, O Lord, the chalice of salvation, beseeching thy mercy, that it may ascend in the sight of thy divine majesty as a sweet smelling savour for our salvation, and for that of the whole world. Amen.

He makes the Sign of the Cross with the chalice and places it upon the corporal, and covers it with the pall.

Then with hands joined upon the altar, bowing he says in a low voice:

In a humble spirit, and with a contrite heart, may we be accepted of thee, O Lord, and so let our sacrifice be offered in thy sight this day, that it may be pleasing unto thee, O Lord our God.

Standing upright, he extends his hands, raises them and joins them, and lifting his eyes to heaven and then lowering them, says in a low voice:

Come O sanctifier almighty, everlasting God: He blesses the Oblations, proceeding : and bless this sacrifice, prepared for thy holy name,

Then, if he is celebrating solemnly, he blesses incense, Saying:

THROUGH the intercession of blessed Michael the Archangel, standing at the right hand of the altar of incense, and of all his elect, may the Lord vouchsafe to bless this incense, and to receive it for a sweet-smelling savour, Through Christ, our Lord. Amen.

And receiving the thurible from the Deacon, he censes the Oblations, in the manner prescribed in the general Rubrics, saying: May this incense, which thou hast blessed, ascend unto thee, O Lord: and let thy mercy descend upon us.

Then he censes the Altar, Saying :

Ps. 141.

Let my prayer, O Lord, be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice. Set a watch, O Lord, before my mouth, and keep the door of my lips: O let not mine heart be inclined to any evil thing, let me not be occupied in ungodly works.

While he returns the thurible to the Deacon, he says :

THE Lord kindle in us the fire of his love, and the flame of everlasting charity. Amen.

Then the Priest is censed by the Deacon, and afterwards the others in order.

Meanwhile the Priest washes his hands, saying:

Ps. 126.

I WILL wash my hands in innocence, O Lord: and so will I go to thine altar: 'That I may shew the voice of thanksgiving, and tell of all thy wondrous works, Lord, I have loved the habitation of thy house and the place where thine honour dwelleth. O shut not up my soul with the sinners, nor my life with the blood-thirsty: In whose hands is wickedness: and their right hand is full of gifts. But as for me, I will walk innocently: O deliver me, and be merciful unto me. My foot standeth right: I will praise the Lord in the congregations. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be: world without end. Amen.

In Masses of the Dead, and during Passion Tide in Masses of the Season, Glory be is omitted.

Then bowing slightly in the middle of the Altar, with hands joined upon it, he says:

Receive O holy Trinity, this oblation which we offer unto thee in memory of the passion,

Come, O thou Sanctifier, Almighty, Everlasting God, and bless this sacrifice, made ready for thy holy Name.

If incense is used, the Priest places some in the thurible, saying in a low voice:

Through the intercession of blessed Michael the Archangel standing at the right hand of the altar of incense, and of all his elect, may the Lord vouchsafe to bless this incense, and to receive it for a sweet smelling savour; through Christ our Lord. Amen.

And receiving the thurible, he censes the offerings, the cross, and the altar in the customary manner. A Deacon or other Minister then censes the Priest, the Ministers, and the People.

The Priest, standing at the side of the altar, washes his hands, saying in a low voice: Psalm 26:6-12

I will wash my hands in innocence, O Lord; and so will I go to thine altar: that I may show the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy house and the place where thine honour dwelleth. O shut not up my soul with the sinners, nor my life with the bloodthirsty:

in whose hands is wickedness, and their right hand is full of gifts. But as for me, I will walk innocently: O deliver me, and be merciful unto me. My foot standeth right; I will praise the Lord in the congregations. (Glory be to the Father and to the Son and to the Holy Spirit; as it was in the beginning, is now, and ever shall be, world without end. Amen.)

Then bowing in the middle of the altar, with hands joined upon it, the Priest says in a low voice:

Receive, O Holy Trinity, this oblation which we offer unto thee in memory of the Passion,

resurrection, and ascension of Jesus Christ, our Lord: and in honour of blessed Mary ever Virgin, of blessed John Baptist, of the holy Apostles Peter and Paul, of these, and of all the Saints : that it may avail for their honour, and for our salvation : and may they, whose memory we celebrate on earth, vouchsafe to intercede for us in heaven. Through the same Christ, our Lord. Amen.

Then he kisses the Altar, and turning to the people, he extends and joins his hands, and says, raising his voice a little:

PRAY, brethren: that my sacrifice and yours may be acceptable to God the Father almighty.

The Minister, or those standing around, respond: otherwise the Priest himself :

THE Lord receive the sacrifice at thy (or my) hands, to the praise and glory of his name, and to our benefit, and that of all his holy Church.⁶⁰⁷

Resurrection, and Ascension of our Lord Jesus Christ; in honour of Blessed Mary ever-Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, and all the Saints, that it may be to their honour, and for our salvation; and that like as we remember them on earth, so in heaven they may plead for us. Through the same Christ our Lord. Amen.

The Priest kisses the altar and, turning towards the People, extending and then joining his hands, says aloud:

Pray, brethren, that my sacrifice and yours may be acceptable unto God, the Father Almighty.

The People stand and respond:

May the Lord accept the sacrifice at thy hands, for the praise and glory of his Name, for our good and the good of all his holy Church.⁶⁰⁸

Composition of Prayer of Offertory Prayers (Form I)

The Offertory Form I of DW:TM is slightly adapted from the EM 1958⁶⁰⁹ including texts and rubrics of the traditional sequence running from the *Suscipe sancte Pater* (“Receive, O Holy Father...⁶¹⁰) to the *Suscipe sancta Trinitas* (Receive, O Holy Trinity...⁶¹¹), except that Psalm 141 is omitted during the censuring. At the beginning of these prayers the priest is instructed to take the paten with the host on it while standing in the middle of the altar. The prayer itself is an English translation of the MR 1570 Latin text and comes from the

⁶⁰⁷ EM 1958, 293-296

⁶⁰⁸ DW:TM, 570–572.

⁶⁰⁹ EM 1958, 293-296

⁶¹⁰ DW:TM, 570.

⁶¹¹ Ibid., 572.

Carolingian (Frankish⁶¹²) prayer for the taking of the bread.⁶¹³ Moving to the commingling of the wine with water, the text codified in MR 1570 is adapted from a Christmas prayer⁶¹⁴ attributed to Leo the Great.⁶¹⁵ The ritual of the MR 1570 specified that solemn celebrations included a blessing of the incense with the words used in Form 1 of DW:TM.⁶¹⁶ The working group did not include the prayer said by the priest as he is incensing the altar, nor that which is prescribed for the priest to say to the deacon as he hands the thurible to him. Both are included in AM 1921:

As he incenses the altar, he may say this traditional prayer:

Let my prayer, O Lord, be set forth in thy sight as the incense, and let the lifting up of my hands be an evening sacrifice. Set a watch, O Lord, before my mouth, and keep the door of my lips: O let not mine heart be inclined to any evil thing, let me not be occupied in ungodly works.

While he returns the thurible to the deacon, he may say:

The Lord kindle in us the fire of his love, and the flame of eternal charity. Amen.⁶¹⁷

Finally, the traditional Lavabo psalm (Ps 25:6-12 in the Vulgate) utilized in MR 1570⁶¹⁸ is translated using the Coverdale Psalter's text (Ps 26:6-12), but the final *Gloria Patri* is omitted.

⁶¹² Cf. Uwe Michael LANG, The Frankish Adoption and Adaptation of the Roman Rite – A Short History of the Roman Rite of Mass: Part IX, URL: <https://adoremus.org/2021/10/the-frankish-adoption-and-adaptation-of-the-roman-rite-a-short-history-of-the-roman-rite-of-mass-part-ix/> [accessed: 12 April 2025].

⁶¹³ *Suscipe, sancte Pater omnipotens, aeterne Deus, hanc immaculatam hostiam: quam ego indignus famulus tuus offero tibi.* MR 1570, 275. “Receive, O holy Father, almighty and everlasting God, this spotless host, which I, thine unworthy servant, now offer unto thee...” DW:TM, 570.

⁶¹⁴ Cf. WITCZAK, History of the Latin Text and Rite, 208.

⁶¹⁵ *Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilis reformasti: da nobis per huius aquae et vini mysterii, eius divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus.* MR 1570, 275 f. “O God, ☩ who didst wondrously create, and yet more wondrously renew the dignity of man’s nature: grant that by the mystery of this water and wine we may be made partakers of his divinity, as he vouchsafed to become partaker of our humanity, even Jesus Christ thy Son our Lord...” DW:TM, 570.

⁶¹⁶ “*Per intercessionem beati Michaelis Archangeli stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur dominus benedicere, et in odorem suavitatis accipere.*” MR 1570, 276. “Through the intercession of St. Michael the Archangel standing to the right of the altar of incense, and [the intercession of] all your elect, may the Lord deign to bless this incense, and accept its sweet odor.” DW:TM, 570.

⁶¹⁷ AM 1921, 103.

⁶¹⁸ Cf. WITCZAK, History of the Latin Text and Rite, 208.

e. Offertory Prayers (Form II)

The Book of Divine Worship (2003)

During the offertory, a psalm, hymn, or anthem may be sung. Meanwhile the ministers place the corporal, the purificator, and the chalice on the altar.

Successful hosts (and wine) for the communion of the faithful are to be prepared. It is most important that the faithful should receive the Body of the Lord in hosts consecrated at the same Mass and share the Cup when it is permitted. Communion is thus a clearer sign of sharing in the sacrifice which is actually taking place.

It is desirable that participation of the faithful be expressed by members of the congregation bringing up the bread and wine for the celebration of the Eucharist or other gifts for the needs of the Church and the poor.

The Priest, standing at the altar, takes the paten with the bread, and holding it slightly raised above the altar, says quietly: Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.

Then he places the paten with the bread on the corporal. If no offertory psalm, hymn, or anthem is sung, the Priest may say the preceding words in an audible voice.

Then the People may respond:
Blessed be God for ever.

The Deacon (or the Priest) pours wine and a little water into the chalice, saying quietly: By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity.

Then the Priest takes the chalice and, holding it slightly raised above the altar, says quietly:

Roman Missal (2010)

21. *When all this has been done, the offertory chant begins. Meanwhile, the ministers place the corporal, the purificator, the chalice, the pall, and the Missal on the altar.*

22. *It is desirable that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the eucharist and perhaps other gifts to relieve the needs of the church and of the poor.*

23. The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice: Blessed are you, lord God of all creation, for through your goodness we have received the bread we offer you: fruit of the earth and work of human hands, it will become for us the bread of life.

Then he places the paten with the bread on the corporal.

If, however, the offertory chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:
Blessed be God for ever.

24. The Deacon, or the Priest, pours wine and a little water into the chalice, saying quietly: By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity.

25. the priest then takes the chalice and holds it slightly raised above the altar

Divine Worship: The Missal (2015)

As the altar and offerings are prepared, the Offertory Chant may be sung or said. Meanwhile, if the chalice is not already on the altar, the Deacon or another Minister takes the corporal, the purificator, the chalice, and the pall to the altar. The Priest may receive the offerings of bread and wine the faithful bring to the altar, together with other gifts for the needs of the church and the relief of the poor. Assisted by the Deacon or another Minister, the Priest prepares the offerings and says one of the following forms of the Offertory Prayers .

The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice: Blessed art thou, O Lord, God of all creation, for of thy bounty have we received this bread which we offer unto thee, fruit of the earth and the work of human hands: whence it shall become for us the bread of life.

Then he places the paten with the bread on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the People may acclaim:
Blessed be God for ever.

The Deacon, or the Priest, pours wine and a little water into the chalice, saying quietly: By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity.

The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying in a low voice:

Blessed are you, Lord,
God of all creation.
Through your goodness we
have this wine to offer,
fruit of the vine and work
of human hands.
It will become our spiritual
drink.

Then he places the chalice on the
corporal.

If no offertory psalm, hymn, or
anthem is sung, the Priest may say
the preceding words in an audible
voice. Then the People may respond:
Blessed be God for ever.

The Priest bows and says quietly:

Lord God, we ask you to
receive us and be pleased
with the sacrifice we offer
you with humble and
contrite hearts.

He may now incense the offerings
and the altar. Afterwards the Deacon
or server incenses the Priest and
People. Next the Priest stands at the
side of the altar and washes his
hands, saying quietly: **Lord,
wash away my iniquity;
cleanse me from my sin.**

Standing at the center of the altar,
facing the People, he extends and
then joins his hands, saying
**Pray, brethren, that our
sacrifice may be
acceptable to God, the
almighty Father.**

The People respond:
May the Lord accept the
sacrifice at your hands for
the praise and glory of his
name, for our good, and
the good of all his Church.

The People kneel.⁶¹⁹

with both hands, saying in a low
voice:

Blessed are you, lord God
of all creation, for through
your goodness we have
received the wine we offer
you:
fruit of the vine and work
of human hands, it will
become our spiritual drink.

Then he places the chalice on the
corporal.

If, however, the Offertory Chant is not
sung, the Priest may speak these
words aloud; at the end, the people
may acclaim:

Blessed be God for ever.

26. After this, the priest, bowing
profoundly, says quietly:

With humble spirit and
contrite heart may we be
accepted by you, O Lord,
and may our sacrifice in
your sight this day be
pleasing to you, Lord God.

27. If appropriate, he also incenses the
offerings, the cross, and the altar. a
Deacon or other minister then
incenses the Priest and the people.

28. Then the Priest, standing at the side
of the altar, washes his hands, saying
quietly:

Wash me, o lord, from my
iniquity and cleanse me
from my sin.

27. Standing at the middle of the altar,
facing the people, extending and then
joining his hands, he says:

Pray, brethren (brothers
and sisters), that my
sacrifice and yours may be
acceptable to God, the
almighty Father.

The people rise and reply:

May the Lord accept the
sacrifice at your hands for
the praise and glory of his
name,
for our good and the good
of all his holy Church.⁶²⁰

Blessed art thou, O Lord,
God of all creation, for of
thy bounty have we
received this wine which
we offer unto thee, fruit of
the vine and the work of
human hands: whence it
shall become for us our
spiritual drink.

Then he places the chalice on the
corporal.

If, however, the Offertory Chant is
not sung, the Priest may speak these
words aloud; at the end, the People
may acclaim:

Blessed be God for ever.

After this, the Priest, bowing
profoundly, says quietly:

In a humble spirit, and with
a contrite heart, may we be
accepted of thee, O Lord,
and so let our sacrifice be
offered in thy sight this day
that it may be pleasing unto
thee, O Lord God.

If incense is used, he blesses it and
censes the offerings, the cross, and
the altar in the customary manner. A
Deacon or other Minister then censes
the Priest, the Ministers, and the
People.

Then the Priest, standing at the side
of the altar, washes his hands, saying
quietly:

Wash me thoroughly, O
Lord, from my wickedness
and cleanse me from my
sin.

Psalm 51:2

The Priest kisses the altar and,
turning towards the People, extending
and then joining his hands, says
aloud:

Pray, brethren, that my
sacrifice and yours may be
acceptable unto God, the
Father Almighty.

The People stand and respond:

May the Lord accept the
sacrifice at thy hands, for
the praise and glory of his
Name, for our good and the
good of all his holy
Church.⁶²¹

⁶¹⁹ BDW, 301 f.

⁶²⁰ RM 2010, no. 21–27.

⁶²¹ DW:TM, 573 f.

The texts of DW:TM, Offertory Prayers (Form II) is an attempt to adapt or retrofit the Ordinary Form Offertory Prayers into the traditional hieratic idiom of what has been called “Prayer Book English.”⁶²² Due to the history sighted above of this portion of the Order of Mass, there is very little in the form of Anglican translations. The modern prayer books offer rubrics but do not site prayers. In fact, one of the clear reasons why this version was included in DW:TM is its insertion in the BDW, primarily used in Anglican Use communities in the United States. The compilers of that work relied heavily on the BCP-US 1979 supplementing from the MR 2002 for the Offertory Prayers. For these Pastoral Provision communities this form of Offertory Prayers was the only one in use since 1987, some 28 years until the publication of DW:TM in 2015. This means a full generation of the faithful in communion with the Catholic Church had only experienced this form and its inclusion in DW:TM had to be at least considered by the working group. In 2009 the United States Conference of Catholic Bishops (USCCB) completed the approval of the International Commission on English in the Liturgy (ICEL) translation of the Roman Missal and with it some key changes in the Offertory Prayers. On November 27, 2011, RM 2010 entered use in the dioceses of the United States. From this date forward, no other edition of the *Roman Missal* could be used. This change prompted an update to the Offertory Prayers of the BDW. The Working Group, *Anglicanae Traditiones*, which first met in London in June of 2011, some five months before the implementation, included Form II and adapted this new ICEL translation into Prayer Book English. Clint Brand, a member of the working group explained the translation in this way,

“Since ‘Prayer Book English’ classically involves not only traditional pronouns and verbal forms but also attention to diction, cadence, and periodic syntax, this adaption ventured a “holistic” rendering for the sake of stylistic integrity as well as linguistic and theological precision. For example, during the Offering of the Bread and the Wine, the English word “whence” translated the Latin *ex quo* (“from which” or “out of which”).”⁶²³

Msgr. Keith Newton, the Ordinary of the Personal Ordinariate of Our Lady of Walsingham, visited the Priest Convocation of the Personal Ordinariate of the Chair of Saint Peter in Houston in October of 2022. During his time he addressed the priests, in which this author was present, concerning the parochial use of DW:TM and the context of implementation in 2015. He explained that there was considerable pushback because many of the groups of

⁶²² Clint BRAND, Prayer Book English, in: Bulletin from the Cathedral of Our Lady of Walsingham, April 2021, Houston.

⁶²³ Ibid.

Anglicans had been using the *Roman Missal* for several decades. As DW:TM's primary sources were from the Book of Common Prayer tradition⁶²⁴, many did not understand this to be part, or even recognizable, as their patrimony. These communities in Ordinariate of Our Lady of Walsingham would have also only used this form of Offertory Prayers since it was included in the English translation of the MR 1970. Msgr. Newton further reported there are a growing number of those communities using DW:TM today as they see the value of having a different expression⁶²⁵ from the Ordinary form.

Composition of Prayer of Offertory Prayers (Form II)

In the comparison provided above it is evident that all the parts of the Offertory are contained in both forms utilizing different texts. It is also apparent what Patrick Reagan points out, "Of all the arts of the Eucharistic liturgy reformed after Vatican II, this one diverges most from its predecessor in MR1570."⁶²⁶ The General Instruction of the Roman Missal (GIRM) provided in the front of DW:TM and is "normative...except where otherwise stipulated in this Rubrical Directory and in the particular rubrics of Divine Worship."⁶²⁷, explains in detail the actions of the celebrant for this form of the Offertory.⁶²⁸ The text of this form have been utilized since there insertion in the new edition of the Roman

⁶²⁴ Cf. Appendix 1, no. 1b.

⁶²⁵ DW:TM, 112.

⁶²⁶ Patrick REGAN, *Theology of the Latin Text and Rite*, in: Edward FOLEY (ed.), *A Commentary on the Order of Mass of The Roman Missal*, Collegeville 2011, 211–217, here: 211.

⁶²⁷ DW:TM, 112.

⁶²⁸ GIRM, no. 141–145. "141. The Priest accepts the paten with the bread at the altar, holds it slightly raised above the altar with both hands and says quietly, *Benedictus es, Domine* (Blessed are you, Lord God). Then he places the paten with the bread on the corporal. 142. After this, as the minister presents the cruets, the Priest stands at the side of the altar and pours wine and a little water into the chalice, saying quietly, *Per huius aquae* (By the mystery of this water). He returns to the middle of the altar and with both hands raises the chalice a little, and says quietly, *Benedictus es, Domine* (Blessed are you, Lord God). Then he places the chalice on the corporal and, if appropriate, covers it with a pall. If, however, there is no Offertory Chant and the organ is not played, in the presentation of the bread and wine the Priest may say the formulas of blessing aloud and the people acclaim, *Blessed be God for ever*. 143. After placing the chalice on the altar, the Priest bows profoundly and says quietly, *In spiritu humilitatis* (With humble spirit). 144. If incense is being used, the Priest then puts some in the thurible, blesses it without saying anything, and incenses the offerings, the cross, and the altar. While standing at the side of the altar, a minister incenses the Priest and then the people. 145. After the prayer *In spiritu humilitatis* (With humble spirit) or after the incensation, the Priest washes his hands standing at the side of the altar and, as the minister pours the water, says quietly, *Lava me, Domine* (Wash me, O Lord)."

Missal promulgated by Pope Paul VI with the apostolic constitution *Missal Romanum*⁶²⁹ on April 3, 1969. The full text of the revised Missal was not published until in 1970 in Latin and in the vernacular in subsequent years to come. Wiczak holds that the blessing of the bread is based on Jewish meal prayers⁶³⁰, that are sometimes referenced as *berakoth*⁶³¹, the Hebrew word for blessings, with the prayers response of the people, “Blessed be God for ever,”⁶³² coming from the *Didache*.⁶³³ He also asserts that the response being rooted in such a patristic liturgical document was very important to Pope Paul VI.⁶³⁴ Moving to the commingling of the wine with the water, the prayer has some similarities with the Leonine prayer, but drastically shortens it making it more to the point.⁶³⁵ The private prayer of the priest directly following the prayer of blessing of the bread and the chalice is taken directly from MR 1570 and thus is the same in both forms of the Offertory. This was one of the changes of RM 2010. Next comes the possibility of incensing which is explained in the GIRM no. 75.⁶³⁶ For the washing of the priest’s hands this form uses Psalm 51:2 from the Coverdale Psalter translation. This portion entered in the text of MR 1970 and has remained.⁶³⁷ Psalm 51:2 is considerably shorter than Psalm 25:6-12. MR³ 2002 was the first to specify that the people stand after the invitation of the *Orate fratres*. The text for both forms of DW:TM, is “...that my sacrifice and yours...”⁶³⁸ This current translation is criticized for giving the impression that there are two sacrifices, the older translation of “our sacrifice” was criticized

⁶²⁹ PAULUS PP. VI, Apostolic Constitution *Missale Romanum*, On New Roman Missal, April 3, 1969, p. 1-2. URL: https://www.vatican.va/content/paul-vi/en/apost_constitutions/documents/hf_p-vi_apc_19690403_missale-romanum.html [accessed: 26 March 2025].

⁶³⁰ WITCZAK, *History of the Latin Text and Rite*, 205.

⁶³¹ REAGAN, *Theology of the Latin Text and Rite*, 216.

⁶³² DW:TM, 573.

⁶³³ WITCZAK, *History of the Latin Text and Rite*, 205.

⁶³⁴ *Ibid*, 205.

⁶³⁵ *Ibid*, 206.

⁶³⁶ GIRM, no. 75. “The bread and wine are placed on the altar by the Priest to the accompaniment of the prescribed formulas; the Priest may incense the gifts placed on the altar and then incense the cross and the altar itself, so as to signify the Church’s offering and prayer rising like incense in the sight of God. Next, the Priest, because of his sacred ministry, and the people, by reason of their baptismal dignity, may be incensed by the Deacon or by another minister.”

⁶³⁷ WITCZAK, *History of the Latin Text and Rite*, 208.

⁶³⁸ DW:TM, 572, 574.

for seeming to blur the distinction between the ministerial priesthood and that of the baptized.⁶³⁹

f. Practicing and Choosing the Offertory Prayers

DW:TM-RD instructs the celebrant of the Mass as he chooses between the two forms of the Offertory Prayers to “...respect the overall shape of the liturgical celebration, such as the distinction between Sunday and weekday Masses, and is made within the context of the particular tradition of a parish or community of the Ordinariate.”⁶⁴⁰ This rule seems to give leeway to the celebrant to switch between different forms in different contexts. Much like the later rubric from the Alternative Eucharistic Prayer, the celebrant is encouraged to discern the solemnity of the Mass and the tradition of the community. For instance, Form II, can be especially useful for daily Mass at communities of the Ordinariates in proximity to parishioner’s workplaces, as many have an allocated time set aside for a break or for lunch.

⁶³⁹ REGAN, *Theology of the Latin Text and Rite*, 217.

⁶⁴⁰ DW:TM, 127.

4.3 Eucharistic Prayers

4.3.1 *Sursum Corda*

Book of Common Prayer (1662)

After which the Priest shall proceed, saying.

Lift up your hearts.

Answer.

We lift them up unto the Lord.

Priest.

Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

Then shall the Priest turn to the Lord's Table and say.⁶⁴¹

The Book of Divine Worship (2003)

The Celebrant, whether Bishop or Priest, faces the People and sings or says:

The Lord be with you.

People **And with thy spirit.**

Celebrant **Lift up your hearts.**

People **We lift them up unto the Lord.**

Celebrant **Let us give thanks unto our Lord**

God.

People. **It is meet and right so to do.**

Then, facing the Holy Table, the Celebrant proceeds.⁶⁴²

Roman Missal (2010)

Then the Priest begins the Eucharistic Prayer.

Extending his hands, he says:⁶⁴³

Divine Worship: The Missal (2015)

The Priest then begins the Eucharistic Prayer with the Preface Dialogue. The Priest, extending his hands, sings or says:⁶⁴⁴

As is seen above, the classical Prayer Book tradition, here represented by the BCP 1662, is for the celebrant to turn to the people for the *Sursum corda* and then turn back to the “Lord’s Table” at the conclusion of the dialogue. The BCP 1549 was translated from the Latin into the vernacular of English, which included the *Dominus vobiscum* (The Lord be with you).⁶⁴⁵ Following the same translation, BCP 1552 and BCP1662 included the full text, except for “The Lord be with you.”⁶⁴⁶ The BDW⁶⁴⁷ follows this tradition with the precise wording of the BCP-US 1979, even referencing the altar as a table. In the translation of the text from

⁶⁴¹ BRIGHTMAN, *The English Rite*, vol. 2, 683–685.

⁶⁴² BDW, 303.

⁶⁴³ RM 2010, 731.

⁶⁴⁴ DW:TM, 575.

⁶⁴⁵ Cf. BRIGHTMAN, *The English Rite*, vol. 2, 683 f.

⁶⁴⁶ Cf. *ibid.*

⁶⁴⁷ BDW, 303.

the Latin, Thomas Cranmer left out the dialogue between the Celebrant and the people which begins, Pray brethren..(*Orate fratres*). In the traditional Roman practice this would be the place in which the celebrant would turn to the people and then remain facing the altar throughout the *Sursum corda* dialogue.

Those arguing from an Anglican point of view assert that turning to the people during the preface dialogue is consistent with the general Anglican principal: all biddings to the people are said facing the people, while words addressed to God are said facing the altar. This argument is furthered when one looks East, as Jungmann points out that the Celebrant faces the people in the Byzantine Rite.⁶⁴⁸

In analyzing the BDW, the commission removed the rubric at the beginning of the introductory dialogue. With this removal and without any other instruction inserted one can only look towards the GIRM and the modern sources that interpret this action in the greater Latin Rite. Fortunately for the purposes of this dissertation a member of the working group, Peter Elliott, has done so in his work *Ceremonies of the Modern Roman Rite*. On this subject Elliot says quite definitively, “If he celebrates facing the altar, he does not turn to the people for the dialogue.”⁶⁴⁹ Elliott explains further that in the Missal of Paul VI no instructional rubric was given to tell the Celebrant to turn to the People. This instruction occurs at several other places in the rite. It is to be understood that the former posture of facing the altar is to be maintained.⁶⁵⁰

Some may suggest that because the working group removed the rubric and did not include an instructional rubric like, the priest continues to the face the altar, both practices are allowed. Yet, as with other places in the DW:TM, when there was a question of tradition, especially when the choice was between Byzantine or Roman, the Roman tradition is to be maintained. In this case Jungmann might have the final word, “Here, too, we have an example of the more delicate sense of form which ancient culture processed, for once the sacred action is inaugurated, once this God-ward activity has begun, it should be improper

⁶⁴⁸ Cf. JUNGSMANN, *The Mass of the Roman Rite*, vol. 2, 112.

⁶⁴⁹ Peter ELLIOTT, *Ceremonies of the Modern Roman Rite. The Eucharist and the Liturgy of the Hours*, San Francisco 1995, 282.

⁶⁵⁰ Cf. *ibid.*

to turn away.”⁶⁵¹ Thus, the Roman tradition has always considered the beginning of the sacred action to follow directly after the invitation of the Celebrant to the People, *Orate fratres* and not the *Te Igitur*, while the Anglican and Byzantine traditions see the sacred act the beginning at the Eucharistic Prayer or *Eucharistia*.⁶⁵² It is appropriate that as the celebrant is giving the invitation “Lift up your hearts”, he is not facing the people, but rather facing the altar in the position of the *In persona Christi capitis* (In the person of Christ the head). The adverb “Lift”⁶⁵³ suggests an upward movement to God and when the altar is *Ad orientem* (to the East) the celebrant should properly be facing it. Further, the response of the people, “We lift them up to the Lord”⁶⁵⁴, as one commentator translates the Latin *Habemus ad Dominum*, “to hold up and keep held up while the thanksgiving memorial and praise proceed.”⁶⁵⁵ Meaning keep this position and orientation throughout the entirety of the Eucharistic Prayer.

⁶⁵¹ JUNGSMANN, *The Mass of the Roman Rite*, vol. 2, 112.

⁶⁵² Cf. *ibid.*

⁶⁵³ DW:TM, 575.

⁶⁵⁴ *Ibid.*

⁶⁵⁵ David POWER, *Theology of the Latin Text and Rite*, in: Edward FOLEY (ed.), *A Commentary on the Order of Mass of The Roman Missal*, Collegeville 2011, 259–278, here: 261.

4.3.2 The Roman Canon

a. Introduction and Development

The one thing that all sources agree on is the Roman Canon was pieced together from the end of the 4th century and solidified into the current form around 590 under the direction of Pope Gregory the Great. As Jungman points out, “Thus a number of theories were developed to explain the origin of the Roman canon, but as a result of their mutual disagreement little more is left of them now than ruins.”⁶⁵⁶ The first thing to consider when looking for the beginning date of the oldest eucharistic prayer in the current *Missale Romanum* is the transition in the city of Rome from the colloquial language of Greek to Latin, or the vulgar tongue.⁶⁵⁷ This slow process occurred from the end of the third century to the middle of the fourth century. Jungman asserts that “...the core of the Roman canon must have existed by the end of the 4th century”⁶⁵⁸ This is supported by other sources including John Baldovin in his article *History of the Latin Text and Rite*, in which he asserts Gregory the Great affirmed the Eucharistic prayer was authored during the pontificate of Damasus (366-384).⁶⁵⁹

In the midst of researching for this study, Uwe Michael Lange, an Oratorian Priest residing in London, published an extensive work in 2022 entitled, *The Roman Mass: From Early Christian Origins to Tridentine Reform*. In the work Fr. Lang takes up the question of date of the origin of the Roman Canon by linking the catechetical work of Ambrose of Milan with those newly baptized neophytes around the year 390.⁶⁶⁰ The catechetical work of homilies from Ambrose is grouped together under the title, *De sacramentis*. As Lang points out, Ambrose claims he is following the ‘pattern and form’ of the Roman Church in everything. Ambrose then goes on to highlight phrases from a Eucharistic Prayer

⁶⁵⁶ JUNGSMANN, *The Mass of the Roman Rite*, vol. 1, 50.

⁶⁵⁷ See also Michael FIEDROWICZ, *The Traditional Mass. History, Form, and Theology of the Classic Roman Rite* (trans. by Rose PFEIFER), Brooklyn/NY 2020, 8. “Due to lack of sources, one cannot obtain a clear picture of the fourth century. Toward the end of the fourth century, however, the Roman Canon with changing Prefaces can be identified. At the beginning of the fifth century, the section of the Canon between Sanctus and the consecration had already largely received its current form.”

⁶⁵⁸ *Ibid.*, 51.

⁶⁵⁹ Cf. John BALDOVIN, *History of the Latin Text and Rite*, in: Edward FOLEY (ed.), *A Commentary on the Order of Mass of The Roman Missal*, Collegeville 2011, 247–254, here: 249.

⁶⁶⁰ Uwe Michael LANG, *The Roman Mass*, 110 f.

presumably in use in Rome and Milan at the time.⁶⁶¹ These prayers correspond to the essential parts of the Roman Canon.⁶⁶² Meaning, the Roman Canon, at least in construction and content, could have been used throughout the ministry of the Archbishop of Milan which spanned from 374–397.

For the purposes of this study, it is important to understand the mission to England in 597 was led by Augustine, himself having lived a Benedictine life in the midst of the city of Rome, mostly under the direction of Pope Gregory the Great. Meaning that when Augustine came to the south shores of the Kingdom of Kent he was daily praying the Gregorian *Canon missae*, the same prayers we find being prayed in Rome from at least 390. Massey, in his article titled, *The Place of the Prayer Book in the Western Liturgical Tradition*, asserts,

“Augustine brought with him the Gregorian Sacramentary and Antiphonary. At least, this is the testimony of Archbishop Egbert of York; and it is implied, at any rate, in the questions which Augustine sent to Pope Gregory regarding the propriety of adopting non-Roman usages in the liturgy of his newly founded see of Canterbury”⁶⁶³

Two hundred years later the Roman mission of 597 brought with it the developed Roman prayers of the Roman Canon.⁶⁶⁴ This Roman practice was transmitted to the Celtic Christian portions of the British Isles at the Synod of Whitby in 664.

Around 1085 Osmund, Bishop of Salisbury, “drew up and promulgated a form which should be used in his diocese...this *Use of Sarum* was very generally adopted in the south of England...”⁶⁶⁵ Along this same pattern other dioceses issued their own local missals with local prayers and ceremonial gestures. In his work, *The Ancient Liturgy of the Church of England*, William Maskell compares four local rites of dioceses in England at the cusp of the English Reformation in 1544, Sarum, Bangor, York, and Hereford. He compares these

⁶⁶¹ Ibid.

⁶⁶² Cf. Ibid. “The prayers included by Ambrose correspond to the core of the Gregorian *Canon missae*: the first epicletic prayer asking for the consecration of the Eucharistic offerings (*Quam oblationem*), the narrative of institution (*Qui pridie*), the anamnesis and act of offering (*Unde et memores*), the prayer for the acceptance of the sacrifice (*Supra quae*) and the second epicletic prayer for spiritual fruits of sacramental communion (*Supplices te rogamus*).”

⁶⁶³ Massey SHEPHERD, *The Place of the Prayer Book in the Western Liturgical Tradition*, in: *Church History* 19 (1950) 3–14, here 11.

⁶⁶⁴ BEDE, *A History of the English Church and People*, (trans. by Leò SAHIRLEY-PRICE), Middlesex, 1968, 73. “Pope Gregory’s reply: My brother, you are familiar with the usage of the Roman Church in which you were brought up.”

⁶⁶⁵ MASKELL, *The Ancient Liturgy of the Church of England*, XIV.

four with the Roman liturgy of the time to understand their local differences. He does this displaying five separate columns set side by side from the beginning to end. The most interesting fact is when Maskell gets to the Eucharistic Prayer all four local rites are for the most part verbatim from the Roman Canon of the *Missale Romanum*.⁶⁶⁶ This is very apparent in Maskell's text as the five separate columns move to one single column per page. The point is that none of these local liturgies differed from the Roman Canon, a prayer that had been in use in England since 597.

In fact, even the first change of the English Reformation in 1548 still contained the Roman Canon. *The Order of the Communion*⁶⁶⁷ which was approved and used for the Mass of Easter Day in 1548 followed the liturgical rite most in use in England at the time being the use of Sarum. In 1908 H.A. Wilson set out to envision what this Easter Mass would have looked like. He utilizes the Ordinary and Canon of the Mass (Roman Canon) in Latin then inserts the proper of the day, "and by taking account of such 'varying' as had already begun before the date at which the *Order of Communion* was issued..."⁶⁶⁸ Considering this varying, there had already been Visitors appointed by Parliament to some parish churches, as well as the ever present experimentation that occurs in times of upheaval.

Yet as of this point none of those liturgical variations or changes had affected the wording of the Roman Canon contained within the Sarum rite in Latin.⁶⁶⁹ Though, after the Mass on Easter Day in 1548, it is noted that many of the local parish Church's, for example St. Paul's in London, began changing services of the Roman Canon into English as well as leaving out portions of it all together.⁶⁷⁰ This was occurring at Westminster days later on 12 May 1548 and recorded in the Wriothesley's Chronicle, reporting, "the substitution of an English form of consecration for the Latin canon, which was thus, 'left out,' though the *Pater noster* (probably because it was part of the English form) was retained."⁶⁷¹

⁶⁶⁶ MASKELL, *The Ancient Liturgy of the Church of England*, 113–153.

⁶⁶⁷ H.A. WILSON (ed.), *The Order of the Communion*, 1548. A Facsimile of the British Museum Copy F. 15, London, 1908, 35–39.

⁶⁶⁸ *Ibid.*, 29.

⁶⁶⁹ Cf. *ibid.*, 35–39.

⁶⁷⁰ Cf. *ibid.*, XIX.

⁶⁷¹ Cf. *ibid.*

Parts of the Roman Canon were translated into English combined with additional prayers in the publication of the BCP 1549. As one of the commission members noted, “The most difficult element is the Prayer of Consecration – Cranmer’s devious, elegant, cunning, masterly mutilation of the Roman Canon ends contrary to the substance of Catholic Eucharistic theology.”⁶⁷² Brightman’s comparison columns display the sources for the BCP 1549. The parts of the Roman Canon included in the BCP 1549 include *Te igitur*, the Commemoration of the Living, the Communicantes (without the list of Roman Martyrs), Commemoration of the Dead, Words of Institution, and the final Doxology.⁶⁷³ Brightman then notes by two blank columns the total abrogation of the Roman Canon in BCP 1552 continuing through BCP 1662.

b. Roman Canon in the Anglican Missal Tradition

The academic response to the state of the Church of England amid the nineteenth century known as the Oxford Movement kindled among many of the more Catholic minded Anglican or Anglo-Catholic clergymen a flowering of ritual. This Ritual Movement saw a yearning for more than the Authorized Version of the BCP 1662 provided. As Michael Earthman points out, the result was “so called ‘private devotions’ that were supplied by privately-published supplementary booklets or priest’s manuals.”⁶⁷⁴ During this liturgical renewal of Catholic ritual, it was only a matter of time until supplementary books and priest manuals, turned into entire bound Missals with texts from several sources, most especially those texts from the MR 1570. At first even though they were full Mass texts, some were still titled as manuals. Stephen Hill in his dissertation, *The Language of Divine Worship and its Pastoral Implications*, cites one such work from 1870, *Ritual of the Altar*. Hill shows how this text has all of the parts of the Roman Missal, including for this sections purpose, the Roman Canon. Hill states, “The Roman Canon is wrapped around the Prayer Book Canon.”⁶⁷⁵

⁶⁷² BRAND, Notes, email to the author from 16 February 2024, Houston/ TX.

⁶⁷³ Cf. BRIGHTMAN (ed.), *The English Rite*, vol. 2, 688–692.

⁶⁷⁴ EARTHMAN, *The Order of Mass of “Divine Worship: The Missal*, 34.

⁶⁷⁵ HILL, “*The Language of Divine Worship and its Pastoral Implications*”, 99.

This would finally develop by the turn of the 20th century into the two main Missals: EM 1958 and AM 1921. As Mark Dalby notes, these Missals, “...provided a straightforward combination of everything in 1662 with everything in *Missale Romanum*. Nothing at all was omitted.”⁶⁷⁶ The Roman Canon, thus, found its way back into the life of Anglicanism through the Anglo-Catholic Movement, being used on a daily basis in both of these broadly used Missal texts.

c. Roman Canon in *The Book of Divine Worship*

In 2003 the BDW was published as an authorized liturgical text of the Roman Catholic Church for use in the United States at those Catholic Parishes collectively known as the “Anglican Use” parishes. This liturgical text was the first in the Catholic Church to come from sources mostly developed outside of her bonds. As noted previously, a large percentage of the texts of the BDW come directly from the BCP-US 1979. The major exception to this was that all four Eucharistic prayers contained in the BCP-US 1979 were judged deficient in Catholic theology, especially concerning the Doctrine of Transubstantiation.⁶⁷⁷ Those developing the BDW looked towards the Missal tradition of Anglicanism, which as noted above, had preserved the Roman Canon translated into the English. In 1987 the Holy See approved the use of the Roman Canon in the BDW. As Hans-Jürgen Feulner notes, the Roman Canon in the BDW mainly follows the EM 1958, AM 1921, and AM-AE 1961.⁶⁷⁸

There are two major reasons for not “Catholicizing” one or more of the Eucharistic prayers found in the classical Prayer Book tradition. The first is the mixing of the Eucharistic theologies including memorialism, consubstantiation, and the real presence. This mixing of theological traditions stems from the Elizabethan Religious Settlement⁶⁷⁹ introduced

⁶⁷⁶ DALBY, *Anglican Missals and their Canons*: 1549, 19 f.

⁶⁷⁷ Cf. CCC, 1413. “By the consecration the transubstantiation of the bread and wine into the Body and Blood of Christ is brought about. Under the consecrated species of bread and wine Christ himself, living and glorious, is present in a true, real, and substantial manner: his Body and his Blood, with his soul and his divinity (cf. Council of Trent: DS 1640; 1651).”

⁶⁷⁸ Cf. FEULNER, *On the Liturgical Perspective of the Apostolic Constitution *Anglicanorum coetibus**, 109.

⁶⁷⁹ Cf. Thaddaeus SCHNITKER, *The Church’s Worship: The 1979 American Book of Common Prayer in a Historical Perspective*, Frankfurt am Main, 1989, 33.

between 1558 and 1563, sometimes referred to as the Elizabethan Compromise. This collection of laws and decisions conformed all subjects in England to the newly constructed Book of Common Prayer, no matter their personal theology, Catholic or Protestant.

The second and more compelling reason is that the Roman Canon is the Eucharistic prayer of unity. In his dissertation on DW:TM⁶⁸⁰, Michael Earthman gives the example of Hugh Ross Williamson (1901-1978), an English convert to Catholicism, who wrote a compelling case on the merits of the Roman Canon in his work, *The Great Prayer*⁶⁸¹. He was an Anglo-Catholic Priest who celebrated the Roman Canon within the context of the Anglican Missal tradition from 1940-1956. He then converted to the Catholic Church. He maintained that the Roman Canon was a means of uniting the various denominations of Christians in the West, saying, “The Canon to-day is not only the prayer of unity within the Church itself. It is the potential point of unity for all those separated from the Church. The sects which have sprung up since the Reformation could all unite in saying the Canon.”⁶⁸² Like Williamson, many who prayed this prayer outside of communion with the Roman Catholic Church were compelled by and through it to come into full communion with the Roman Catholic Church. Williamson goes on to say, “In praying the Canon we unite ourselves with all fellow-Catholics 'throughout all ages, world without end.’”⁶⁸³

In an interview and then in a subsequent e-mail follow up, Brand noted that the Roman Canon begins in the BDW underneath the heading, “Roman Canon (Old English Translation)”⁶⁸⁴ This title is not correct and is, “...an unfortunate expression since it is not the Canon in Anglo-Saxon or Old English.”⁶⁸⁵ The more proper title would be Roman Canon in Prayer Book English. Brand explains that the Canon approved by the Holy See in 1987 and published in the BDW in 2003 is “the Coverdale Canon”⁶⁸⁶ as the translation is very close to the Roman Canon translated by Miles Coverdale in 1550. For this comparison

⁶⁸⁰ EARTHMAN, The Order of Mass of “Divine Worship: The Missal”, 209.

⁶⁸¹ Cf. Hugh Ross WILLIAMSON, *The Great Prayer: Concerning the Canon of the Mass*, New York, 1956.

⁶⁸² *Ibid.*, 5.

⁶⁸³ *Ibid.*, 6.

⁶⁸⁴ BDW, 314.

⁶⁸⁵ BRAND, Notes, email to the author from 16 February 2024, Houston/TX.

⁶⁸⁶ *Ibid.*

Brand noted, “See the 2001 Canterbury Press reprint of the 1958 English Missal Altar Edition, pp. vii-viii, for the text of the Canon ‘attributed to Miles Coverdale’—which is virtually identical to the translation in the BDW.”⁶⁸⁷

d. Roman Canon in *Divine Worship: The Missal*

As noted above the working group took the base text of the Roman Canon in DW:TM directly from the BDW and is for the most part the text contained in the EM-1958 and AM 1921.⁶⁸⁸ The changes noted below in each section of the Roman Canon are small in number. Yet each is quite significant as the texts received through the Missal tradition of Anglicanism into the BDW are conformed to the modern Roman Rite. Earthman notes that differing from most of the other changes or adaptations in the Order of Mass of DW:TM, this one has a Catholic history dating from the 4th century and provides a theological grounding, which no other Eucharistic prayers could achieve⁶⁸⁹ For this is “...the venerable Great Prayer of Thanksgiving which is the Roman Canon.”⁶⁹⁰

The beginning texts of the DW:TM references the use of the Roman Canon. In the DW:TM-RD no. 32, it is clearly noted that the Roman Canon is normative.⁶⁹¹ This follows the GIRM in outlining the uses of the four Eucharistic prayers (GIRM no. 365). It notes that the Roman Canon “...may always be used.”⁶⁹² The rubric also notes that “...it is especially suited for use on Sundays...”⁶⁹³ DW:TM-RD enhances this statement by stipulating⁶⁹⁴ and making it explicitly clear that the Roman Canon is the preferred Eucharistic Prayer. This rubric is necessary as DW:TM has another shorter Eucharistic Prayer which will be analyzed in the next section. Without these rubrics, many celebrants could be tempted by its brevity to

⁶⁸⁷ Ibid.

⁶⁸⁸ Ibid.

⁶⁸⁹ Cf. Michael Gregory EARTHMAN, The Order of Mass of “Divine Worship: The Missal”, 209.

⁶⁹⁰ Ibid.

⁶⁹¹ DW:TM, 127.

⁶⁹² Ibid., 108.

⁶⁹³ Ibid.

⁶⁹⁴ Ibid. 121; DW:TM-RD, no. 7. “The liturgical norms and principles of the *General Instruction of the Roman Missal* are normative for this expression of the Roman Rite, except where otherwise stipulated in this Directory and in the particular rubrics of *Divine Worship*. This present Directory is intended to provide instructions for those areas in which *Divine Worship* diverges from the *Roman Missal*.”

solely pray this “Alternative Eucharistic Prayer”, excluding the rich historical texts of the Roman Canon. Furthering this point, the Alternative Eucharistic Prayer begins with restrictive rubric, explicitly stating the exact days the prayer may be prayed. Finally, as the Roman Canon is normative, the following analysis of each part of the Roman Canon seeks not only to site the changes in DW:TM, but also strives to point out the theological implications of each part and change.

e. Elements of the Roman Canon

Te Igitur

The English Missal (1958)

*The Preface ended, the Priest, extending, slightly raising, and joining his hands, raising his eyes to heaven, and at once lowering them, bowing profoundly before the Altar, with his hands placed upon it, says :‘THEREFORE, most merciful Father, through Jesus Christ thy Son our Lord, we humbly pray and beseech thee, He kisses the Altar and with hands joined before his breast, says: that thou accept and bless He signs thrice over the Host and Chalice together, saying: these ✠ gifts, these ✠ offerings, these ✠ holy and unspotted sacrifices, With extended hands he proceeds: which, first, we offer unto thee for thy holy catholic Church: that thou vouchsafe to keep it in peace, to guard, unite, and govern it throughout the whole world: together with thy servant our Chief Bishop N., our Bishop N. and all the orthodox, and those who profess the catholic and apostolic faith.*⁶⁹⁵

Roman Missal (2010)

The Priest, with hands extended, says:
To you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your son, our lord:
he joins his hands and says: that you accept
He makes the Sign of the Cross once over the bread and chalice together, saying:
and bless + these gifts, these offerings, these holy and unblemished sacrifices,
With hands extended, he continues:

The Book of Divine Worship (2003)

The Priest, with hands extended, says:
Most merciful Father, we humbly pray thee, through Jesus Christ thy Son our Lord,
He joins his hands and, making the sign of the cross once over both bread and chalice, says:
and we ask, that thou accept and bless ✠ these gifts, these presents, these holy and unspoiled sacrifices.
With hands extended, he continues:
We offer them unto thee, first, for thy holy catholic Church: that thou vouchsafe to keep it in peace, to guard, unite, and govern it throughout the whole world; together with thy servant N., our Pope and N., our Bishop and all the faithful guardians of the catholic and apostolic faith.⁶⁹⁶

Divine Worship: The Missal (2015)

Therefore, most merciful Father, we humbly pray thee, through Jesus Christ thy Son our Lord,
He may kiss the altar. Making then the sign of the cross over the bread and Chalice together he says:
and we ask, that thou accept and bless these ✠ gifts, these offerings, these holy and unblemished sacrifices.
With hands extended, he continues:
We offer them unto thee, first, for thy holy Catholic Church: that thou vouchsafe to keep

⁶⁹⁵ EM 1958, 315.

⁶⁹⁶ BDW, 314.

which we offer you firstly for your holy catholic Church. Be pleased to grant her peace, to guard, unite and govern her throughout the whole world, together with your servant N. our Pope and N. our Bishop, and all those who, holding to the truth, hand on the catholic and apostolic faith.

⁶⁹⁷

her in peace, to guard, unite, and govern her throughout the whole world; together with thy servant N. our Pope, N., our Bishop (or N., our Ordinary), and all the faithful guardians of the catholic and apostolic faith.

⁶⁹⁸

Te Igitur – DW:TM Changes

The first of these changes begins with the first word of the Roman Canon. The Roman Canon of the BDW begins “MOST merciful Father,”⁶⁹⁹ but the EM 1958⁷⁰⁰ and AM-AE 1961⁷⁰¹ begin with the translation of *Te igitur*, “THEREFORE, most merciful Father.” Finally, the RM 2010, Order of Mass No. 84, begins the Roman Canon, “To you, therefore, most merciful Father.” With these sources cited, the commission changed the first word in the vernacular to “Therefore”⁷⁰².

In the opening sentence the traditional action seen in the EM 1958⁷⁰³ is that the celebrant is directed to make three signs of the cross over the host and chalice. On this point the commission decided to keep the more modern ritual action of the BDW and the RM 2010 directing the celebrant to make one sign of the cross over the Eucharistic elements. In the same opening sentence, “offerings”⁷⁰⁴ replaces “presents.”⁷⁰⁵ The BDW has “presents,” as

⁶⁹⁷ RM 2010, 84.

⁶⁹⁸ DW:TM, 637.

⁶⁹⁹ BDW, 314.

⁷⁰⁰ EM 1958, 311.

⁷⁰¹ AMAE 1961, B51.

⁷⁰² DW:TM, 637.

⁷⁰³ EM 1958, 311.

⁷⁰⁴ DW:TM, 637.

⁷⁰⁵ BDW, 314.

does the AM-AE 1961⁷⁰⁶, while the EM 1958⁷⁰⁷ and RM 2010⁷⁰⁸ has “offerings.” The first reference to the Church is also in this first paragraph of the Roman Canon. The BDW follows the EM 1958⁷⁰⁹ and the AM-AE 1961⁷¹⁰ referencing the Church as “it”⁷¹¹. DW: M follows the RM 2010 referencing the Church throughout the Roman Canon as “her”. The final change in the opening paragraph of the Roman Canon is the addition of “(or N., our Ordinary)”⁷¹². This had to be added to the petition for the Bishop, if the Ordinary is not a Bishop.⁷¹³

Te Igitur – Theological Understanding

As the Roman Canon begins and the Mass transitions from the praise of Almighty God in the great hymn of the *Sanctus* to the petition of the Church through the words of the priest, Lang points out that the word *Te Igitur* translated in DW:TM as “Therefore” literally “...connects the prayer to accept and bless the offerings (through Christ) with the preceding thanksgiving (through Christ).”⁷¹⁴ Jungmann sees it as a plea of the Priest on behalf of the gathered assembly that reiterates the words of the preface in the beginning words of the Roman Canon focusing it more on the gifts placed on the Altar.⁷¹⁵ Finally, Power defines these gifts in a threefold manner, citing early Roman liturgy. First, “those intended for the episcopal household...”⁷¹⁶ The Celebrant says the names of the hierarchy of the Church from the Universal Church to the local Church. DW:TM says, “*N.* our Pope, *N.* our Bishop (*or N.* our Ordinary), and all the faithful guardians of the catholic and apostolic faith.”⁷¹⁷

⁷⁰⁶ AM-AE 1961, B51.

⁷⁰⁷ EM 1958, 311.

⁷⁰⁸ RM 2010, 84.

⁷⁰⁹ Ibid.

⁷¹⁰ AM-AE 1961, B51.

⁷¹¹ BDW, 314

⁷¹² DW:TM, 637.

⁷¹³ Cf. FEULNER, On the Liturgical Perspective of the Apostolic Constitution *Anglicanorum coetibus*, 109.

⁷¹⁴ LANG, The Roman Mass, 113.

⁷¹⁵ JUNGSMANN, The Mass of the Roman Rite, vol. 2, 150.

⁷¹⁶ POWER, Theology of the Latin Text and Rite, 266.

⁷¹⁷ DW:TM, 637.

He then prays for the second type of gift, for “...those that the people wanted blessed for their own use afterward...”⁷¹⁸ and finally, “those that were to be consecrated as sacrament of Christ’s Body and Blood.”⁷¹⁹

Commemoration of the Living

The English Missal (1958)

REMEMBER, O Lord, thy servants and handmaids N. and N., *He joins his hands, and prays awhile for those for whom he intends to pray; then with extended hands proceeds:* **and all who stand around, whose faith and devotion unto thee are known and manifest, for whom we offer unto thee: or who themselves offer unto thee this sacrifice of praise, for themselves, and for all to whom they are bound: for the redemption of their souls, for the hope of their salvation and safety; and who render their vows unto thee, the eternal, living and true God.**⁷²⁰

The Book of Divine Worship (2003)

Celebrant or one Concelebrant Remember, O Lord, thy servants and handmaids [N. and N.] *He prays for them briefly with hands joined. Then, with hands extended, he continues:* **and all who here around us stand, whose faith is known unto thee and their steadfastness manifest, on whose behalf we offer unto thee, or who themselves offer unto thee, this sacrifice of praise; for themselves, and for all who are theirs; for the redemption of their souls, for the hope of their salvation and safety; and who offer their prayers unto thee, the eternal God, the living and the true.**⁷²¹

Roman Missal (2010)

Remember, lord, your servants N. and N. *The Priest joins his hands and prays briefly for those for whom he intends to pray. Then, with hands extended, he continues:* **and all gathered here, whose faith and devotion are known to you. For them, we offer you this sacrifice of praise or they offer it for themselves and all who are dear to them: for the redemption of their souls, in hope of health and well-being, and paying their homage to you, the eternal God, living and true.**⁷²²

Divine Worship: The Missal (2015)

Remember, O Lord, thy servants and handmaids (N. and N.) *The Priest joins his hands and prays briefly for those for whom he intends to pray; then with hands extended, he continues:* **and all who here around us stand, whose faith is known unto thee and their steadfastness manifest, on whose behalf we offer unto thee, or who themselves offer unto thee this sacrifice of praise; for themselves, and for all who are theirs; for the redemption of their souls, for the hope of their health and well-being; and who offer their prayers unto thee, the eternal God, the living and the true.**⁷²³

⁷¹⁸ POWER, *Theology of the Latin Text and Rite*, 266.

⁷¹⁹ Ibid.

⁷²⁰ EM 1958, 315.

⁷²¹ BDW, 314.

⁷²² RM 2010, 85.

⁷²³ DW:TM, 637.

Commemoration of the Living – DW:TM Changes

In this section of the Roman Canon, the commission decided on another minor change for a better translation of the Latin “pro spe salutiset incolumitatis suae” to “for the hope of their health and well-being”.⁷²⁴ This change from the BDW conforms the text more closely to the translation of the RM 2010. The commission took out the word “salvation” inherited by the BDW from the AM-1921⁷²⁵ and at the same time brought back the word “health” from the Anglican missal tradition, placing it in DW:TM.

Commemoration of the Living – Theological Understanding

In Justin Martyr’s First *Apologies*⁷²⁶ (c. 155–157 AD) he references that intercessory prayers offered on behalf of the people were made before the Eucharistic prayer or *eucharistia*. As Jungman points out, this is the same place, at the end of the Liturgy of the Word, that the Church has placed the, in the words of DW:TM, The Prayers of the People⁷²⁷ or in the Ordinary form, the General Prayer of the Church.⁷²⁸ Clearly the Church has held onto this worthy custom, but then has distinguished this from another custom of naming those who are offering the Mass. Earlier in this study the letter from Pope Innocent I to Decentius was referenced. Here again the fifth century letter is helpful as this point to define and delineate. The Pope insists on the observance of the custom in Rome, stating,

“It is necessary first to commend the offerings (*oblaciones*) and then to mention the names of those presenting them so that these persons be named within the holy mysteries (*inter sacra mysteria*) and not during what precedes them; by the mysteries themselves we open the way to the prayers that follow.”⁷²⁹

⁷²⁴ Ibid.

⁷²⁵ AM 1921, C29.

⁷²⁶ Cf. Justin MARTYR, The First and Second Apologies (trans. by Leslie William BARNARD) (Ancient Christian Writers 56), Mahwah/NJ 1997.

⁷²⁷ Ibid., 566.

⁷²⁸ Cf. JUNGMAN, The Mass of the Roman Rite, vol. 2, 152.

⁷²⁹ INNOCENT I, Epistle 25 (Worship in the Early Church, vol. 3, 100, no. 2785).

Jungman tracks the history further by moving into the late eighth century with the Holy Roman Emperor, Charlemagne. The Frankish King decreed in his *Admonitio Generalis*: “The names should not be publicly read at some earlier part of the Mass (as in the Gallican rite), but during the canon.”⁷³⁰ Thus, when the Mass was offered for the benefit of a group or an individual, such as votive Masses, then at this moment in the Roman Canon, the names would be offered.⁷³¹ In this *Memento*, Power points out, “God is asked to remember the good deeds he has done for his people and so to have mercy on those for whom the prayer is now made.”⁷³² This Commemoration of the Living along with the Commemoration of the Dead after the Institution narrative, includes a petition of the deeds offered and the faith shown, which is called the “sacrifice of praise,” and includes both spiritual and material works.⁷³³ It is prayed, not only for those named specifically, but also for those mentioned corporately, “and all who here around us stand...for themselves, and for all who are theirs...”⁷³⁴ All of the petitions ask Almighty God, on the behalf of those referenced, for both spiritual and material welfare.

⁷³⁰ JUNGSMANN, *The Mass of the Roman Rite*, vol. 2, 163.

⁷³¹ *Ibid.*, 161.

⁷³² POWER, *Theology of the Latin Text and Rite*, 266.

⁷³³ Cf. *Ibid.*

⁷³⁴ DW:TM, 637.

Communicantes

The English Missal (1958)

JOINING in communion and venerating the memory, first of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ: as also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus: Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian: and of all thy Saints; by whose merits and prayers grant, that in all things we may be defended with the help of thy protection. *He joins his hands.* Through the same Christ, our Lord. Amen.⁷³⁵

Roman Missal (2010)

In communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, † and blessed Joseph, her spouse, your blessed apostles and martyrs, Peter and Paul, Andrew, (James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian) and all your saints; we ask that through their merits and prayers, in all things we may be defended by your protecting help. (Through Christ our lord. amen.)⁷³⁷

The Book of Divine Worship (2003)

United in one communion,* we venerate the memory, first of the glorious ever-Virgin Mary, Mother of our God and Lord Jesus Christ; A of Joseph her spouse; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, [James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddaeus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian] and of all thy Saints: grant that by their merits and prayers we may in all things be defended with the help of thy protection.⁷³⁶

Divine Worship: The Missal (2015)

United in one communion,* we venerate the memory, first of the glorious ever-Virgin Mary, Mother of our God and Lord Jesus Christ; † of Blessed Joseph her spouse; as also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints; grant that by their merits and prayers we may in all things be defended with the help of thy protection.

He joins his hands.

(through the same Christ, our Lord. Amen.)

⁷³⁸

⁷³⁵ EM 1958, 316 f.

⁷³⁶ BDW, 315.

⁷³⁷ RM 2010, 86.

⁷³⁸ DW:TM, 638.

Communicantes – DW:TM Changes

Peter Elliot, who served as an Auxiliary Bishop of the Archdiocese of Melbourne from 2007 to 2018, a member *Anglicanae traditiones* Interdicasterial Working Group, was the one who suggested in the first meeting in London in January of 2011 to remove the brackets around the saints' names of the *Communicantes* and "To us sinners..."⁷³⁹ The working group did not come back to this point at this first meeting in London, not even to consider a shorter text for use at daily Mass.⁷⁴⁰ The brackets found in BDW were used to shorten the Eucharistic Canon text especially at daily Mass. It is clear these brackets came into the BDW from the practice incorporated in the RM 2003, which was retained in the RM 2010.⁷⁴¹ The Anglican Missal tradition never gave this option. With the removal by the working group at the very first meeting, it set the stage for the request for the addition of a shorter Eucharistic Canon some months later, which eventually resulted in the *Alternative Eucharistic Prayer*.

Communicantes – Theological Understanding

Jungmann offers a convincing reading of the *Communicantes*, when he proposes that the appeal to the saints resumes and strengthens the preceding petitions of those making the offering, for themselves and for others. It is much like the Letter to the Hebrews, as it references, the cloud of witnesses who have gone before us, literally surrounding the words of our Lord in the institution narrative. This first list of Saints is evidently carefully structured in hierarchical fashion, much like the Litany of the Saints of the Roman tradition. First, the "glorious ever-Virgin Mary... Blessed Joseph her spouse,"⁷⁴² then the Apostles and Martyrs, naming 12 Apostles, including Paul, the Apostle to the Gentiles. Finally in the oration, 12 more male martyrs are named. These seem to also be in a hierarchical order

⁷³⁹ BRAND, Notes, email to the author from 16 February 2024, Houston/TX.

⁷⁴⁰ Ibid.

⁷⁴¹ RM 2010, 86.

⁷⁴² DW:TM, 638.

attesting to the different devotional cults of each of the Martyrs throughout the first centuries.

The phrase, “United in one communion” is very important, as Lang points out by citing Optatus of Milevis who dies in 400 AD. He argued

“...against the Donatists who had established a community in Rome with a succession of their own bishops. Optatus accuses the Donatists of never approaching the memorial of the Apostle Peter, that is, his tomb in the Vatican Basilica built by Constantine. Thus, they violate the Apostle Paul’s exhortation of ‘communicating with the memorials of the saints.’”⁷⁴³

The Donatists were not in communion with the See of Peter and thus, were not allowed to act as if they were. It is ironic, at least to this author, that the Anglican Missal tradition retained the entire list (without the allowance of abridgement) of Apostles and Martyrs, the memorials of the saints, while being outside of communion with the See of Peter. Yet, these words helped to propel so many into communion with the Catholic Church.

⁷⁴³ LANG, *The Roman Mass*, 117.

Hanc igitur

The English Missal (1958)

Holding his hands spread out over the Oblations, he says:

HIS oblation, therefore, of our bounden service, as also of all thy family, we beseech thee, O Lord, graciously to accept: and order our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the flock of thine elect. He joins his hands. Through Christ, our Lord. Amen.⁷⁴⁴

Roman Missal (2010)

With hands extended, the priest continues:

Therefore, Lord, we pray: graciously accept this oblation of our service, that of your whole family; order our days in your peace, and command that we be delivered from eternal damnation and counted among the flock of those you have chosen.

He joins his hands.

(Through Christ our Lord. Amen.)⁷⁴⁶

The Book of Divine Worship (2003)

With hands extended, he continues:

We beseech thee then,* O Lord, graciously to accept this oblation from us thy servants, and from thy whole family: order thou our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the fold of thine elect. [Through Christ our Lord.]⁷⁴⁵

Divine Worship: The Missal (2015)

With hands extended, he continues:

We beseech thee then,* O Lord, graciously to accept this oblation from us thy servants, and from thy whole family; order thou our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the fold of thine elect .

He joins his hands.

(through Christ, our Lord. Amen .)⁷⁴⁷

Hanc igitur – DW:TM Changes

In this next section of intercession, the working group decided to retain the same wording of the BDW⁷⁴⁸ into DW:TM. The Prayer book English incorporated into the BDW through the Anglican Missal tradition had not changed any of the theological implications, but rather elevated them with the use of hierarchical language. The only change is the placement of the rubric, which follows RM 2010⁷⁴⁹, instructing the Priest to join his hands together before the optional petition at the close of the prayer or moving directly into the next portion of the Roman Canon.

⁷⁴⁴ EM 1958, 317.

⁷⁴⁵ BDW, 316.

⁷⁴⁶ RM 2010, 87.

⁷⁴⁷ DW:TM, 639.

⁷⁴⁸ BDW, 316.

⁷⁴⁹ RM 2010, 87.

During Mass at the Easter Vigil, in the triumphant concluding liturgy of the Triduum Sacrum and throughout the Octave of Easter, following the BDW and RM 2010, DW:TM instructs the celebrant to pray in this prayer, “we present it unto thee on behalf of those who thou has vouchsafed to regenerate by water and the Holy Spirit, granting unto them remission of all their sins...”⁷⁵⁰ A proper *Hanc igitur* is also offered within the texts of the propers for Maundy Thursday⁷⁵¹, as well as the ritual Masses of For the Administration of Holy Baptism, For the Conferral of Confirmation, and For the Celebration of Holy Matrimony.⁷⁵²

Hanc igitur – Theological Understanding

Following the *Communicantes*, the *Hanc igitur* renews the petition directly before the moment of consecration for the acceptance of the oblation of the sacred ministers and from “...thy whole family”⁷⁵³ (‘servitutis nostrae sed et cunctae familiae tuae’).⁷⁵⁴ Jungman points out that this plea has already been made in the Roman Canon, and is simply being reiterated in different words.⁷⁵⁵ Lang moves on to say that the *Hanc igitur*, “originated as a variable prayer inserted on important occasions in the liturgical year, not only for major feasts but also for the ordination of bishops, marriages and funerals.”⁷⁵⁶ The *Liber pontificalis*⁷⁵⁷ records that Pope Gregory the Great (590-604 AD) added the phrase “order thou our days in thy peace , and bid us to be delivered from eternal damnation, and to be numbered in the fold of thine elect.”⁷⁵⁸ It is with this addition that this portion of the Roman Canon transitioned from being variable to permanent.⁷⁵⁹

⁷⁵⁰ DW:TM, 639.

⁷⁵¹ Cf. *ibid.*, 349.

⁷⁵² Cf. *ibid.*, 951–962.

⁷⁵³ *Ibid.*, 639.

⁷⁵⁴ LANG, *The Roman Mass*, 117.

⁷⁵⁵ Cf. JUNGMAN, *The Mass of the Roman Rite*, vol. 2, 179.

⁷⁵⁶ LANG, *The Roman Mass*, 117.

⁷⁵⁷ Louis DUCHESNE (ed.), *Liber pontificalis LXVI. Texte, introduction et commentaire*, Bibliothèque des Écoles françaises d’Athènes et de Rome, Paris 1886, 312; LANG, *The Roman Mass*, 118.

⁷⁵⁸ DW:TM, 639.

⁷⁵⁹ Cf. LANG, *The Roman Mass*, 118.

Gregory the Great, does the same with this portion of the Roman Canon by enriching it with the permanent use of the *Hanc igitur*, as with how he instructs Augustine on his mission to the Angles, references building upon what is good, in his Registrum Epistolarum (Book XI, Letter 64),

“Your Fraternity knows the use of the Roman Church, in which you have been nurtured. But I approve of your selecting carefully anything you have found that may be more pleasing to Almighty God, whether in the Roman Church or that of Gaul, or in any Church whatever, and introducing in the Church of the Angli, which is as yet new in the faith, by a special institution, what you have been able to collect from many Churches. For we ought not to love things for places, but places for things. Wherefore choose from each several Church such things as are pious, religious, and right, and, collecting them as it were into a bundle, plant them in the minds of the Angli for their use.”⁷⁶⁰

The Latin title to this paragraph, *Hanc igitur* reminds all of the essential nature of the Mass. *Hanc* means “this,” and refers to the word “oblation,” meaning “an offering” or “a sacrifice” made to God.

In DW:TM, the priest prays, “We beseech thee then, O Lord, graciously to accept this oblation from us thy servants...”⁷⁶¹ The oblation is what has already been placed on the altar, the Eucharistic elements, the bread and wine. As in the sacrifices offered to God since ancient times, these elements of the oblation are separated out, or clearly demarcated for the service of Almighty God. Already in the Offertory Prayers the bread on the paten and the wine mingled with water added in the chalice have been offered to the Almighty Father with the words of Offertory Prayer Form 1 said directly before the “Pray brethren”, “Receive, O Holy Trinity, this oblation which we offer unto thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ...”⁷⁶² At this part of the Mass with the consecration literally the next words, the bread and wine are clearly indicated as being the oblation that belongs to God alone. The “oblation from us thy servants” means our act of adoring God and making an offering to Him. This act is the reason for which we exist. Man is created by Almighty God to offer a sacrifice of love to Him that is specifically the bread and wine placed on the altar, it also includes the offering of ourselves, our very lives. The psalmist proclaims in Psalm 50, “Offer unto God the sacrifice of thanksgiving, and pay thy vows

⁷⁶⁰ GREGORY THE GREAT, New Advent, URL: <https://www.newadvent.org/fathers/360211064.htm> [accessed: 4 January 2024]; See also BEDE, A History of the English Church and People, 73.

⁷⁶¹ DW:TM, 639.

⁷⁶² DW:TM, 572.

unto the Most High.”⁷⁶³ It is this offering of body and soul, literally ourselves, surrendering it to him, that he may take it and transform it just as Catholics believe that the Eucharistic elements are transubstantiated, making man heirs of the everlasting Kingdom of Heaven. At this moment in the Roman Canon echoes again the words of the Offertory Prayers, “By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity.”⁷⁶⁴

Institution Narrative

The English Missal (1958)

WHICH oblation do thou, O God, we beseech thee, vouchsafe in all things *He signs thrice over the Oblations, to make blessed, approved, ratified, reasonable, and acceptable: He signs once over the Host, that unto us it may become the Body and once over the Chalice, and Blood of thy most dearly beloved Son, He joins his hands, our Lord Jesus Christ. WHO the day before he suffered, He takes the Host, took bread into his holy and venerable hands, He lifts up his eyes to heaven, and lifting up his eyes to heaven to thee, God, his almighty Father, He bows his head, giving thanks to thee, He signs over the Host, he blessed, brake and gave to his disciples, saying : Take and eat ye all of this. Holding the Host with both hands between the thumbs and forefingers, he utters the words of consecration secretly, distinctly, and attentively over the Host, and at the same time over all, if more are to be consecrated. For this is my Body Having uttered these words, he immediately genuflects and adores the consecrated Host: rises, shews it to the people, replaces it upon the Corporal, and again genuflects and adores: and does not disjoin his forefingers and thumbs henceforth, except when the Host is to be handled, till after the ablution of his fingers. Then, having uncovered the Chalice, he says: LIKEWISE after supper, He takes the Chalice in both hands, taking also this excellent Chalice into his holy and venerable hands: also He bows his head, giving thanks to thee, Holding the Chalice in his left hand, he signs over it with his right, he blessed, and gave to his disciples, saying: Take and drink ye all of it. He utters the words of consecration over the Chalice, attentively, continuously and secretly, holding it slightly raised. For this is the Chalice of my Blood, of the new and eternal*

The Book of Divine Worship (2003)

With hands outstretched over the offerings, he says:

Vouchsafe, O God, we beseech thee, in all things to make this oblation blessed, approved and accepted, a perfect and worthy offering: that it may become for us the Body and Blood of thy dearly beloved Son, our Lord Jesus Christ.

The words of the Lord in the following formulas should be spoken clearly and distinctly, as their meaning demands. Who the day before he suffered,

He takes the bread and, raising it a little above the altar, continues:

took bread into his holy and venerable hands, He looks upward.

and with eyes lifted up to heaven, unto thee, God, his almighty Father, giving thanks to thee, he blessed, broke and gave it to his disciples, saying:

He bows slightly.

Take this, all of you, and eat it:

this is my body which will be given up for you.

He genuflects, shows the consecrated Host to the People, places it on the paten, and again genuflects in adoration. Then he continues:

Likewise, after supper,

He takes the chalice, and, raising it a little above the altar, continues:

taking also this goodly chalice into his holy and venerable hands, again giving thanks to thee, he blessed, and gave it to his disciples, saying:

He bows slightly.

Take this, all of you, and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven. Do this in memory of me.

⁷⁶³ Ibid., 568.

⁷⁶⁴ Ibid., 573.

testament: the mystery of faith: which shall be shed for you and for many for the remission of sins *Having uttered these words, he sets down the Chalice upon the Corporal, saying secretly: As oft as ye do these things, ye shall do them in remembrance of me.*⁷⁶⁵

Roman Missal (2010)

Holding his hands extended over the offerings, he says:

Be pleased, O God, we pray, to bless, acknowledge, and approve this offering in every respect; make it spiritual and acceptable, so that it may become for us the Body and Blood of your most beloved son, our lord Jesus Christ.

89. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires. **On the day before he was**

to suffer, *He takes the bread and, holding it slightly raised above the altar, continues:* **He took bread in his holy and venerable hands,** *He raises his eyes.*

and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks, he said the blessing, broke the bread and gave it to his disciples, saying: *He bows slightly.* **TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

90. After this, the Priest continues:

In a similar way, when supper was ended, *He takes the chalice and, holding it slightly raised above the altar, continues:*

He took this precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying: *He bows slightly.* **TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE POURED OUT FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.**

*He shows the chalice to the people, places it on the corporal, and genuflects in adoration.*⁷⁶⁷

*He genuflects, shows the Chalice to the People, places it on the corporal, and again genuflects in adoration.*⁷⁶⁶

Divine Worship: The Missal (2015)

Holding his hands extended over the offerings, he says:

Vouchsafe, O God, we beseech thee, in all things to make this oblation blessed, approved, and accepted, a perfect and worthy offering; that it may become for us the Body and Blood of thy dearly beloved Son, our lord Jesus Christ .

He joins his hands .

In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

He takes the bread and, holding it slightly raised above the altar, continues:

Who the day before he suffered, took bread into his holy and venerable hands, *He raises his eyes.*

and with eyes lifted up to heaven, unto thee, God, his Almighty Father, giving thanks to thee, he blessed, broke and gave it to his disciples, saying: *He bows slightly.* **TAKE THIS, ALL OF YOU , AND EAT OF IT: FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

He genuflects, shows the consecrated host to the People, places it on the paten, and again genuflects in adoration. Then he continues: **Likewise, after**

supper, *He takes the Chalice, and, raising it a little above the altar, continues:* **taking also this goodly chalice into his holy and venerable hands, again giving thanks to thee, he blessed, and gave it to his disciples, saying:** *He bows slightly.*

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE POURED OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.

*He genuflects, shows the Chalice to the People, places it on the corporal, and again genuflects in adoration.*⁷⁶⁸

⁷⁶⁵ EM 1958, 320.

⁷⁶⁶ BDW, 317.

⁷⁶⁷ RM 2010, 89–90.

⁷⁶⁸ DW:TM, 640.

Institution Narrative– DW:TM Changes

The rubrics of the institution narrative directing the actions of the celebrant (all highlighted above) are taken from RM 2010⁷⁶⁹, Order of Mass Nos. 89 and 90. This replaces the 1973 ICEL translation utilized for the BDW.⁷⁷⁰ The text of the Roman Canon in the Anglican Missal tradition did not provide rubrics for the manual acts of the priest, at this important point and throughout the text. This move by the working group standardized the Ordinariate “expression”⁷⁷¹ of the Latin Rite with the changes made to the Ordinary form in RM 2010. The one portion of the rubrics which is retained from the BDW is the genuflection before the elevation of both the host and the chalice.

Institution Narrative – Theological Understanding

The beginning rubric, “Holding his hands extended over the offerings, he says:”⁷⁷² is the manual act of the Epiclesis prayer, the calling down of the Holy Spirit on the bread and wine, so that they, “...may become the Body and Blood of they dearly beloved Son, our Lord Jesus Christ.”⁷⁷³ The purpose of this prayer is the transformation of the bread and the wine into the body and blood, soul, and divinity of Jesus Christ. The earliest form of this prayer comes from Cyril of Jerusalem in his baptismal catechetical instruction, translated by Jungmann in this way, “Then...we call on the good God to send the Holy Ghost upon the gifts, so that He might change the bread into the Body of Christ and the wine into the Blood of Christ.”⁷⁷⁴

The beginning words of the institution narrative relates the previous words of petition of the Roman Canon to the Lord’s passion and also to the intercessory exercise of Christ as High Priest in the heavenly sanctuary, which he has entered by shedding his blood on the hard

⁷⁶⁹ Cf. FEULNER, On the Liturgical Perspective of the Apostolic Constitution *Anglicanorum coetibus*, 109.

⁷⁷⁰ BDW, 317.

⁷⁷¹ DW:TM, 121.

⁷⁷² Ibid., 640.

⁷⁷³ Ibid.

⁷⁷⁴ JUNGMAN, The Mass of the Roman Rite, vol. 2, 191.

wood of the cross, opening the gateway of death unto eternal life. Lang points out that “...in the Gregorian canon, the institution narrative begins with the relative pronoun *qui* (‘who’, referring to Jesus Christ), which connects the whole section grammatically with the preceding prayer.”⁷⁷⁵ David Power asserts that this beginning paragraph is “...the introduction of a narrative explanation of what the church is doing, i.e. she is performing a rite that dates back to the Supper and that commemorates the death of the beloved Son of God, the Lord Jesus Christ.”⁷⁷⁶ Before the words of institution are said by the celebrant, the rubric instructs him that, “... the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.”⁷⁷⁷ This rubric requires the words of the Priest to be heard by the assembled congregation, as best as possible. This is so that the words when heard stand out from their context.⁷⁷⁸ This is also emphasized by the rubrical instruction that the priest should slightly bow over the elements as he speaks the words of the Lord. Finally, only in the institution words of the consecration of the host is the celebrant instructed to raise his eyes or look up. Though this action is not in the Biblical narrative of the last supper, there is connection of our Lord looking up when blessing the bread at the feeding of the five thousand (Luke 9:16). Jungmann gives the reason for this action of the priest as one of oblation and comments on its origins as “...borrowed, as in some of the liturgies of the Orient, from other passages of the New Testament.”⁷⁷⁹

⁷⁷⁵ LANG, *The Roman Mass*, 119.

⁷⁷⁶ POWER, *Theology of the Latin Text and Rite*, 269.

⁷⁷⁷ DW:TM, 640.

⁷⁷⁸ Cf. POWER, *Theology of the Latin Text and Rite*, 271.

⁷⁷⁹ JUNGSMANN, *The Mass of the Roman Rite*, vol. 2, 198.

The Mystery of Faith

The English Missal (1958)

Roman Missal (2010)

Then he says:

The Mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord, and profess your Resurrection until you come again.

Or:

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

Or:

Save us, Savior of the world, for by your Cross and Resurrection you have set us free. ⁷⁸¹

The Book of Divine Worship (2003)

Then he sings or says:

Therefore we proclaim the mystery of faith:

The People with Celebrant and Concelebrants:

[A] Christ has died, Christ is risen, Christ will come again.

[B] Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.

[C] When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.

[D] Lord, by your cross and resurrection you have set us free. You are the Savior of the world. ⁷⁸⁰

Divine Worship: The Missal (2015)

Then he sings or says:

The mystery of faith:

And the People, or Choir, continue acclaiming:

We proclaim thy Death, O Lord, and profess thy Resurrection until thou come again.

or this

When we eat this Bread and drink this Cup, we proclaim thy Death, O Lord, until thou come again.

or this:

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us: save us and help us, we humbly beseech thee, O Lord. ⁷⁸²

⁷⁸⁰ BDW, 318.

⁷⁸¹ RM 2010, 91.

⁷⁸² DW:TM, 641.

The Mystery of Faith – DW:TM Changes

The introductory words of the BDW are changed in DW:TM to conform with the change in the RM 2010, deleting the words, “Therefore we proclaim...”⁷⁸³ This change is a more exact translation from the Latin, *Mysterium fidei*, and follows the translation and location more closely of MR 1970.⁷⁸⁴ This was the Roman Missal that reflected the change of Pope Paul VI, taking the words *Mysterium fidei* out of the formula of consecration of the words of the Lord over the wine and moving the words to be an introduction to the assembled congregation to proclaim one of three anthems or phrases.⁷⁸⁵

In DW:TM the subsequent rubric is changed incorporating and adding two words to the RM 2010 translation, “or Choir”. This allows for a choral setting of the mystery of faith to be sung as the people actively participate through listening.⁷⁸⁶ Sung settings for each acclamation are also included above the text, these are intended for the entire assembly but could be sung by a choir or small schola.

Finally, the third and last of the response options is not taken from the RM 2010, but rather from the Book of Common Prayer tradition. In the BCP 1662⁷⁸⁷, in the section titled, Visitation of the Sick, after the Celebrant is instructed to read Psalm 71, he then is instructed to add, “O Saviour of the world, who by thy Cross, and precious blood hast redeemend us; save us, and help us, we humbly beseech thee, O Lord.”⁷⁸⁸ The exact wording, spelling, and punctuation were incorporated from the BCP 1662 into DW:TM.⁷⁸⁹ It should also be

⁷⁸³ BDW, 318.

⁷⁸⁴ INTERNET ARCHIVE, Mass of the 1970 Missal, 24. URL: <https://archive.org/details/MassOfThe1970Missal/page/n23/mode/2up> [accessed: 18 June 2024]

⁷⁸⁵ Cf. *ibid.*

⁷⁸⁶ SC 19.

⁷⁸⁷ BRIGHTMAN, *The English Rite*, vol. 2, 835.

⁷⁸⁸ *Ibid.*

⁷⁸⁹ DW:TM, 641.

noted that this anthem is found in the BCP 1549⁷⁹⁰ and BCP 1552⁷⁹¹, with some variance in spelling and punctuation.

The Mystery of Faith – Theological Understanding

There is much debate on where and when the insertion of the words *Mysterium fidei* first entered the Roman Canon.⁷⁹² For sure it was first inserted into the words of institution, specifically at the concluding words of the consecration of the wine. These two words are found in sacramentaries as early as the seventh century.⁷⁹³ However, there is absolutely no agreement on the meaning of the words. One of the more interesting and intriguing theories of origin pertains to Pope Leo the Great (440-461 AD), in his ongoing defense against those who profess the Manichean heresy, as they would not drink of the blood of Christ. Thus, the theory goes, Pope Leo enhanced the word of institution by adding the *Mysterium fidei*.⁷⁹⁴ Moving to the three acclamations provided for the assembly to respond to the statement of the celebrant, David Power comments on the “...clear eschatological horizon...”⁷⁹⁵ of the first two as they both end, “...until thou come again.”⁷⁹⁶ The third is a petition to the Savior Jesus Christ. Interestingly, the Roman Canon itself is addressed to the God the Father, beginning with the words, “Therefore, most merciful Father...”⁷⁹⁷ and yet it is here, after the words of institution, the very place where Christ is transubstantiated, that a plea to Jesus as Savior is made. And yet it is with this declaration of petition to Christ, that through Him, the Priest turns back to another set of prayers to God the Father.⁷⁹⁸

⁷⁹⁰ BRIGHTMAN, *The English Rite*, vol. 2, 835.

⁷⁹¹ *Ibid.*

⁷⁹² Cf. JUNGMAN, *The Mass of the Roman Rite*, vol. 2, 201.

⁷⁹³ Cf. *ibid.*

⁷⁹⁴ Cf. *ibid.*

⁷⁹⁵ POWER, *Theology of the Latin Text and Rite*, 272.

⁷⁹⁶ DW:TM, 641.

⁷⁹⁷ *Ibid.*, 637.

⁷⁹⁸ Cf. POWER, *Theology of the Latin Text and Rite*, 272.

Commemoration of the Dead

The English Missal (1958)

REMEMBER also, O Lord, thy servants and hand, maids N. and N., who have gone before us with the sign of faith, and rest in the sleep of peace. *He joins his hands, and prays awhile for those departed for whom he intends to pray, then with extended hands proceeds:* **To them, O Lord, and to all that rest in Christ, we beseech thee to grant a place of refreshing, light and peace. He joins his hands and bows his head, saying:** Through the same Christ, our Lord. Amen.⁷⁹⁹

Roman Missal (2010)

With hands extended, the Priest says:

Remember also, Lord, your servants N. and N., who have gone before us with the sign of faith and rest in the sleep of peace.

He joins his hands and prays briefly for those who have died and for whom he intends to pray.

Then, with hands extended, he continues:

Grant them, O lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace.

He joins his hands.

(Through Christ our lord. Amen.)⁸⁰¹

The Book of Divine Worship (2003)

With hands extended, he says:

Remember also, O Lord, thy servants and handmaids, [N. and N.], who have gone before us sealed with the seal of faith, and who sleep the sleep of peace.

The Priest prays for them briefly with joined hands.

Then, with hands extended, he continues:

To them, O Lord, and to all that rest in Christ, we beseech thee to grant the abode of refreshing, of light, and of peace.

[Through the same Christ our Lord.]⁸⁰⁰

Divine Worship: The Missal (2015)

With hands extended, the Priest says:

Remember also, O Lord, thy servants and handmaids, (N. and N.), who have gone before us sealed with the seal of faith, and who sleep the sleep of peace.

He joins his hands and prays briefly in silence for those who have died and for whom he intends to pray.

Then, with hands extended, he continues:

To them, O Lord, and to all that rest in Christ, we beseech thee to grant the abode of refreshing, of light, and of peace.

He joins his hands.

(through Christ, our Lord. Amen.)⁸⁰²

⁷⁹⁹ EM 1958, 321.

⁸⁰⁰ BDW, 318.

⁸⁰¹ RM 2010, 91.

⁸⁰² DW:TM, 641.

Commemoration of the Dead– DW:TM Changes

The texts of this portion of the Roman Canon come directly from the BDW, inviting the celebrant to name the faithfully departed person or persons for whom he is offering the Mass. The rubric between the text parts is changed to reflect the RM 2010, which provides more detailed prayer instructions to the Priest, “for those who have died and for whom he intends to pray.”⁸⁰³ These minor changes in the rubrics help to keep consistency between RM 2010 and DW:TM. It especially helps those priests who on a regular basis say Mass out of both Missals.

Commemoration of the Dead – Theological Understanding

Almost surprisingly to this author, the Commemoration of the Dead is not in the original texts of the Roman Canon before the beginning of the eighth century. Lang points out that “...intercessions for the dead is considered a later insertion; it is absent from the canon in the earliest Gelasian and Gregorian sacramentaries but included in the largely Gallican Bobbio Missal (c. 700) as part of the ‘daily Roman Mass’...”⁸⁰⁴ The beginnings of the petition may have originally had its place only in Masses for the dead.⁸⁰⁵ As a comparison, the Alternative Eucharistic Prayer of DW:TM does not have a place where the Celebrant can name a departed person. Rather, in Masses for the Dead, a prayer is inserted into the shorter Eucharistic Prayer referencing the person’s name.⁸⁰⁶

This set of petitions come in between the consecration and the distribution of communion, and thus the priest, on behalf of all who are about to consume the bread of life, pray for those who have gone before, that they may be granted, “the abode of refreshing, of light, and of peace.”⁸⁰⁷ This theology echoes in the Communion Antiphon of the Mass for the

⁸⁰³ DW:TM, 641.

⁸⁰⁴ LANG, *The Roman Mass*, 115.

⁸⁰⁵ Cf. *ibid.*

⁸⁰⁶ DW:TM, 648.

⁸⁰⁷ *Ibid.*, 642.

Dead of DW: TM, as the Celebrant says or the choir sings, “To them whose memory the Body of Christ is received: grant, O Lord, rest everlasting...”⁸⁰⁸

To Us Sinners

The English Missal (1958)

*He strikes his breast with his right hand, saying in a slightly louder voice: To us sinners also, With hands extended as before, he proceeds secretly: thy servants, trusting in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all thy Saints: within whose fellowship we beseech thee admit us, not weighing our merit, but granting us forgiveness. He joins his hands. Through Christ, our Lord.*⁸⁰⁹

Roman Missal (2010)

*With hands extended, the Priest says:
He strikes his breast with his right hand, saying:
To us, also, your servants, who, though sinners,
And, with hands extended, he continues:
hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias, Barnabas, (Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia) and all your Saints; admit us, we beseech you, into their company, not weighing our merits, but granting us your pardon,
He joins his hands.
through Christ our Lord.*⁸¹¹

The Book of Divine Worship (2003)

*The Priest strikes his breast with the right hand, saying:
To us sinners also, thy servants, who hope in the multitude of thy mercies,
With hands extended, he continues:
vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, [Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia] and with all thy Saints, within whose fellowship, we beseech thee, admit us, not weighing our merit, but granting us forgiveness;*⁸¹⁰

Divine Worship: The Missal (2015)

*He strikes his breast with his right hand, saying:
To us sinners also, thy servants,
And, with hands extended, he continues:
who hope in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia and with all thy saints: within whose fellowship, we beseech thee, admit us, not weighing our merit, but granting us forgiveness;*⁸¹²

⁸⁰⁸ Ibid., 1027.

⁸⁰⁹ EM 1958, 321.

⁸¹⁰ BDW, 318.

⁸¹¹ RM 2010, 91.

⁸¹² DW:TM, 643.

To Us Sinners – DW:TM Changes

The change to this final portion of the Roman Canon is the same as the *Communicantes*⁸¹³, referenced earlier. The brackets of the BDW were removed by the working group. This does not conform this section to RM 2010, as the brackets in the Ordinary form have been retained. However, as is noted above, the Anglo-Catholic practice of celebrating with Roman Canon within the Anglican Missal tradition, at least in the published texts, never incorporated any sort of shortening or exclusion of saints' names. Thus, following the *Ratio*⁸¹⁴, the working group would have had to move to the second place before moving to the Roman Missal, as the Ratio states, "...to preserve such features and elements as are representative of the historic Anglican Books of Common Prayer (in the first place) and the Anglican Missals (in the second place), in conformity with Catholic doctrinal and liturgical norms..."⁸¹⁵

To Us Sinners – Theological Understanding

Before moving into the petition for fellowship with communion of Saints, the priest turns from praying on behalf of the assembled congregation to a prayer for himself and his brother priests, "To us sinners also, thy servants,"⁸¹⁶ Jungmann points to the origin of this, "Such a recommendation of self, pleading for one's own unworthiness, was part of the intercessory prayer already in the fourth century."⁸¹⁷ Further to this point, the priest is also instructed in the rubric to strike his chest in a show of public acknowledgement and penitence.

⁸¹³ DW:TM, 638.

⁸¹⁴ Appendix 1.

⁸¹⁵ Ibid.

⁸¹⁶ DW:TM, 643.

⁸¹⁷ JUNGSMANN, *The Mass of the Roman Rite*, vol. 2, 250.

Following is a second list of “Apostles and Martyrs”⁸¹⁸ which begins with John the Baptist, though some may think this to be blessed disciple, he is named in the first list.⁸¹⁹ Then comes seven male martyrs in hierarchical and chronological order, starting with the Deacon, Stephen, the protomartyr of the Church (Acts 7:54–60). Then comes seven female martyrs. Each one of these have a particular devotion in the cult of the Martyrs in the city of Rome.⁸²⁰

Combining both parts of this final petition there is connection made in the prayer between the Pilgrim Church on Earth or Church Militant and the Church Triumphant, the same acknowledgement professed in the Nicene Creed⁸²¹, as well as in words preceding and introducing the *Sanctus* in each of the prefaces of DW:TM, “Therefore with Angels and Archangels, and with all the company of heaven...”⁸²² First, the Church on earth is communion and fellowship with the Church in heaven and second, the gathered assembly of people are making a “...plea for God’s forgiveness and protection through the intercession of those already perfected in glory.”⁸²³

⁸¹⁸ Ibid.

⁸¹⁹ DW:TM, 638.

⁸²⁰ Cf. JUNGSMANN, *The Mass of the Roman Rite*, vol. 2, 250.

⁸²¹ DW:TM, 565.

⁸²² DW:TM, 576–635.

⁸²³ LANG, *The Roman Mass*, 122.

4.3.3 Alternative Eucharistic Prayer

Roman Missal (2010): EP II

The Priest, with hands extended, says:

**You are indeed holy, O Lord,
the fount of all holiness.**

He joins his hands and, holding them extended over the offerings, says:

**Make holy, therefore, these gifts, we pray, by
sending down your spirit upon them like the
dewfall,**

*He joins his hands and makes the Sign of the cross **once**
over the bread and the chalice together, saying:*

**So that they may become for us the Body and
+ Blood of our Lord Jesus Christ.**

He joins his hands.

*In the formulas that follow, the words of the Lord should
be pronounced clearly and distinctly, as the nature of
these words requires.*

**At the time he was betrayed and entered
willingly into his Passion,**

*He takes the bread and, holding it slightly raised above
the altar, continues:*

**he took bread and, giving thanks, broke it,
and gave it to his disciples, saying:**

He bows slightly.

**TAKE THIS, ALL OF YOU AND EAT OF
IT, FOR THIS IS MY BODY, WHICH WILL
BE GIVIN UP FOR YOU.**

*He shows the consecrated host to the people, places it
again on the paten, and genuflects in adoration.*

After this, he continues:

In a similar way, when supper was ended,

*He takes the chalice and, holding it slightly raised above
the altar, continues:*

**he took the chalice and, once more giving
thanks, he gave it to his disciples, saying:**

He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK
FROM IT, FOR THIS IS THE CHALICE OF
MY BLOOD, THE BLOOD OF THE NEW
AND ETERNAL COVENANT, WHICH
WILL BE POURED OUT FOR YOU AND
FOR MANY FOR THE FORGIVENESS OF
SINS.**

DO THIS IS MEMORY OF ME.

*He shows the chalice to the people, places it on the
corporal, and genuflects in adoration.*

Then he says:

The mystery of faith.

And the people continue, acclaiming:

**We proclaim your Death, O Lord, and profess
your Resurrection until you come again.**

Divine Worship: The Missal (2015): AEP

The people kneel. The Priest, with hands extended says:

**Truly thou art holy, O Lord,
the fount of all holiness.**

*He joins his hands and, holding them extended over the
offerings, he says:*

**Make holy, therefore, these gifts, we pray, by
sending down **thy** spirit upon them like the
dewfall,**

*He joins his hands and, making the sign of the cross over
the bread and the chalice together, he says:*

**that they may become for us the Body + and
Blood of our Lord, Jesus Christ.**

He joins his hands.

*In the formulas that follow, the words of the Lord should be
pronounced clearly and distinctly, as the nature of the
words requires.*

**At the time he was betrayed and entered
willingly into his Passion,**

*He takes the bread and, holding it slightly raised above the
altar, continues:*

**he took bread and, giving thanks, broke it, and
gave it to his disciples, saying:**

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT OF IT:
FOR THIS IS MY BODY, WHICH WILL BE
GIVEN UP FOR YOU.**

*He genuflects, shows the consecrated host to the people,
places it on the paten, and **again** genuflects in adoration.*

Then he continues:

Likewise, when supper was ended,

*He takes the chalice, and, **raising it a little above** the altar,
continues:*

**he took the chalice and, once more giving
thanks, he gave it to his disciples, saying:**

He bows slightly .

**TAKE THIS, ALL OF YOU, AND DRINK
FROM IT, FOR THIS IS THE CHALICE OF
MY BLOOD, THE BLOOD OF THE NEW
AND ETERNAL COVENANT, WHICH WILL
BE POURED OUT FOR YOU AND FOR
MANY FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.**

*He genuflects, shows the chalice to the people, places it on
the corporal, and **again** genuflects in adoration.*

*Then he **sings** or says:*

The mystery of faith.

And the People, or Choir, continue, acclaiming:

We proclaim **thy Death, O Lord, and profess **thy**
Resurrection until **thou** come again.
or this**

Or:

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

Or:

Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

Then the Priest, with hands extended, says:

Therefore, as we celebrate the memorial of his Death and Resurrection, we offer you, Lord, the Bread of life and the Chalice of salvation, giving thanks that you have held us worthy to be in your presence and minister to you. Humbly we pray that, partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit.

Remember, lord, your Church, spread throughout the world, and bring her to the fullness of charity, together with N. our Pope and N. our Bishop and all the clergy.

Remember also our brothers and sisters who have fallen asleep in the hope of the resurrection, and all who have died in your mercy: welcome them into the light of your face. Have mercy on us all, we pray, that with the Blessed Virgin Mary, Mother of God, With Blessed Joseph, her Spouse, with the blessed Apostles, and all the Saints who have pleased you throughout the ages, we may merit to be coheirs to eternal life, and may praise and glorify you

He joins his hands.

through your son, Jesus Christ.

He takes the chalice and the paten with the host and, raising both, he says:

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.

*The people acclaim: Amen*⁸²⁴

When we eat this Bread and drink this Cup, we proclaim thy Death, O Lord, until thou come again.

or this:

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us: save us and help us, we humbly beseech thee, O Lord.

Then, with hands extended, the Priest says:

Therefore, as we celebrate the memorial of his Death and Resurrection, we offer thee, Lord, the Bread of life and the Chalice of salvation, giving thanks that thou hast accounted us worthy to be in thy presence and minister unto thee.

Humbly we pray that, partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit .

Remember, Lord, thy Church, spread throughout the world, and bring her to the fulness of charity, together with N. our Pope, N., our Bishop (or N., our Ordinary), and all the clergy.

Remember also our brethren who have fallen asleep in the hope of the resurrection and all who have died in thy mercy: welcome them into the light of thy countenance. Have mercy on us all, we pray thee, that with the Blessed Virgin Mary, Mother of God, with Blessed Joseph, her Spouse, with the blessed Apostles, and all the Saints who have pleased thee throughout the ages, we may merit to be co-heirs to eternal life, and may laud and glorify thee

He joins his hands and continues:

through thy son, Jesus Christ .

The Celebrant takes the host and Chalice, and raising both, he says:

By whom and with whom and in whom, to thee, O Father Almighty, in the unity of the Holy Spirit, be all honour and glory throughout all ages, world without end.

*The People respond: Amen.*⁸²⁵

⁸²⁴ RM 2010, 100–106.

⁸²⁵ DW:TM, 645–648.

a. Introduction and Development

As is shown in the comparison above, the Alternative Eucharistic Prayer (AEP) of DW:TM⁸²⁶ corresponds to Eucharistic Prayer II (EP II)⁸²⁷ in the RM 2010⁸²⁸ with some minor adaptations of the text into what some have called “Prayer Book English”⁸²⁹. As Clint Brand defines it, “hieratic second-person singular pronouns and verbal forms are here used in place of their modern equivalents.”⁸³⁰ Brand goes on to explain a few key words were changed into a more traditional phraseology in order to somewhat achieve Prayer Book English: “...replacing “In a similar way” (*Simili modo*), the BCP’s “Likewise” is used; “held” (*habuisti*) becomes “accounted”; “brothers and sisters” (*fratrum*) becomes “brethren”; and “countenance” replaces “face” (*vultus*).”⁸³¹ Thus, in order to more fully understand the text in DW:TM, the developments of the Second Vatican Council and the liturgical implementation that followed, as well as a brief history of the use if the Eucharistic Prayer are needed.

The original source of EP II added to the MR 1970 by Pope Paul VI is the so called, *Apostolic Tradition*⁸³², originally thought to be composed by Hippolytus of Rome, a second/third century Presbyter and theologian (d. 235), and yet more recent scholarship has contested this claim, suggesting the document was created over time, with the most complete Latin manuscript dating from the late fifth century A.D.⁸³³ Though EP II is by no means a direct translation of the eucharistic prayer of the *Apostolic Tradition* found in the

⁸²⁶ DW:TM, 645–648

⁸²⁷ For more information on the formation and composition of Eucharistic Prayer II see, Cipriano VAGAGGINI, *The Canon of the Mass and Liturgical Reform* (trans. by Peter COUGHLAN), London 1967; Louis BOUYER, *Eucharistie. Théologie et spiritualité de la prière eucharistique*, Paris 1966.

⁸²⁸ RM 2010, 100–106.

⁸²⁹ BRAND, Notes, email to the author from 16 February 2024, Houston/TX.

⁸³⁰ Ibid.

⁸³¹ Ibid.

⁸³² Cf. PROJECT GUTENBERG, *The Apostolic Tradition of Hippolytus*. URL: <https://www.gutenberg.org/files/61614/61614-h/61614-h.htm> [accessed: 18 June 2024]

⁸³³ Cf. Paul BRADSHAW, Maxwell Johnson, and Edward Phillips, *The Apostolic Tradition: A Commentary*, in: Harrold ATTRIDGE (ed.), *Hermeneia series*, Minneapolis 2002, 7–15.

patristic document in the ordination of a Bishop,⁸³⁴ the prayer, "...contains a great deal of ancient material. This prayer was intended to be a modern adaption of the example of a EP found in ApTrad."⁸³⁵ The commission which composed Eucharistic Prayer II, known as Coetus X, wanted to use the prayer with some changes.⁸³⁶ The intention of adopting this brief prayer is seen within the text of the GIRM, no. 365, "Eucharistic Prayer II, on account of its particular features, is more appropriately used on weekdays or in special circumstances."⁸³⁷ It seems clear that it was the intention of the Holy See to adapt an ancient prayer for modern use, while offering a shorter option for pastoral need for a weekday offering of Mass. Though with decisively prohibitive language, this instruction almost encourages its use on weekdays, while not forbidding its use on Sunday, and thus the effect may have been to broaden the use.⁸³⁸ Putting these intentions into perspective and practice, Peter Elliot, a member of the working group, in his liturgical manual *Ceremonies of the Modern Roman Rite*, comments on those celebrating EP II on Sunday, saying, "Using the prayer on Sunday to 'save time' probably indicates that the homily was too long – hence an unbalanced liturgy."⁸³⁹

b. Eucharistic Prayer II in the Book of Divine Worship

The composition of the BDW includes both Rite One and Rite Two. Rite One incorporates one Eucharistic prayer, the Roman Canon (Old English Translation)⁸⁴⁰, while Rite Two⁸⁴¹ contains all four Eucharistic Prayers from the ICEL translation of MR 1973. As the texts of the BDW incorporates both traditional and modern language for most parts, the text itself

⁸³⁴ Cf. John BALDOVIN, *History of the Latin Text and Rite*, in: Edward FOLEY (ed.), *A Commentary on the Order of Mass of The Roman Missal*, Collegeville 2011, 311–316, here: 311.

⁸³⁵ Ibid.

⁸³⁶ Cf. Enrico MAZZA, *The Eucharistic Prayers of the Roman Rite*, New York 1986, 90.

⁸³⁷ DW:TM, 108.

⁸³⁸ Cf. Cassian FOLSOM, *From One Eucharistic Prayer to Many. How it Happened and Why* [accessed August 18, 2024] <https://adoremus.org/1996/09/from-one-eucharistic-prayer-to-many-how-it-happened-and-why/>. Online edition. vol. 2, Nos. 4–6, 1996.

⁸³⁹ Peter ELLIOTT, *Ceremonies of the Modern Roman Rite. The Eucharist and the Liturgy of the Hours*, San Francisco 1995, 108.

⁸⁴⁰ BDW, 314–320.

⁸⁴¹ Ibid., 356–374.

is 974 pages in length, making the prayer book quite heavy and giving a new meaning to strengthening one's spirituality.

Along with most of the English-speaking world, on the First Sunday of Advent, November 27, 2011, the Bishops of the United States implemented the RM 2010. This followed the issuing of the *Missal Romanum, edition typica tertia* promulgated by Pope John Paul II on April 10, 2000 in the jubilee year. Thus, after November 27, 2011, the text from MR 1973 were no longer in use in the United States. This text was deemed appropriate in 2003 for the modern language portion of the BDW, as the text aligned with the local dioceses of the United States in their use of the *Sacramentary*, approved by the Holy See and utilized for over 36 years.

First, turning to the local context, in the first years after the erection of the Personal Ordinariate of the Chair of Saint Peter (OCSP), the newly appointed Ordinary, Jeffrey Steenson, organized a meeting with a small committee of liturgical advisors. Timothy Perkins, who served from 2016 to 2024 as Vicar General of the OCSP, in a written communication with the author, remembered Steenson asking him,

“...to chair that gathering and requested the participation of Peter D. Wilkinson (whose rescript was received during our time together in Houston), Dr. Clint Brand, and Rev. Charles Hough IV, Pastor of the Principal Church, Our Lady of Walsingham Catholic Church. Before that time, Scott Hurd, who was serving as Vicar General, had instructed me that the parochial groups coming into the Ordinariate were to make use of the Book of Divine Worship. This would be a temporary provision until proper liturgies had been approved by the *Anglicanae traditiones* Commission.”⁸⁴²

Understanding the ongoing work of the Interdicasterial Working Group, the tasks assigned by Steenson to this committee included the following: 1) making the essential parts of the Mass available to the clergy of the Ordinariate, and 2) approving any worship aids or missalettes that would be used on the local level. Perkins recalled,

“These materials were to be taken exclusively from the BDW texts that used the traditional language, commonly referred to as ‘Rite One.’ The contemporary idiom, ‘Rite Two’ in the BDW was excluded with the recognition that any desiring to use such language could simply celebrate with the *Roman Missal*.”⁸⁴³

⁸⁴² Timothy PERKINS, BDW Rite Two and RM 2010, email to the author from 16 September 2024, Houston/TX.

⁸⁴³ Ibid.

This local Ordinariate committee was also responsible for bringing the words of the Roman Canon in the BDW, Rite One, into conformity with the wording promulgated in the RM 2010. During this period, the Roman Canon of the BDW Rite One was the only authorized Eucharistic Prayer in traditional language for the OCSP. Perkins went on to describe the process of approval of the committee, saying,

“Once these matters had been addressed and a listing of all that would need to be provided, various tasks were assigned to the members or the committee. As those were completed and reviewed by all, Fr. Hough and members of his staff, specifically Deacon James Barnett and Mrs. Carolyn Barnett, both of whom had been deeply involved in the liturgy of the parish for some time, were asked to organize and prepare the materials in an orderly manner for parochial use. Throughout the time of these preparations, there were periodic gatherings with the Walsingham staff, myself, and Dr. Brand for review of materials and evaluation.”⁸⁴⁴

At the Interdicasterial Working Group’s first meeting at the London Oratory on January 9–11, 2012, an assessment of the BDW was given in written form by Clint Brand who had recorded organized notes from two previous academic meetings in 2009⁸⁴⁵ and 2010⁸⁴⁶ with the Pastors of the Anglican Use parishes in the United States. One other member of the working group, Hans-Jürgen Feulner, was present at these meetings. Included in this assessment was a section on Rite One and Rite Two of the BDW. It is first noted that as of 2010 only one Anglican Use parish used Rite Two on a regular basis, St. Mary the Virgin, Arlington, Texas.⁸⁴⁷ Due to the introduction of RM 2010 in the English speaking world, the discussion points of Rite Two in the notes end by citing a relevant rubrical direction of the BCP-US 1979: “In any of the Proper Liturgies for Special Days, and in all other services contained in this Book celebrated in the context of a Rite One service, the contemporary idiom may be conformed to traditional language.”⁸⁴⁸ This is followed by a brief description of an Anglican liturgical book which ventured to incorporate modern texts into traditional language, namely, *The Anglican Service Book*.⁸⁴⁹ The last line of the section gives a

⁸⁴⁴ Ibid.

⁸⁴⁵ Appendix 2.

⁸⁴⁶ Appendix 3.

⁸⁴⁷ See Appendix 3.

⁸⁴⁸ The Book of Common Prayer. New York, 1979, 14.

⁸⁴⁹ Cf. The Anglican Service Book: A Traditional Language Adaption of 1979 Book of Common Prayer together with The Psalter or Psalms of David and Additional Devotions. Rosemont, 1991. From the Forward: “Many people continue to express a heartfelt preference for ‘traditional language’ in worship, the majesty of which speaks to the soul in a way in which modern English cannot...(concerning the BCP-US 1979 rubric referenced above) These rubrics cannot be followed without the use of ‘supplemental texts’, as the traditional idiom involves more than substituting ‘thee’ and ‘thou’ when addressing God; syntax and

recommendation: “...some such permission and its application might be expedient, particularly for interim usage, pending the Holy See’s approval of liturgical texts for the Ordinariates.”⁸⁵⁰

c. Alternative Eucharist Prayer in *Divine Worship: The Missal*

In October of 2012 the working group met in Oakland and in San Francisco, California. It was during these three days of meetings that the topic of another shorter Eucharistic Prayer came up again with the suggestion that it be incorporated into DW:TM alongside the Roman Canon as a pastoral option on appropriate occasions. It seems there were two possibilities discussed, 1) a Eucharistic Prayer derived from Anglican sources, or 2) utilizing RM 2010, EP II and adapting it to traditional language.⁸⁵¹

The first option posed several problems. First of all the Eucharistic Prayers from the Anglican tradition including the English line and the Scottish/American line (from 1637 to present day) have some degree of “...Cranmerian derivation.”⁸⁵² As is noted in the Anglican Use recommendations, Cranmer had a knack for “...disfiguring of the Canon”⁸⁵³ with “...notorious imprecisions, dislocations, equivocations, and deficiencies.”⁸⁵⁴

cadence are also important... The purpose of this work is to facilitate corporate worship in the traditional idiom as provided for in the prayer book: it is a devotional enrichment in the tradition of the *Anglican* and *American* missals, and *St. Augustine’s Prayer Book*. This book is principally designed to be a pew edition, although individuals will find it helpful in keeping the office and for devotions...The Anglican Service Book is a compilation of material from a number of sources focused around the structure of the 1979 Book of Common Prayer. It provides all Rite I services, together with rites, offices, and services in traditional language which appear solely in the modern idiom in the 1979 BCP. Additional supplementary service material, commonly used in many parishes, has been included, in the hope that this work might meet devotional needs which are not addressed in the prayer book.” Finally, it should be noted that the BCP-US 79 EP II, ‘Hippolytan’ prayer, has been put into traditional language in the *Anglican Service Book*. ”

⁸⁵⁰ Appendix 3.

⁸⁵¹ Hans-Jürgen FEULNER, “Anglican Use of the Roman Rite”?. The Unity of Liturgy in the Diversity of Its Rites and Forms, in: *Antiphon 17* (2013) 31–72, here: 71. “To sum up with a few important, necessary, and legitimate principles for developing and approving a liturgical Ordo for the Personal Ordinariates, it is worth mentioning the following objectives while keeping in mind the challenges involved...4) Granting approval of a shorter alternative Eucharistic Prayer for urgent pastoral needs (especially for weekdays and for Masses with smaller groups), which could be an adapted version of the Eucharistic Prayer II (in ‘Prayer Book English’) or, under certain conditions, even an adequately revised version of a Eucharistic Prayer from the Anglican tradition. This needs, however, to be treated with the utmost care.”

⁸⁵² BRAND, Notes, email to the author from 16 February 2024, Houston/TX.

⁸⁵³ Appendix 3.

⁸⁵⁴ BRAND, Notes, email to the author from 16 February 2024, Houston/TX.

Dix famously argued in 1945 that BCP 1549, BCP 1552, and BCP 1662, are Zwinglian, “...the wording of the prayers of 1549...rearranged in their new order...served with remarkably few changes to express the full Zwinglian doctrine...”⁸⁵⁵ Brand explains further that the Eucharistic prayers “...are more intent on the ‘consecration’ not of the Eucharistic elements per se but rather on the ‘consecration’ of the congregation who know something like the Real Presence in the reception of the outward signs of bread and wine, set apart and blessed.”⁸⁵⁶ Further, as one moves through to the present day, each of these newly composed Eucharistic Prayers have differing eucharistic theologies “...accompanied by controversy and diverse interpretations.”⁸⁵⁷ However there are some of the Anglican Eucharistic Prayers which seem to be more compatible with the Doctrine of Transubstantiation⁸⁵⁸, especially those developed in provinces far from the mother land and not under the constant eye of the English Parliament.⁸⁵⁹ These would include *The Liturgy of the Diocese of Nyasaland*⁸⁶⁰, present day Malawi in Africa. This diocesan liturgy was approved by the Bishop with the Diocesan synod, but tellingly, was not published in England.⁸⁶¹ Moreover, EP II of the BCP-US 79 was identified for its “Hippolytan” inclinations, but it relies heavily of the ICEL translation MR 1973 in which the BDW’s EP II had already been taken out of Ordinariate use. All of this being laid out, one may surmise that there was a general feeling amongst the members of the working group that a newly composed Eucharistic Prayer would hinder the approval of DW:TM by the Holy See.

This left only the second option of adapting to traditional language EP II of RM 2010. As one member commented, “there seemed to be a consensus in favor of discerning whether the Roman Missal’s EP II could successfully be adapted in traditional English for Ordinariate usage, as an alternative to the Roman Canon for weekdays, except on solemnities.”⁸⁶² It should be stated, all interviews with this author from working group

⁸⁵⁵ DIX, *The Shape of the Liturgy*, 34.

⁸⁵⁶ Clinton BRAND, email to author from 9 September 2024, Houston/TX.

⁸⁵⁷ Ibid.

⁸⁵⁸ Cf. CCC, no. 1374.

⁸⁵⁹ The text of the Nyasaland liturgy was authorized by the Bishop and Diocesan Synod, but tellingly, was not published in England, noted in Bernard WIGAN (ed.), *The Liturgy in English*, 145.

⁸⁶⁰ For the full text of the Nyasaland liturgy see Bernard WIGAN (ed.), *The Liturgy in English*, 145–161.

⁸⁶¹ Ibid.

⁸⁶² Clinton BRAND, email to author from 9 September 2024, Houston/TX.

members that attended the Oakland/San Francisco meetings attest to the fact that there was unanimous agreement that the Roman Canon held the preeminent position in the Ordinariate expression of the Latin Rite. This primacy of position is made explicit in DW:TM-RD no. 32:

“The Roman Canon is the normative Eucharist Prayer for the *Divine Worship* celebration of Mass. The Alternative Eucharistic Prayer, which corresponds with Eucharistic Prayer II of the *Roman Missal*, is provided for Masses on weekdays, for Masses with children, and other Masses where pastoral needs suggest it.”⁸⁶³

Going back to the comparison of both texts at the beginning of this chapter, it is quite clear that the only changes were the use of hieratic thee’s and thou’s, as well as a few phrases. The closing doxology was changed into the formula used in the BDW from the BCP-US 1979.⁸⁶⁴

d. Pastoral Implications of the Alternative Eucharistic Prayer

As the first rubric states of AEP, “This Eucharistic Prayer may be used for Masses on weekdays, Masses with children, and other Masses where pastoral needs suggest it. It is not to be used on Sundays or Solemnities.”⁸⁶⁵ The difference between this rubric and GIRM no. 365 is significant in the prohibition of AEP being used on Solemnities and Sundays. With the gradation of feast days as seen in the *Table of Liturgical Days*⁸⁶⁶ of DW:TM, this means the rubric reserves the entire first section of the table for the Roman Canon, as well as the Sundays in the second section. Thus, even in children’s Masses and those Masses for otherwise deserving pastoral circumstances, the hierarchy of the Solemnity is shown in the saying of the preeminent Eucharistic Prayer of the Latin Rite, the Roman Canon, while also allowing for a pastoral accommodation and variety on other days in the parishes of the Ordinariate.

Turning to the exclusive use of the Roman Canon in DW:TM in the parish setting, the sound guidance of Elliot is once again appreciated, as he comments on this practice in the Ordinary form. Elliot states,

⁸⁶³ DW:TM, 127.

⁸⁶⁵ DW:TM, 644.

⁸⁶⁶ Ibid., 132.

“However, notwithstanding it’s pre-eminence, it should not be used exclusively when celebrating with the people, as this could imply a rejection of the liturgical reform and may suggest a failure to appreciate the doctrinal and pastoral value of the other canons.”⁸⁶⁷

Elliot’s point is quite evident in the liturgical law of the GIRM in which theological and pastoral explanation is given concerning the four options of Eucharistic prayers found in RM 2010.⁸⁶⁸

There is another point made by those who do not appreciate the presence of AEP in DW:TM. Some have complained EP II of RM 2010 and AEP of DW:TM are too similar and cause confusion to the priest who prays both. Here this author must rely on my his own experience since the publication and promulgation of DW:TM in 2015. After praying the AEP for nine years at daily Mass in an Ordinariate Parish, as well as praying EP II of the RM 2010 at local Catholic school Masses and at Masses for the local convent of Dominican Sisters, in this author’s opinion, the slight changes made to the pronouns and some verbs, as well the insertion of more patrimonial phraseology, actually achieves a noteworthy difference between the two, respecting and defining an integrity of both the Ordinary Form and the Ordinariate expression of the Latin Rite. The similar language may keep the celebrant having to be attentive to the text, but paying attention to what one says at Mass is not a bad thing.

Though AEP is shorter in length than the Roman Canon by about 450 words, a 2021 study by a priest of the Archdiocese of Philadelphia found the actual time between saying EP II and the Roman Canon of RM 2010 to be less than two minutes.⁸⁶⁹ Also, to this point, it should be noted that there are other ways to achieve brevity at daily Mass, including the exclusion of the Prayers of the People in DW:TM, the rubric stating, “The Prayers of the People may be omitted at weekday Mass.”⁸⁷⁰ Also, the celebrant has the choice to recite the gradual instead of the responsorial psalm and to exclude The Comfortable Words and The Sentences before the Offertory Antiphon. Also, as noted earlier by Elliot, the length of the homily should be brief at daily Mass.

⁸⁶⁷ Peter ELLIOTT, *Ceremonies of the Modern Roman Rite*, 106.

⁸⁶⁸ Cf. DW:TM, 108.

⁸⁶⁹ Cf. David FRIEL, *Comparing Canons. Does Using Eucharistic Prayer II Really Save Time?*, p. 1–4. URL:<https://adoremus.org/2021/09/comparing-canons-does-using-eucharistic-prayer-ii-really-save-time/> [accessed August 18, 2024].

⁸⁷⁰ DW:TM, 566.

One can observe that the Working Group, *Anglicanae Traditiones* followed the *Ratio* by reviewing the classical Prayer Book tradition and finding no suitable Eucharistic Prayer due to Cranmerian influence. Then understood that the Anglican Missal tradition relied solely on the Roman Canon. The working group finally turned to the RM 2010. In doing so they preserved the “pride of place”⁸⁷¹ of the Roman Canon in DW:TM, while also preserving the integrity of another valid Eucharistic Prayer by placing the AEP directly after the Roman Canon and before the Communion Rite, not in the supplemental texts of the Appendices. This provides for a more robust and rich liturgical option in the parish setting in the Ordinariates. And finally, with the prohibitive rubric at the beginning of AEP there is an offering of enrichment to the Ordinary Form of the proper use of another Eucharistic Prayer.

4.3.4 Concelebration

a. Concelebration since the Second Vatican Council

In the midst of the text and on the margins of the pages of the Roman Canon and the AEP in DW:TM are rubrical indications for the practice of Concelebration. The Second Vatican Council promoted the wider practice of concelebration⁸⁷² in the Latin Rite in the constitution SC, saying “Concelebration, whereby the unity of the priesthood is appropriately manifested, has remained in use to this day in the Church both in the east and in the west. For this reason, it has seemed good to the Council to extend permission for concelebration...”⁸⁷³ Jungmann points out that sacramental concelebration began between the eighth and twelfth centuries pertaining to the ordination of Priests and the consecration of Bishops.⁸⁷⁴ Dix notes evidence from the second century between the papacy of Clement and Hippolytus, that there was a practice of presbyters concelebrating with the Pope,

⁸⁷¹ BRAND, Notes, email to the author from 16 February 2024, Houston/TX.

⁸⁷² Cf. Enrico MAZZA, *The Eucharistic Prayers of the Roman Rite*, New York 1986, 29.

⁸⁷³ SC 57.

⁸⁷⁴ Cf. JUNGMAN, *The Mass of the Roman Rite*, vol. 1, 196.

“...joining with him in the imposition of hands on the oblation after the offertory and consecrating Breads upon the altar beside him...”⁸⁷⁵ The Council goes on to enumerate specific cases of use.⁸⁷⁶ In the same directives the Council also gives permission for priests to retain “...his right to celebrate Mass individually...”⁸⁷⁷ All of this was fully implemented through the publication of the document *Institutio Generalis Missalis Romani* (IGMR). This instruction was printed at the beginning of the MR 1970 and every subsequent edition of the Missale Romanum. This restoration was done to express the “...solidarity of the presbyterium.”⁸⁷⁸ On August 7, 1972, the then *Congregation for Divine Worship* (CDW) included the following instruction in the document *In Celebratione Missae*:

“Concelebration is a sign and strengthening of the fraternal bond of Priests and of the whole community, because this manner of celebrating the sacrifice in which all share consciously, actively, and in the manner proper to each is a clearer portrayer of the whole community acting together and is the pre-eminent manifestation of the Church in the unity of the sacrifice of the priesthood and in the single giving of thanks around the one altar.”⁸⁷⁹

The 1983 *Code of Canon Law* includes in the Canons pertaining to the Holy Eucharist two specifically concerning Concelebration which restate and codify the Second Vatican Council’s directives.⁸⁸⁰ In March of 2003 the CDW granted the request of the United States Conference of Catholic Bishops, approving the updated English translation of the IGMR, as the GIRM.

⁸⁷⁵ DIX, *The Shape of the Liturgy*, 34.

⁸⁷⁶ SC 57: “a) on the Thursday of the Lord’s Supper, not only at the Mass of the Chrism, but also at the evening Mass. b) at Masses during councils, bishops’ conferences, and synods; c) at the Mass for the blessing of an abbot. 2. Also, with permission of the ordinary, to whom it belongs to decide whether concelebration is opportune: a) at conventual Mass, and at the principle Mass in churches when the needs of the faithful do not require that all priests available should celebrate individually; b) at Masses celebrated at any kind of priests’ meetings, whether the priests be secular clergy or religious.”

⁸⁷⁷ Ibid.

⁸⁷⁸ Personal Ordinariate of the Chair of Saint Peter, *Sacramental and Liturgical Handbook*, 2017, 86.

⁸⁷⁹ SACRA CONGREGATIO PRO CULTU DIVINO UNGMANN, *Declaratio de Concelebratione*. Rome 1972, in: *Apostolicae Sedis. Commentarium Officiale* 64 (1972) 561–564.

⁸⁸⁰ Code of Canon Law, *Codex Iuris Canonici*, can. 902–903. “Can. 902 Unless the welfare of the Christian faithful requires or suggests otherwise, priests can concelebrate the Eucharist. They are completely free to celebrate the Eucharist individually, however, but not while a concelebration is taking place in the same church or oratory. Can. 903 A priest is to be permitted to celebrate even if the rector of the church does not know him, provided that either he presents a letter of introduction from his ordinary or superior, issued at least within the year, or it can be judged prudently that he is not impeded from celebrating.”

b. Concelebration in Anglicanism

There is little to no evidence this author could find that before the liturgical renewal of the 20th century any part of Anglicanism consistently practiced concelebration of the communion service. A survey of priest manuals of the 20th century show the promotion of concelebration went hand in hand with a more Catholic understanding of the Holy Eucharist and of Holy Orders. E.C.R. Lamburn, who edited and rewrote successive editions of *Ritual Notes*, a mainstay on liturgical custom for Anglo-Catholic Priests, in the 11th edition written in 1964, cites the Ordinal of BCP 1662 in reference to concelebration. Lamburn admits the reference is not very explicit, and yet cites the rubrics for the newly ordained priests, which state, "...all they that receive Orders shall take together, and remain in the same place where hands were laid upon them, until such time as they have received the Communion."⁸⁸¹ From these actions of remaining and receiving, Lamburn claims that concelebration occurs or at least should occur. Moreover, he asserts that bishops in their own diocese may permit concelebration during certain appropriate liturgies and in so doing, should standardize the particular manner in which it is performed.⁸⁸² Finally, putting more emphasis on the celebration of Holy Eucharist, more especially than those who first adopted the BCP 1662, Lamburn says that concelebrating priests should be wearing the chasuble, stand in a semicircle at the altar, and say all of the parts of the eucharistic canon with the main celebrant.⁸⁸³ Understanding the milieu of *Ritual Notes*, first published in 1894 in the midst of the Ritualist movement in Anglicanism, and moving into a rediscovery of the history of liturgy in the 20th century, the overall promotion of concelebration by Lamburn within the context of the BCP 1662, seems to be an effort to promote the intrinsic importance and central nature of the eucharistic liturgy in the life of the Church.

Writing just decades later in 1983, after four years of the implementation of the BCP-US 1979, Dennis Michno, in *A Priest's Handbook*⁸⁸⁴, describes the practice of concelebration

⁸⁸¹ BRIGHTMAN, *The English Rite*, vol. 2, 995.

⁸⁸² Cf. Edward Cyril Russell LAMBURN (ed), *Ritual Notes. A Comprehensive Guide to the Rites and Ceremonies of the Book of Common Prayer of the English Church interpreted in accordance with the latest revisions of the Western Use*, London ¹¹1964, 23.

⁸⁸³ *Ibid.*

⁸⁸⁴ Dennis MICHNO, *A Priest's Handbook. The Ceremonies of the Church*, Wilton (USA) 1983.

in the Episcopal Church (USA). He first cites the unambiguous rubric from the American Prayer Book, “It is appropriate that the other priests present stand with the celebrant at the Altar, and join in the consecration of the gifts, in breaking the bread and in distributing Communion.”⁸⁸⁵ Then moves on to educate his reader on taste, asserting that if the parish does not own matching chasubles, than it is better for the main celebrant to vest in a chasuble and the others to wear alb and stole.⁸⁸⁶ Further, he explains that all of the priests should sit together with the celebrant in the middle and that there should not be an impression of a crowded sanctuary.⁸⁸⁷ Finally, he cites that it is quite distracting to have different parts of the Eucharistic Prayer read by different concelebrants and then states rather pointedly, one could conclude from his own experience: “A number of persons all using the orans position looks bad.”⁸⁸⁸

Some six years later, Howard Galley, who served as the editor for the BCP-US 1979, comments on concelebration in his informative book, *The Ceremonies of the Eucharist*. First he remarks that the purpose of the rubric is to assure that others priests who are present are assured a portion of the celebration of the Eucharist that is due to their Holy Orders.⁸⁸⁹ Though he then makes clear this is not to take away from the practice of sitting in the congregation and coming to communion with the parishioners.⁸⁹⁰ Galley cites two historical methods of how a priest would concelebrating: 1) by gesture alone (the more ancient of the two traditions), or 2) by gesture and word, reciting a portion or the entire Eucharistic Prayer alongside the principal celebrant.⁸⁹¹ Galley asserts that the more ancient of customs is for the principal celebrant to communicate the concelebrants, “...but only after first receiving communion at the hands of one of them.”⁸⁹² It is this custom that Galley recommends for Episcopal Priests in the United States to adopt with the BCP-US 1979.

⁸⁸⁵ BCP-US 1979, 322.

⁸⁸⁶ Cf. Dennis MICHNO, *A Priest's Handbook. The Ceremonies of the Church*, Wilton (USA) 1983, 78.

⁸⁸⁷ Cf. *ibid.*

⁸⁸⁸ *Ibid.*

⁸⁸⁹ Cf. Howard GALLEY, *The Ceremonies of the Eucharist. A Guide to Celebration*, Cambridge (USA) 1989, 23.

⁸⁹⁰ Cf. *ibid.*

⁸⁹¹ Cf. GALLEY, *The Ceremonies of the Eucharist*, 24.

⁸⁹² *Ibid.*, 24–25.

Finally, this author's own experience as an Episcopal priest in the United States in a more Anglo-Catholic Diocese afforded a few occasions for concelebration. This would only happen at two liturgies: the Chrism Mass and an Ordination of the Priesthood. In both liturgies the bishop would properly be the main celebrant, wearing a chasuble, and the priest's would vest in cassock, surplice (cotta), and stole. At various times, priests would complain about not wearing the appropriate vesture of the Mass, asking for the concelebrants to vest in matching chasubles. The priests would be seated in the front pews of the Nave of the Church, usually the Cathedral parish. The priests would then come to the Sanctuary before the *Sursum Corda* and would only use gestures during the Words of Institution. At no time did the concelebrants speak any part of the Eucharistic Canon.

c. Concelebration in *The Book of Divine Worship*

Though the publication of the BDW is composed with the normative indications, there are no governing documents included at the beginning of the book, nor is there any sort of rubrical directory that defines exceptions from the governing documents of the Second Vatican Council and the GIRM. The title page uses these words, "Approved by the National Conference of Catholic Bishops of the United States of America and Confirmed by the Apostolic See."⁸⁹³ There follows the *Concordat com originali* of the United States Conference of Catholic Bishops and then the *Imprimatur* of the Ecclesiastical Delegate for the Pastoral Provision, Bernard Cardinal Law. These serve to place the *Book of Divine Worship* as an approved liturgical text of the Latin Rite beginning in 2003.

The first time concelebration is alluded to in the BDW is in the praenotanda of the section titled, *The Holy Eucharist*. The instruction states, "It is appropriate that the other priests present stand with the celebrant at the Altar, and join the consecration of the gift, in the breaking the Bread, and in distributing communion."⁸⁹⁴ The only other mention of other priests is in the last instructions given, "The bishops, priests, and deacons at the Holy Table then communicate, and after them the people."⁸⁹⁵

⁸⁹³ BDW, Title Page.

⁸⁹⁴ Ibid., 274.

⁸⁹⁵ Ibid.

The Roman Canon of the BDW, subtitled “Old English Translation”⁸⁹⁶, is an adaption from the EM 1958 with components added from the 1973 International Commission on English in the Liturgy (ICEL) translation of the Roman Missal. The *Memento, Domine* and the *Communicantes* both have the rubrical instruction, “*Celebrant or one Concelebrant*”⁸⁹⁷ At the epiclesis beginning with the words, “Vouchsafe, O God...” the rubrical indication says, “*Celebrant with Concelebrants*” Finally, the *Memento etiam* but interestingly not at the *Nobis quoque* (probably an editing mistake), the rubrical instruction is once again given, “*Celebrant or one Concelebrant*.”⁸⁹⁸ These rubrical indications concerning concelebrants were inserted into the text of the BDW following exactly the parameters set out by the GIRM. It should be noted that this is the first time texts of the Book of Common Prayer tradition, and the Missal tradition in Anglicanism were united with rubrical indications concerning concelebration. This is the first approved text reintegrating sources composed outside of the Catholic Church, amended and edited for use in Catholic worship. As the Interdicasterial Working Group, *Anglicanae Traditiones* stated, “The *Book of Divine Worship* constitutes an indispensable point of reference, perhaps a point of departure, for charting the liturgical provision for the Ordinariates.”⁸⁹⁹

d. Concelebration in *Divine Worship: The Missal*

Moving to the texts of DW:TM, following the RM 2010, the full text of the GIRM is included at the beginning. DW:TM-RD comes after with this indication concerning the normative nature of the GIRM, “The liturgical norms and principles of the *General Instruction of the Roman Missal* are normative for this expression of the Roman Rite, except where otherwise stipulated in this Directory and in the particular rubrics of *Divine Worship*.”⁹⁰⁰ DW:TM-RD does not include any more or differing instructions concerning

⁸⁹⁶ Ibid., 314.

⁸⁹⁷ Ibid., 314–315.

⁸⁹⁸ Ibid., 319.

⁸⁹⁹ Appendix 2.

⁹⁰⁰ DW:TM, 121.

concelebration.⁹⁰¹ With this instruction being for the Ordinary Form as well, concelebration is consistent between RM 2010 and DW:TM. The main difference being within the context of the Roman Canon and the Alternative Eucharist Prayer of DW:TM is the rubrical difference in the Words of Institution having the main Celebrant genuflect before the elevation of the consecrated Host and the Chalice. Since there are no explicit exceptions in DW:TM-RD, the Concelebrant is to follow GIRM no. 222, which states, "...at the elevation looking toward them (the consecrated Host and the Chalice) and after this bowing profoundly..."⁹⁰² Meaning, the Concelebrant should not bow with the first genuflection of the Celebrant, but rather remain standing upright and then follow the instruction as the Host and the Chalice are elevated. In the words of Peter Elliot, "At the elevation they look at the Host and the chalice, then all bow profoundly and simultaneously as the principal celebrant genuflects after each elevation."⁹⁰³

Another difference is the inclusion of the Prayer of Humble Access in DW:TM where the Celebrant as he is profoundly bows, says the prayer aloud "...with all who shall receive Communion."⁹⁰⁴ The GIRM instructs after the commingling of the Chalice, the principal celebrant says quietly *Domine Jesu Christe, Fili Dei vivi* or *Perceptio Corporis et Sanguinis tui*.⁹⁰⁵ The GIRM then states, "Once the prayer for Communion has been said, the principal celebrants genuflects and steps back a little."⁹⁰⁶ The instruction goes on to give three alternatives: having the concelebrants remain where they are and having either the principal celebrant hold the paten, one of the concelebrants move in front of the others with the paten, or to pass the paten from one concelebrant to another.⁹⁰⁷ As the Prayer of Humble Access seemingly replaces the quiet communion prayer of the celebrant in RM 2010 and since the instruction in DW:TM is to profoundly bow, it seems the best way to follow the rubrics of the GIRM is for the celebrant to genuflect after completing the Prayer of Humble Access

⁹⁰¹ The rubrics of concelebration are found in the GIRM beginning with paragraph no.199 and, for the purposes of DW:TM, going through paragraph 228 and the instructions for Eucharistic Prayer II, for DW:TM, the Alternative Eucharistic Prayer. The Communion Rite and Concluding Rites are from paragraph 237–251.

⁹⁰² DW:TM, 74.

⁹⁰³ ELLIOTT, *Ceremonies of the Modern Roman Rite*, 162.

⁹⁰⁴ DW:TM, 653.

⁹⁰⁵ *Ibid.*, 76.

⁹⁰⁶ *Ibid.*

⁹⁰⁷ *Ibid.*, 76–77.

and then to offer the paten with consecrated hosts to the concelebrants in one of the methods prescribed. In practice, some have argued that the best way is for the Principal Celebrant to say the “Amen” of the Prayer of Humble Access, offer the paten to the concelebrants and then to genuflect. This seems to better preserve the reverencing of the Body and Blood, soul and divinity of Christ before the *Ecce, Agnus*.

The *Sacramental and Liturgical Handbook*, produced and promulgated in 2017 as particular law for the Personal Ordinariate of the Chair of Saint Peter in the United States and Canada, strongly recommends the inclusion of more times of concelebration than just the Chrism Mass or the Ordination of a Bishop or Priest. Following the GIRM, then includes “...the Evening Mass of the Lord’s Supper on Maundy Thursday, the funeral Masses of clergy, conventual Masses of monasteries and religious orders, Masses at meetings/assemblies of clergy when the bishop is the principal celebrant.”⁹⁰⁸ Further, DW:TM-RD makes it clear that any Priest, “...incardinated in a Diocese or in an Institute of Consecrated Life or Society of Apostolic Life may concelebrate Mass according to *Divine Worship*.”⁹⁰⁹

Steven Lopes, in his pastoral letter on the Holy Eucharist to the clergy and faithful of the Ordinariate of the Chair of Saint Peter, remarks on his own experience of concelebration on a daily basis as “...residential secretary to a bishop and in academic environments...”⁹¹⁰ In that time, he found “great wisdom in the logic of concelebration as articulated by the Council, that is the manifestation of the communion of the Order of Presbyters with the bishop.”⁹¹¹ He also found in this time a challenge, understanding “when concelebration is appropriate or beneficial, and when perhaps not.”⁹¹² The key word that he points out in the liturgical law is “recommended”⁹¹³ Lopes goes on to point out,

“...as a general rule, priests should feel welcome — even encouraged — to concelebrate at certain celebrations. At the same time priests should not feel themselves obligated to concelebrate, but in making that choice they should also be attentive to any possible confusion between the clerical and lay states both in their dress and manner of participation in the Mass. Balance and a good liturgical sense is needed to understand the

⁹⁰⁸ Personal Ordinariate of the Chair of Saint Peter, *Sacramental and Liturgical Handbook*, 2017, 86.

⁹⁰⁹ DW:TM, 121.

⁹¹⁰ Steven LOPES, *The Mystery of Faith, A Pastoral Letter on the Holy Eucharist to the Clergy and Faithful of the Personal Ordinariate of the Chair of Saint Peter*, Houston 2016, 12.

⁹¹¹ Ibid.

⁹¹² Ibid.

⁹¹³ DW:TM 69; GIRM 199.

nature of a given celebration, recalling that the unity of the *presbyterium* is a good in itself and an eloquent witness to the community of the Church.”⁹¹⁴

Finally, Lopes concludes discussion in the pastoral letter with a footnote concerning priest’s participation. If a priest chooses not to concelebrate, he is not to simply just sit in a pew of the nave amongst the laity. Rather, due “the ontological nature and dignity of the priesthood,”⁹¹⁵ the Priests who are not concelebrating should wear cassock and surplice (cotta) and carry in a stole. The non concelebrating priests should all sit together in a dignified location. They would then put on the stole for the “...reception of Holy Communion or for any other manner of direct participation in the celebration (preaching, assisting in the distribution of Holy Communion, etc.).”⁹¹⁶

e. Pastoral Implications of Concelebration

Over the past twelve years the three Ordinariates have been completing their mission given to them by the Holy See in the document *Anglicanorum coetibus*. All the parochial communities of the Ordinariates jurisdictionally belong to the Ordinate, and not to the local geographic diocese in which they reside. The Cardinal Prefect of the Dicastery for the Doctrine of the Faith, the governing body of the Ordinariates, defined the word Ordinate, “...as similar to a Dioceses, which the Second Vatican Council defines as ‘a particular church in which the one, holy, catholic, and apostolic Church of Christ is truly present and operative’”⁹¹⁷ Thus, the presence of an Ordinate community within the local diocese establishes the situation in which one particular church operates within the geographical boundaries of another particular church. This is the pastoral context of all Priests using DW:TM. We are side by side other Catholic Priests of other Diocese, they are our neighbors, and on many occasions, they wish to come and concelebrate our liturgy with us. In the recent history of the Catholic Church there have been several views opposing

⁹¹⁴ Steven LOPES, *The Mystery of Faith. A Pastoral Letter on the Holy Eucharist*, Houston/TX 2016, 12.

⁹¹⁵ Ibid.

⁹¹⁶ Ibid.

⁹¹⁷ Víctor Manuel FERNÁNDEZ, Homily for His Eminence, Cardinal Víctor Fernández for the Episcopal Ordination of Bishop David A. Waller, Bishop of the Personal Ordinate of Our Lady of Walsingham, June 22, 2024, URL: https://www.vatican.va/roman_curia/congregations/cfaith/Fernandez/documents/rc_ddf_doc_20240622_fernandez-ordinazione-waller_en.html [accessed: 27 March 2025].

concelebration.⁹¹⁸ The GIRM no. 199 does give each Priest the right to celebrate the Mass individually, and yet the GIRM in the next paragraph also strongly encourages each Celebrant: “Visiting Priests should be gladly admitted to concelebration of the Eucharist, provided there priestly standing has been ascertained.”⁹¹⁹ Given this pastoral and geographical situation, there is opportunity for tremendous goodwill to be produced by allowing concelebration in this “...expression of the Roman Rite.”⁹²⁰

Further, in allowing for visiting Priests to concelebrate there is another factor to consider pastorally. The placement of the concelebrants around the Altar should be done in such a way that, as it says in GIRM no. 215, “...they do not obstruct the execution of the rites and that the sacred action may be seen clearly by the faithful.”⁹²¹ The norm in the Ordinariates is the celebration of the Mass *ad orientem*. As this normally entails the Altar attached or up against the wall, the concelebrants cannot be placed directly behind the principal celebrant as they would block the view of the faithful, but need to be moved to each side, concelebrating from the sides or the horns of the Altar.

Finally at the conclusion of this study in Appendix 4 are the concelebration cards for both the Roman Canon and the Alternative Eucharistic Prayer, produced, in part, by the author and members of the Cathedral of Our Lady Walsingham staff and approved by the Chancery. The cards are still currently in use in the parishes of the Personal Ordinariate of the Chair of Saint Peter. Each has the rubric of DW:TM within the text of the Eucharistic Prayer and the indications of the GIRM, so that each Concelebrant sees all on one card. They are designed to be placed flat on the Altar and then turned after the *Mysterium Fidei*. The cards are usually placed on the sides of the Altar, with the Concelebrants facing each other across the Altar and the Eucharistic elements.

⁹¹⁸ See LOPES, *The Mystery of Faith, A Pastoral Letter on the Holy Eucharist*, 12. “For many years, concelebration was rather vociferously opposed by the Church’s more progressive voices who, misunderstanding the nature of Sacred Orders, took offence at this concrete manifestation of “clericalism.” In recent years, the Church’s more traditional voices have raised objections, arguing that the practice somehow obscures the orientation of the sacrificial offering. Perhaps particularly in larger liturgical celebrations, the intimate connection between the concelebrating priest and the gifts offered on the altar is less immediate.”

⁹¹⁹ DW:TM, 70.

⁹²⁰ *Ibid.*, 121.

⁹²¹ *Ibid.*, 215.

4.4 The Communion Rite

a. The Peace

<i>The Book of Common Prayer</i> 1549 (After the Eucharistic Prayer and the Our Father) <i>Then shall the priest saye.</i> The peace of the Lorde be alwaye with you. <i>The Clerkes.</i> And with thy spirite.⁹²²	<i>The Book of Common Prayer</i> 1552	<i>The Book of Common Prayer</i> 1662
<i>The Book of Common Prayer</i> 1928	<i>The Book of Common Prayer</i> 1979 (After the Penitential Rite and the Comfortable Words) <i>The Celebrant says to the People:</i> The peace of the Lord be alwaye with you. <i>People</i> And with thy spirit. <i>Then the Ministers and People may greet one another in the name of the Lord.</i>⁹²³	<i>The English Missal (1958)</i> (After the Roman Canon, the Our Father, and the Embolism) <i>With the particle itself he signs thrice over the Chalice, saying:</i> The peace ☩ of the Lord be ☩ alwaye with ☩ you. R/. And with thy spirit.⁹²⁴

⁹²² BRIGHTMAN, *The English Rite*, vol. 2, 696.

⁹²³ BCP-US 1979, 332.

⁹²⁴ AM 1921, C51.

The Book of Divine Worship Roman Missal (2010)
(2003)

(After the Penitential Rite and the Comfortable Words)

The Celebrant says to the People:

The peace of the Lord be always with you.

People And with thy spirit.

*Then the Ministers and People may greet one another in the name of the Lord.*⁹²⁵

(In the Communion Rite after the conclusion of the Our Father)

126. *Then the priest, with hands extended, says aloud:*

Lord Jesus Christ, who said to your apostles: Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will.

He joins his hands.

Who live and reign for ever and ever. *The people reply:* Amen.

127. *The Priest, turned towards the people, extending and then joining his hands, adds:*

The peace of the Lord be with you always.

The people reply: And with your spirit. 128. Then, if appropriate, the Deacon, or the Priest, adds: Let us offer each other the sign of peace.

*And all offer one another a sign, in keeping with local customs, that expresses peace, communion, and charity. the Priest gives the sign of peace to a Deacon or minister.*⁹²⁶

Divine Worship: The Missal
(2015)

(In the Communion Rite after the conclusion of the Our Father)

Then bowing in the middle of the altar, with hands joined upon it, the

Priest says:

O Lord Jesus Christ, who saidst to thine Apostles, Peace I leave with you; my peace I give unto you: regard not our sins, but the faith of thy Church; and grant to her peace

and unity according to thy will; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

The Priest kisses the altar and, turning toward the People and extending

his hands, he sings or says:

The peace of the Lord be always with you.

People: And with thy spirit.

The Priest gives the Kiss of Peace to the Deacon and to any Concelebrants present. The Deacon, in turn, offers the Peace to the next Minister, and so forth.

*The People may offer one another a sign of peace.*⁹²⁷

⁹²⁵ BDW, 300.

⁹²⁶ RM 2010, no. 126–128.

⁹²⁷ DW:TM, 651.

Introduction and Development

It seems the most ancient traditions place the kiss of peace at the conclusion of the Liturgy of the Word, after the readings and prayers.⁹²⁸ Initially the Peace was not thought of as the start of the Liturgy of the Eucharist or somehow tied to the offering, but rather a seal and pledge of the gathered members of the Body of Christ of the reading and prayers which preceded it.⁹²⁹ These members would have included the Sacred Ministers and Congregation, but not the Catechumens, as the placement of the kiss of peace was after their dismissal.⁹³⁰ Jungman sites the Gospel according to Matthew in the “Lord’s admonition about the proper dispositions in one who comes to make an offering”⁹³¹ (Matthew 5:24) He sees this as part of the reason the kiss of peace began to be tied to the Offertory, making sure one had made amends with his brother before offering a gift.

In the year 416 Pope Innocent I, in reply to a letter to Bishop Decentius of Gubbio⁹³², insisted that the kiss of peace was not to be proclaimed until after the completion of the entirety of the sacrifice of the Mass as the faithful should make their assent to all that has gone on before. Pope Innocent I understood the kiss of peace to be a seal and a guarantee of the entire Mass.⁹³³ By the time of Pope Gregory the Great (590–604) the kiss of peace

⁹²⁸ Cf. LANG, *The Roman Mass*, 96. “The eighth book contains a complete Eucharistic rite, which used to be known as the ‘Clementine Liturgy’. This detailed account follows the pattern recorded by Justin in the mid-second century, but offers more detail, listing four Scripture readings (law, prophets, epistle, gospel), a sermon, litanies and prayers for the dismissal of catechumens, penitents and other groups, prayers of the faithful in the form of a litany, the exchange of peace, offertory, anaphora, communion rites, thanksgiving for communion and dismissal.”

⁹²⁹ Cf. Justin MARTYR, *The First and Second Apologies* (trans. by Leslie William BARNARD) (*Ancient Christian Writers* 56), Mahwah/NJ 1997, no. 65. “But we, after we have thus washed him who has been convinced and has assented to our teaching, bring him to the place where those who are called brethren are assembled, in order that we may offer hearty prayers in common for ourselves and for the baptized [illuminated] person, and for all others in every place, that we may be counted worthy, now that we have learned the truth, by our works also to be found good citizens and keepers of the commandments, so that we may be saved with an everlasting salvation. Having ended the prayers, we salute one another with a kiss.”

⁹³⁰ Cf. HATCHETT, *Commentary on the American Prayer Book*, 345.

⁹³¹ JUNGMAN, *The Mass of the Roman Rite*, vol. 2, 86.

⁹³² Cf. Martin CONNELL, *Church and Worship in Fifth Century Rome: The Letter of Innocent I to Decentius of Gubbio*, Cambridge 2002, 23–25.

⁹³³ Cf. JUNGMAN, *The Mass of the Roman Rite*, vol. 2, 82–86.

had become a preparation for communion.⁹³⁴ In the Roman Rite the understanding evolved through the medieval period to the action being exchanged in a hierarchical movement, from celebrant, who first received the kiss of the Lord, “by kissing the alar, the paten the consecrated bread, or a paxboard (a wooden plaque bearing the image of a saint or the crucifixion).”⁹³⁵ In this form the kiss of peace proceeds from the altar with our Lord present, body, blood, soul and divinity, and like a gift which comes from the Sacrament, is handed on through the sacred ministers to the people.

Turning to the Book of Common Prayer tradition, BCP 1549 placed the Peace after the Lord’s Prayer incorporating the traditional Roman position followed by the Fraction of the Host.⁹³⁶ The Peace in the BCP 1549 does not have any ritual gestures prescribed by rubrics. It is introduced only with the words “Then shall the priest saye.”⁹³⁷ It is the same in Latin prescribed Mass for Easter Day in the previous *The Order of the Communion* (1548).⁹³⁸ Without any more rubrics it seems to intentionally leave open the possibility for those ritual gestures and theological understandings already occurring on the parish level to continue unaltered.

With the Edwardian reforms⁹³⁹ firmly in place, the second BCP 1552 omits the Peace and the fraction anthem altogether. This revision is maintained in BCP 1559 and BCP 1662. The Peace was restored in the beginning of the twentieth century first in the Anglican Missal tradition, which situated it in the Roman position, and then by mid-century in the Anglican

⁹³⁴ Cf. HATCHETT, *Commentary on the American Prayer Book*, 345.

⁹³⁵ *Ibid.*

⁹³⁶ Cf. SHEPHERD, *The Oxford American Prayer Book Commentary*, 82.

⁹³⁷ BRIGHTMAN, *The English Rite*, vol. 2, 696.

⁹³⁸ Henry A. WILSON (ed.), *The Order of the Communion*, 1548. A Facsimile of the British Museum Copy F. 15. London 2012, 29, 39. “The Order of Communion, which was to be used for the first time on Easter Day, 1548, was to be combined with the Latin Mass: beyond its insertion, there was to be no ‘varying of any other rite or ceremony in the mass.’”

⁹³⁹ Cf. Thaddaeus SCHNITKER, *The Church’s Worship: The 1979 American Book of Common Prayer in a Historical Perspective*, Frankfurt am Main, 1989, 33. “The Reformation in England came to a turn when Henry VIII died on January 28, 1547 while holding Archbishop Cranmer’s hand. He had left the education of his son Edward to persons of radical Protestant persuasion...Edward was nine years old when he ascended to the throne; but the real power belonged to his uncle, the Lord Protector, whom he soon created Duke of Somerset.”

liturgical revisions, locating it typically before the Offertory.⁹⁴⁰ This decision to conclude the Liturgy of the Word with the Peace amongst so many Anglican liturgical reformers was a result of a tremendous amount of study of liturgical scholarship, which included the Byzantine rite.⁹⁴¹ It should be noted that there were a few revisions that kept the Peace in the Roman position.⁹⁴²

Following in line with this mid-century Anglican regional revision, BCP-US 1979 also places the text of the Peace directly following the Penitential Rite and the Comfortable Words.⁹⁴³ It then instructs in the rubrics, “the Ministers and People may greet one another.”⁹⁴⁴ The wording of the rubric gives room for various customs to be practiced at the time of the Peace. Moreover, the BCP-US 1979 revisers even give allowance for the other traditional location (the Roman position) adding a direction in the post notes⁹⁴⁵ permitting its use at the distribution of Communion. As with most of the other parts of the Order of Mass, the BDW⁹⁴⁶ adopts verbatim the wording of the BCP-US 1979.⁹⁴⁷ The BDW also allows the Peace to be exchanged after the Lord’s Prayer with the following rubric, “If preferred, the exchange of the Peace may take place at the time of the administration of the Sacrament.”⁹⁴⁸

⁹⁴⁰ See Book of Common Prayers that included the Peace before the Offertory: BCP-IN 1954, 10; *Liturgy for Africa* (1964); BCP-NZ 1966, BCP-US 1979, 332; ASB-EN, 146; CW, 2000; BCP-SC 1982; BCP-KN 1989; BCP-NG 1996; BCP-IR 2004; BCP-WA 1996; BCP-WA 2004.

⁹⁴¹ See also Joseph RATZINGER, *The Spirit of the Liturgy* (trans. by John SAWARD), San Francisco 2000, 169f. “An example of this kind of development seems to me to be the Missal that may be used in Zaire (the). It is the Roman rite ‘in the Zairean mode’. It still belongs within the great fellowship of the apostolically rooted Roman rite, but that rite is now, so to speak, clad in Congolese garments, with the addition—this seems to me to make perfect sense—of certain elements from the Christian East. For example, in line with what is said in Matthew 5:23-25, the sign of peace is exchanged, not before Communion, but before the Presentation of the Gifts, which would be desirable for the whole of the Roman rite, insofar as the sign of peace is something we want to retain.”

⁹⁴² See Book of Common Prayers that included the Peace after the Lord’s Prayer: BCP-CE 1938; BCP-WI 1959; BCP-GA 1960; BCP-HK 1965; BCP-CA 1962.

⁹⁴³ BCP-US 1979, 407.

⁹⁴⁴ HATCHETT, *Commentary on the American Prayer Book*, 345.

⁹⁴⁵ BCP-US 1979, 407. “If preferred, the exchange of the Peace may take place at the time of the administration of the Sacrament (before or after the sentence of Invitation.”

⁹⁴⁶ BDW, 300.

⁹⁴⁷ BCP-US 1979, 332

⁹⁴⁸ BDW, 275.

In review of the BDW it was found by the Working Group *Anglicanorum Traditiones* that the decision of locating of the Peace after the Liturgy of the Word made by the mid-century Anglican revisions was in some cases a direct anti-Roman Catholic response or at least an understood differentiation.⁹⁴⁹ The working group cites their reasoning in the “penultimate provision”⁹⁵⁰ of the *Ratio*. They state that this decision “...was intended to highlight a distinction between Anglican worship and the Roman Rite.”⁹⁵¹ It should be noted that there was much discussion on this topic⁹⁵², including citing the Ambrosian Rite.⁹⁵³ The commission also noted that the Fraction should follow the Peace conforming the order as the same as the *Roman Missal, Third Edition*.⁹⁵⁴ This differs from the Anglican Missal Tradition and the Roman Missal published in 1962 by Pope John XXIII where the Fraction occurs before the Peace. Michael Earthman, a priest of the Archdiocese of Galveston Houston, points out,

“As... the normativity of the Roman Canon was a means to ‘ground’ the Anglican patrimony, so too, does the ‘restoration’ of the Peace to the ‘Roman’ position after the Lord’s Prayer further places the celebration of the particular elements from the patrimony within a Roman Rite liturgical context.”⁹⁵⁵

⁹⁴⁹ Appendix 1, no. 9. “The provision locates the exchange of peace at the classically Roman position following the Lord’s Prayer (as also in Sarum and the 1549 BCP). While at variance from current Anglican practice, this reflects the fact that the Peace was omitted from later editions of the Book of Common Prayer and therefore its usage did not develop organically in an Anglican context. When it was reintroduced into Anglican worship approximately 50 years ago, the decision was made to locate the Peace in the Byzantine position just before the Offertory. An examination of the reasons for this decision indicates that it was intended to highlight a distinction between Anglican worship and the Roman Rite. However, Anglican liturgical patrimony develops entirely within the context of the Roman Rite, a fact which allows the Catholic Church to recognize and approve this patrimony for Catholic worship. While the practice of exchanging peace at the Offertory does have a recent history in Anglicanism and will therefore be familiar to many in the Ordinariate, it must be stated that the motivation for locating the exchange of peace at the Offertory undermines the foundation allowing the incorporation of Anglican liturgical patrimony in the Catholic Church.”

⁹⁵⁰ LOPES, A Missal for the Ordinariates, 124.

⁹⁵¹ Appendix 1, 9.

⁹⁵² Cf. FEULNER, A Letter from Vienna, 18. “During the working sessions, there were, of course, also controversial discussions. These included the position of the Sign of Peace in the Mass, the integration of ‘Christ our Passover’, and the naming of the liturgical form – ‘Anglican Use of the Roman Rite’ or ‘Divine Worship’, which was ultimately stipulated by Rome in October 2013.”

⁹⁵³ Shawn TRIBE, A detailed explanation of the Ambrosian rite and San Simeon Piccolo. URL: <https://www.newliturgicalmovement.org/2007/03/detailed-explanation-of-ambrosian-rite.html> [accessed: 6 June 2025]. “After the Homily, the Priest lays out the corporal, while the choir sings an antiphon called ‘post Evangelium’; he then salutes the people with the words ‘Pacem habete’ to which answer is made ‘Ad te, Domine’, also very much as in the Eastern Rites.”

⁹⁵⁴ RM 2010, nos. 127 f.

⁹⁵⁵ EARTHMAN, The Order of Mass of “Divine Worship: The Missal”, 125 f.

Finally, the working group included the prayer *Domine Jesu Christe* before the salutation utilizing the same wording as the EM 1958.⁹⁵⁶ Differing from the RM 2010, the working group inserted a rubric at the beginning of this prayer where the Priest joins his hands and places them on the altar.⁹⁵⁷ This action clearly displays the theology of the prayer, as the Priest speaks directly to Jesus Christ, present on the altar, body and blood. Then after the prayer kisses the altar and in doing so receives the kiss of peace from the Lord and then turns to the People extending the Peace from the Lord to them.⁹⁵⁸

Implementation

Due to the mid twentieth century Anglican revision of most of the provinces of the Anglican communion, many of the groups of Anglicans coming into the Catholic Church through the three Ordinariates only experience was with the Peace situated at the conclusion of the Liturgy of the Word. This positioning also led many of these congregations to have announcements given by the celebrant at this natural break before the beginning of the Liturgy of the Eucharist. Some of these settings, especially the more evangelical or charismatic groups, would extend the time of the greeting of the Peace within this natural break. Causing others, especially of the more Anglo-catholic persuasion, to fault these congregations for having coffee hour within the context of the Order of Mass. This sentiments of traditional Anglicans in the United States, at least, was compounded by the experience of visiting local Roman Catholic parishes where the giving of the Peace was in some cases also elongated and even at times, a boisterous raucous of fellowship would erupt after the Deacon or the Priest said to the congregation, “Let us offer each other the sign of Peace.”⁹⁵⁹ The problem was this experience was that the outburst was not at the conclusion

⁹⁵⁶ EM 1958, 324.

⁹⁵⁷ DW:TM, 651.

⁹⁵⁸ DW:TM, 35; GIRM, 82. “82. There follows the Rite of Peace, by which the Church entreats peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament. As for the actual sign of peace to be given, the manner is to be established by the Conferences of Bishops in accordance with the culture and customs of the peoples. However, it is appropriate that each person, in a sober manner, offer the sign of peace only to those who are nearest.”

⁹⁵⁹ RM 2010, no. 128.

of the Liturgy of the Word, but within the context of the Communion Rite. The General Instruction of the Roman Missal sights this problem in this way:

“35. The Peace follows, by which the Church expresses ecclesial communion and asks for peace and unity for herself and for the whole human family. As for the sign of peace to be given, it should proceed in accordance with the culture and custom of the people. It is, however, appropriate that each person offer the sign of peace only to those who are nearest and in a sober manner. Following the Peace the people kneel.”⁹⁶⁰

From 1983 to 2000 there were three Anglican Use congregations in the United States founded that lasted, Our Lady of Atonement in San Antonio, Texas (1983), Our Lady of Walsingham, Houston, Texas (1984), and Saint Mary the Virgin, Arlington, Texas (1992). All three of these parishes utilized the BDW and had the position of the Peace at the conclusion of the Liturgy of the Word. Each strived to maintain a reserved and orderly giving of the Peace with those in the congregation greeting their neighbor with a hand shake, if even that much action. The announcements also became a way the celebrant could quickly conclude this interaction by simply instructing the congregation to be seated. This persisted for over two decades becoming a hallmark of reverence in the Anglican Use Parishes. This was greatly compared by parishioners and other members of the faithful with the other parishes in the local Roman Catholic Dioceses.

The pastoral sensitivities and the impact of changing the position of the Peace upon the faithful were not lost to the working group. In fact, this is the only portion of the Order of Mass that is addressed by the working committee with so much detailed explanation.⁹⁶¹ Yet, even with this understanding, the decision to move the Peace to the Roman position was made.

In August of 2013 the Cathedral of Our Lady of Walsingham was asked by the Congregation for the Doctrine of the Faith to implement the new Order of Mass on an *ad studium* basis. This implementation prompted the first of many catechetical forums with the principal church’s parishioners. Due to the context explained above this portion of the Order of Mass was the most difficult for the faithful to understand. The detailed explanation included a visual description of the posture of the Celebrant at beginning rubric, “Then bowing in the

⁹⁶⁰ DW:TM, 127.

⁹⁶¹ Appendix 1, no. 9.

middle of the altar, with hands joined upon it...”⁹⁶² This combined with the understanding of the Peace coming from our Lord, as the Priest is literally bending and speaking directly to Jesus Christ, body, blood, soul, and divinity, then kissing the Altar, receiving the Peace for Him, and then turning to the congregation using the words, “The Peace of the Lord be always with you.”⁹⁶³ This catechesis was joined with a diligence by the Celebrants after giving the kiss of peace to the Deacon to immediately turn back around to face the Altar and move directly into the Fraction Anthem causing the congregation to briefly and reverently greet their neighbor and then kneeling as they follow the rubrics of the DWM: “The People may offer one another a sign of peace. The People kneel.”⁹⁶⁴

b. Fraction Anthem and Comingling

<i>The Book of Common Prayer</i> 1549	<i>The Book of Common Prayer</i> 1559	<i>The Book of Common Prayer</i> 1662
<i>The Priest</i>		
Christ our Pascall Lambe is offred up for us, once for al, when he bare our sinnes on hys body upon the crosse, for he is the very lambe of God, that taketh away the sinnes of the world: wherefore let us kepe a joyful and holy feast with the Lorde. <i>Here the priest shall turne hym toward those that come to the holy Communion, and shall saye.</i>⁹⁶⁵		

⁹⁶² DW:TM, 651.

⁹⁶³ Ibid.

⁹⁶⁴ Ibid.

⁹⁶⁵ BRIGHTMAN, The English Rite, vol. 2, 696.

***The Book of Common Prayer*
1928**

***The Book of Common Prayer*
1979**

The English Missal (1958)

*The Celebrant breaks the
consecrated Bread.
A period of silence is kept.*

*Then may be sung or said.
[Alleluia.] Christ our Passover
is sacrificed for us;
Therefore let us keep the feast.
[Alleluia.]*

*In Lent, Alleluia is omitted, and may
be omitted at other times except
during Easter Season.⁹⁶⁶*

*He puts the particle into the Chalice,
saying secretly: MAY this
commixture and consecration of
the Body and Blood of our Lord
Jesus Christ be to us who receive
it unto everlasting life. Amen.⁹⁶⁷*

***The Book of Divine Worship Roman Missal (2010)*
(2003)**

*The Celebrant breaks the
consecrated Bread.
A period of silence is kept.*

*Then may be sung or said.
[Alleluia.] Christ our Passover
is sacrificed for us;
Therefore let us keep the feast.
[Alleluia.]*

*In Lent, Alleluia is omitted, and may
be omitted at other times except
during Easter Season.⁹⁶⁸*

*129. then he takes the host, breaks it
over the paten, and places a
small piece in the chalice, saying
quietly:*

*May this mingling of the
Body and Blood of our lord
Jesus Christ bring eternal life
to us who receive it.⁹⁶⁹*

***Divine Worship: The Missal*
(2015)**

*As the Priest takes the Host and
breaks it, he sings or says:*

*(Alleluia.) Christ our Passover is
sacrificed for us;
People: Therefore let us keep the
feast. (Alleluia.)*

*The Priest places a particle in the
Chalice, making the Sign of the
Cross with it, saying quietly:*

*May this mingling and
consecration of the Body and
Blood of our Lord Jesus Christ
bring eternal life to us who
receive it.⁹⁷⁰*

⁹⁶⁶ BCP-US 1979, 337.

⁹⁶⁷ EM 1958, 323.

⁹⁶⁸ BDW, 321.

⁹⁶⁹ RM 2010, no. 129.

Introduction and Development

In the Order of Mass celebrated according DW:TM, after the Lord's Prayer and The Peace, and directly before the *Agnus Dei*, the priest breaks the consecrated host, drops a particle in the chalice, and completes the holy sacrifice with similar words of Saint Paul in his first letter to the Corinthians:

“Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our paschal lamb, has been sacrificed. Let us, therefore, celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.” (1 Cor. 5:7–8)

The anthem first appeared in the BCP 1549⁹⁷¹ where it provoked immediate controversy as it alluded to the traditional Catholic understanding of the sacrifice of the Mass.⁹⁷² The anthem was subsequently taken out of the BCP 1552. The removal of the Fraction Anthem in the BCP 1552, as well as BCP 1559 and BCP 1662, show the firm rejection of the dogma of the Catholic Church by the protestant influencers. The rejection of the Mass being a sacrifice, not a re-sacrifice, but a participation in the one sacrifice of Jesus Christ on the altar of the cross. This decision stood firm in successive prayer books through the late twentieth century, including in BCP-US 1928.

The fraction anthem was first restored in the BCP-US 1979.⁹⁷³ It was one of the largest of the liturgical reforms of the prayer book, restoring the Fraction at the culmination of the Eucharistic act and emphasizing the sacrificial nature, even with the objections of the past four centuries.⁹⁷⁴ Michel Earthman points out further,

“It must be said that the introduction of the Fraction Anthem into a Eucharistic service of the Prayer Book is not unique. Indeed, other Anglican liturgies have adopted the Fraction Anthem, including Scotland (1982), Canada (1985), the Church of England's Common Worship (2000), and Australia (2009), albeit none of these use the quotation from First Corinthians.”⁹⁷⁵

⁹⁷⁰ DW:TM, 653.

⁹⁷¹ BRIGHTMAN, *The English Rite*, vol. 2, 696.

⁹⁷² Cf. PROCTOR – FRERE, *New History of the Book of Common Prayer*, 67.

⁹⁷³ BCP-US 1979, 337.

⁹⁷⁴ Cf. HATCHETT, *Commentary on the American Prayer Book*, 345.

⁹⁷⁵ EARTHMAN, *The Order of Mass of “Divine Worship: The Missal”*, 49.

It was through this revision in the BCP-US 1979 that the Fraction Anthem made its way into the Roman Rite through BDW⁹⁷⁶ in 1987. It truly was judged as an element of the liturgy that compelled many towards a more Catholic understanding of the Mass. Thus, the Fraction Anthem is a distinctively Anglican feature of the classical Prayer Book tradition due to its inclusion in the BCP 1549 and one that has no exact counterpart in the Roman Rite. Yet for all that, as Brand points out, “this unique use of the *Pascha nostrum* at the Fraction of the Host aptly testifies to the survival and revival of Catholic Eucharistic doctrine in the Anglican tradition.”⁹⁷⁷ This authentic development outside of the Catholic Church has now been preserved in successive approved liturgical books of the Holy See with its inclusion in DW:TM.⁹⁷⁸

Fraction Anthem in Divine Worship: The Missal

Turning from the history to the text of the most recent publication, DW:TM, a fuller directive with theological explanation is given within its Rubrical Directory:

“36. At the Fraction, the Priest begins breaking the Eucharistic Bread while singing or saying the anthem Christ our Passover. Christ’s gesture of breaking the bread at the Last Supper, which gave this action its name, signifies that the many faithful are made one Body by receiving Communion from the Bread of Life which is Christ, who died and rose for the salvation of the world. The Fraction or breaking and distributing hosts into other vessels for distribution to the faithful is carried out with proper reverence by the Priest, assisted by the Deacon or a Concelebrant. The Priest then places a piece of the Host into the chalice.”⁹⁷⁹

Two of the rubrics from the BDW⁹⁸⁰ were intentionally left out without explanation within the text of DW:TM.⁹⁸¹ The BCP-US 1979⁹⁸² incorporated a period of silence during and after the breaking of the bread and before the Fraction Anthem was said. This rubric came wholesale into the BDW and was not incorporated into the current text. It seems as if the

⁹⁷⁶ BDW, 321.

⁹⁷⁷ Clinton BRAND, Fraction Anthem, in: Bulletin from the Cathedral of Our Lady of Walsingham, October 2021, Houston.

⁹⁷⁸ EARTHMAN, The Order of Mass of “Divine Worship: The Missal”, 49.

⁹⁷⁹ DW:TM, 128.

⁹⁸⁰ BDW, 321.

⁹⁸¹ DW:TM, 653.

⁹⁸² BCP-US 1979, 337.

working group deemed the rubric unnecessary or even an over dramatization. They did place a rubric directly before the fraction which helps the faithful to practice the reality of the moment, “The People kneel.”⁹⁸³

The next rubric left out was the explanations concerning the parentheses around the Alleluias. In BCP-US 1979⁹⁸⁴ there is a full explanation of the Alleluias within The Daily Office. The rubrics require the omission of the Alleluia in Lent and is thus, applied to this anthem as well. But in classical Anglican style the rubric then gives a tremendous amount of flexibility with the words, “may be added.”⁹⁸⁵ Hatchett tries to clarify this ambiguity, stating, “The Alleluias are to be used during the Great Fifty Days, may be used at other times, but are not to be used during Lent.”⁹⁸⁶

Finally, there is one final change from the BCP-US 1979 and the BDW. Understanding the magnitude of this authentic Anglican development and deeming it as a treasure to be shared, the working group changed the rubric of flexibility of the BDW allowing other suitable anthems to be sung or said in place of the Fraction Anthem and required the Celebrant to say or sing the Fraction Anthem in DW:TM. This insistence in the liturgical law underscores the working group’s overwhelming agreement with this outside innovation within the Catholic Church which as Earthman points out, underscores, “...the sacrificial and propitiatory nature of the Paschal Mystery and its liturgical re-presentation in the celebration of the Eucharist.”⁹⁸⁷

⁹⁸³ Ibid., 651.

⁹⁸⁴ BCP-US 1979, 337.

⁹⁸⁵ Ibid., 42.

⁹⁸⁶ HATCHETT, Commentary on the American Prayer Book, 380.

⁹⁸⁷ EARTHMAN, The Order of Mass of “Divine Worship: The Missal”, 231.

c. Comingling of the Chalice

The comingling of the chalice after the consecration of the sacred species is clearly of ancient origins. Irenaeus, Bishop of Lyon, is chronicled by Eusebius (265–340) describing the Pope sending deacons carrying a particle of the Eucharist to local churches where the comingling stood as a symbol of the unity of the one universal Church.⁹⁸⁸ After describing the practice of comingling, Jungmann speaks about the accompanying prayer, which “...had been used in a similar way already in the papal Mass of the eighth century.”⁹⁸⁹ Hatchett gives a broad overview of comingling and in doing so cites two ways it was done in history. First, a bishop would send the piece of the consecrated host to parishes “...to add to the chalice as a sign of unity of the church under the bishop. In other places a piece of the bread was reserved to be placed in the chalice at a later Eucharist, a sign of unity in time.”⁹⁹⁰ As Dix points out the custom of sending a piece of the consecrated host or fermentum by the Pope to the local parish Church in the city of Rome went on for centuries, “...a fragment from the Breads consecrated by the Pope at ‘the’ eucharist of the whole church, to be placed in the Chalice at every parish eucharist.”⁹⁹¹

The position of comingling or commixture after the consecration has great symbolism. The Eucharistic prayer moves from the re-presentation of the sacrificial death on the cross through the words of institution narrative to the proclamation of the fruits of the Resurrection, which is seen in the comingling of a piece of the sacred host into the blood of Christ in the chalice.⁹⁹² In DW:TM, the word consecration is preserved from the Anglican Missal tradition.⁹⁹³ Jackson observes that “...the word *consecration* in this place

⁹⁸⁸ NEW ADVENT, Eusebius of Caesarea, Church History (Book V). URL:<https://www.newadvent.org/fathers/250105.htm> [accessed 19 August 2024].

⁹⁸⁹ JUNGSMANN, The Mass of the Roman Rite, vol. 2, 311.

⁹⁹⁰ HATCHETT, Commentary on the American Prayer Book, 379.

⁹⁹¹ Gregory DIX, The Shape of the Liturgy, Westminster 1945, 21.

⁹⁹² Cf. Claude BARTHE, A Forest of Symbols (trans. by David CRITCHLEY), Brooklyn 2023, 127.

⁹⁹³ Cf. AM 1921, C51; EM 1958, 323.

denotes an action by which an object is raised to and made a symbol of a holy mystery. A church or a sacred vessel is consecrated in this same sense.”⁹⁹⁴

As noted, the practice of commingling was not retained in the first BCP 1549, nor was it incorporated in any other BCP thereafter.⁹⁹⁵ Only in the mid 20th century with AM 1921⁹⁹⁶ and EM 1958⁹⁹⁷ did it come back into the practice of the Anglican communion. EM 1958 was utilized by the working group putting together the BDW for the Roman Canon (Old English Translation). EM 1958 includes the commingling in the same position as the MR 1570⁹⁹⁸ directly following the Lord’s Prayer and the embolism. The host is broken in two parts, and then a particle is broken off then crossed over the top of the chalice three times. The particle is then dropped into the chalice with the words, “May this commixture and consecration of the Body and Blood of our Lord Jesus Christ be to us who receive it unto everlasting life. Amen.”⁹⁹⁹ Notably, this portion of the EM 1958 was not incorporated into the BDW¹⁰⁰⁰ as the Communion Rite comes directly from the BCP-US 1979.¹⁰⁰¹ Thus, the Working Group *Anglicanae Traditiones* understood the incorporation of the commingling in the Anglican Missal tradition, in the second position of the *Ratio*, “...nourished the Catholic faith throughout the history of the Anglican tradition and prompted aspirations towards ecclesial unity”¹⁰⁰² The working group also decided to conform the practice and the position of the commingling to the usage of the Roman Rite and so inserted it directly before the *Agnus Dei*. In DW:TM, this places the commingling after the Peace and the fraction anthem and before the Priest genuflects and the *Agnus Dei* begins.¹⁰⁰³ However, there is a noted difference between DW:TM and RM 2010 at the commingling. In DW:TM after the Priest makes the sign of the Cross one

⁹⁹⁴ James JACKSON, *Nothing Superfluous. An Explanation of the Symbolism of the Rite of St. Gregory the Great*, Lincoln 2016, 240.

⁹⁹⁵ Cf. HATCHETT, *Commentary on the American Prayer Book*, 379.

⁹⁹⁶ AM 1921, C51

⁹⁹⁷ EM 1958, 323.

⁹⁹⁸ MR 1570, 130.

⁹⁹⁹ EM 1958, 323.

¹⁰⁰⁰ BDW, 321.

¹⁰⁰¹ BCP-US 1979, 337.

¹⁰⁰² Appendix 1, 1a.

¹⁰⁰³ Cf. DW:TM, 652.

time with the particle, places it in the chalice and says the prayer, the rubric then instructs him to genuflect, after which the *Agnus Dei* begins. In RM 2010 the priest places the particle in the chalice and the following rubric concerns the *Agnus Dei*, “Meanwhile the following is sung or said...”¹⁰⁰⁴ Meaning in RM 2010, the action of the commingling happens as the *Agnus Dei* is going on.

This variation from RM 2010 can be explained with reference to EM 1958, which is the base text for the Roman Canon of DW:TM.¹⁰⁰⁵ In the EM 1958 after the commingling happens during The Peace, the priest “...covers the Chalice, genuflects, rises, and bowing to the Sacrament, joins his hands, and beating his breast thrice, says in an audible voice.”¹⁰⁰⁶ The Priest then says the *Agnus Dei*. The genuflection, which is not found in RM 2010 comes directly from the Missal Tradition in Anglicanism.

d. Prayer of Humble Access

The Book of Common Prayer 1549

WE do not presume to come to
this thy table (o mercifull lord)
trusting in our owne
righteousnes, but in thy manifold
and great mercies: we be not
woorthie so much as to gather up
the cromes under thy table: but
thou art the same lorde whose
propertie is alwayes to have
mercie: Graunt us therefore
(gracious Lorde) so to eate the
fleshe of thy dere sonne Jesus
Christ, and to drynke his bloud
in these holy Misteries, that we
may continuallye dwell in hym,

The Book of Common Prayer 1552

WE do not presume to come to
this thy table (O merciful Lorde)
trusting in our owne
rightuousnesse, but in thy
manifolde and great mercies. We
be not worthy so much as to
gather up the crumbes under thy
Table, But thou art the same
Lord, whose property is allwayes
to have mercy: grant us therefore
(gracious lorde) so to eate the
flesh of thy deare Sonne Jesus
Christ, and to drinke his blood,
that our sinfull bodies may be
made cleane by him body, and

The Book of Common Prayer 1662

We do not presume to come to
this thy Table O merciful Lord,
trusting in our own
righteousness, but in thy
manifold and great mercies. We
are not worthy so much as to
gather up the crumbs under thy
Table. But though art the same
Lord, whose property is always
to have mercy: Grant us
therefore, gracious Lord, so to
eat the flesh of thy dear Son
Jesus Christ, and to drink his
blood, that our sinful bodies may
be made clean by his body, and

¹⁰⁰⁴ RM 2010, no. 130.

¹⁰⁰⁵ DW:TM, 652.

¹⁰⁰⁶ EM 1958, 323.

and he in us, that our synfull
bodyes may bee made cleane by
his body, and our soules washed
through hys most precious blood.
*Amen.*¹⁰⁰⁷

our soules washed through hi
most precious blood, and that we
may evermore dwell in him, and
he in us. *Amen.*¹⁰⁰⁸

our souls washed through his
most precious blood, and that we
may ever dwell in him, and he in
us. *Amen.*¹⁰⁰⁹

***The Book of Common Prayer
1928***

We do not presume to come to
this thy Table O merciful Lord,
trusting in our own
righteousness, but in thy
manifold and great mercies. We
are not worthy so much as to
gather up the crumbs under thy
Table. But thou art the same
Lord, whose property is always
to have mercy: Grant us
therefore, gracious Lord, so to eat
the flesh of thy dear Son Jesus
Christ, and to drink his blood,
that our sinful bodies may be
made clean by his body, and our
souls washed through his most
precious blood, and that we may
ever dwell in him, and he in us.
*Amen.*¹⁰¹⁰

***The Book of Common Prayer
1979***

We do not presume to come to this
thy Table, O merciful Lord,
trusting in our own righteousness,
but in thy manifold and great
mercies. We are not worthy so
much as to gather up the crumbs
under thy Table. But thou art the
same Lord whose property is
always to have mercy. Grant us
therefore, gracious Lord, so to eat
the flesh of thy dear Son Jesus
Christ, and to drink his blood, that
we may ever dwell in him and he
in us. *Amen.*¹⁰¹¹

The English Missal (1958)

¹⁰⁰⁷ BRIGHTMAN, *The English Rite*, vol. 2, 698, 700.

¹⁰⁰⁸ *Ibid.*, 691.

¹⁰⁰⁹ *Ibid.*

¹⁰¹⁰ BCP-US 1928, 82.

¹⁰¹¹ BCP-US 1979, 337.

The Book of Divine Worship Roman Missal (2010)
(2003)

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may ever dwell in him and he in us. *Amen.*¹⁰¹²

Divine Worship: The Missal
(2015)

We do not presume to come to this thy Table O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his **Blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and** that we may ever dwell in him, and he in us. *Amen.*¹⁰¹³

Introduction and Development

Of all the texts of the Anglican liturgical tradition beginning in 1548 and spanning the centuries into the present, the Prayer of Humble Access is by far the most recognizable, well known, and distinctive piece of patrimony. The prayer was first introduced on Easter Day 1548 in a text titled, *The Order of Holy Communion*.¹⁰¹⁴ This text was combined with the Latin Mass text, inserting prayers in the vernacular including the Prayer of Humble Access. These insertions also included an Exhortation, General Confession, Absolution, and the Comfortable Words.¹⁰¹⁵ Beyond these insertions there was to be no varying of any other part, either text or custom of the Latin Mass. It was to be an introduction for the English

¹⁰¹² BDW, 321.

¹⁰¹³ DW:TM, 653.

¹⁰¹⁴ Cf. SRAWLEY, *The Holy Communion Service*, 339.

¹⁰¹⁵ Henry A. WILSON (ed.), *The Order of the Communion*, 1548, 30–45.

people to the vernacular in the context of the Sarum Rite. It was also designed to prepare the faithful for Communion under both species, directed by Parliament in the Sacrament Act of 1547.¹⁰¹⁶

This act was a deliberate attempt to move away from Catholic theological practices. It established that everyone was allowed to take Communion in the form of bread and wine, representing Christ's body and blood — prior to this, only Catholic priests were allowed to drink the Communion wine.¹⁰¹⁷

This order of the communion was to be inserted after the Priest's private communion and was a replacement of the late medieval practice of giving the laity communion under one species only, the body of Christ. The Prayer of Humble Access (finally named this in the Scottish Liturgy of 1637¹⁰¹⁸) was the last of the inserted texts, said immediately before the laity's communion. "In this position, it establishes a parallel with the priest's prayers for 'worthy reception'"¹⁰¹⁹

The first Prayer Book, BCP 1549¹⁰²⁰, placed the Prayer of Humble Access directly before the reception of Holy Communion after the imparting of the Peace, the new Fraction Anthem, then Confession, Absolution, and the Comfortable Words. Brand points out,

"The original position of the Prayer of Humble Access was immediately before the Communion, but owing to the contention of Gardiner that this prayer, said kneeling, taught the adoration of Christ's flesh in the Sacrament, it was removed to its present position in 1552."¹⁰²¹

¹⁰¹⁶ Chester OLLIVIER, England's Reformation: Edward VI's Protestant Reforms. URL: <https://www.thecollector.com/edward-vi-reforms-protestant/> [accessed: 19 June 2025].

¹⁰¹⁷ Ibid.; See also GIRM, no. 14 "Prompted by the same intention and pastoral zeal, the Second Vatican Council was able to give renewed consideration to what was established by Trent on Communion under both kinds. And indeed, since nowadays the doctrinal principles on the complete efficacy of Eucharistic Communion received under the species of bread alone are not in any way called into question, the Council gave permission for the reception on occasion of Communion under both kinds, because this clearer form of the sacramental sign offers a particular opportunity for understanding more deeply the mystery in which the faithful participate."

¹⁰¹⁸ SOCIETY OF ARCHBISHOP JUSTUS, The Book of Common Prayer for Scotland (1637), http://justus.anglican.org/resources/bcp/Scotland/Communion_1637.htm. [accessed: 3 June 2025]. "Then shall the Presbyter kneeling down at Gods board, say in the name of all them that shall communicate, this collect of humble accesse to the holy communion, as followeth."

¹⁰¹⁹ Katie BADIE, The Prayer of Humble Access, https://biblicalstudies.org.uk/pdf/churchman/120-02_103.pdf, 103–104 [accessed: 28 October 2022].

¹⁰²⁰ BRIGHTMAN, The English Rite, vol. 2, 698, 700.

¹⁰²¹ BRAND, Prayer of Humble Access, in: Bulletin from the Cathedral of Our Lady of Walsingham, March 2021, Houston./TX.

Thus, in BCP 1552¹⁰²² the prayer is moved from immediately before the distribution of communion to the middle of the Eucharistic liturgy directly following the Sanctus. It was done to emphasize the receiving of communion as the center of the rite and to deemphasize the Catholic theology of the adoration of Christ's flesh.¹⁰²³ As this movement was done clearly in response to another Anglican bishop pointing out the Catholicity of the prayer due its position, the move itself is a protesting or a reforming decision. BCP 1552 position was retained in the BCP 1662¹⁰²⁴, BCP-US 1789¹⁰²⁵, and BCP-US 1892.¹⁰²⁶

The first to propose an alternative position¹⁰²⁷ to the Prayer of Humble Access, placing it in the BCP 1549 position before the distribution of Communion, was the Scottish Liturgy of 1637¹⁰²⁸, then in BCP-US 1928¹⁰²⁹ and BCP-SA 1954.¹⁰³⁰ BCP-US 1928 continues the instruction that the prayer is only to be said by the priest. The rubric states, "Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following."¹⁰³¹ In BCP-US 1979¹⁰³² it appears in Rite One as an optional communion devotion after the Fraction Anthem. BCP-US 1979 also gives the rubrical direction that the people may join in the prayers recitation. This indication along with all of the rubrics and the exact wording of the prayer are taken into the BDW.¹⁰³³

¹⁰²² BRIGHTMAN, *The English Rite*, vol. 2, 691.

¹⁰²³ BRAND, Prayer of Humble Access, in: *Bulletin from the Cathedral of Our Lady of Walsingham*, March 2021, Houston./TX.

¹⁰²⁴ *Ibid.*

¹⁰²⁵ SOCIETY OF ARCHBISHOP JUSTUS, 1789 U.S. Book of Common Prayer. URL: http://justus.anglican.org/resources/bcp/1789/BCP_1789.htm [accessed: 14 June 2025]

¹⁰²⁶ SOCIETY OF ARCHBISHOP JUSTUS, 1892 U.S. Book of Common Prayer. URL: http://justus.anglican.org/resources/bcp/1892/BCP_1892.htm [accessed: 16 June 2025]

¹⁰²⁷ Cf. SRAWLEY, *The Holy Communion Service*, 340.

¹⁰²⁸ SOCIETY OF ARCHBISHOP JUSTUS, *The Book of Common Prayer for Scotland (1637)*, http://justus.anglican.org/resources/bcp/Scotland/Communion_1637.htm. [accessed: 3 June 2025].

¹⁰²⁹ BCP-US 1928, 82.

¹⁰³⁰ *The South African Book of Common Prayer (1954)*, pg. 1–2. URL: <http://justus.anglican.org/resources/bcp/South%20Africa/SA54.pdf> [accessed: 4 September 2024].

¹⁰³¹ BCP-US 1928, 82.

¹⁰³² BCP-US 1979, 337.

¹⁰³³ BDW, 321.

Taking this history into consideration, the *Anglicanae Traditiones* Working Group, as it did with other parts of the Order of Mass, began with this approved Rite of the Catholic Church. The major change was the portion taken out by the prayer book commission who produced the BCP-US 1979. One of the members of *Anglicanae Traditiones* described the question being posed by another member of why this portion should be brought back into the already approved Prayer of Humble Access, and the answer was given, because the theology comes directly from the *Summa Theologica* of Saint Thomas Aquinas.¹⁰³⁴ This will be explained further in the next section.

Composition of Prayer

The Prayer of Humble Access is an original composition or compilation of Thomas Cranmer¹⁰³⁵ developed to take the place of the individual priestly prayers, usually said in silence, in preparation for Communion. Feulner points out that the prayer was not translated from any one existing prayer, "...but incorporated phrases or concepts from the Liturgy of St Basil¹⁰³⁶ (the ultimate source is Daniel 9:18), Mark 7:28, a Gregorian Missal Collect (nos. 851 and 1327), the writings of Thomas Aquinas (*Summa Theologica*, p. III, q.74, a. 1)"¹⁰³⁷¹⁰³⁸, and John 6:56.¹⁰³⁹

The opening words, "We do not presume to come to this thy Table O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies..."¹⁰⁴⁰, recall the language of the Liturgy of Saint Basil "not because of our righteousness...but because of thy mercies and compassions, which though has shed richly upon us, we draw near with boldness to thy

¹⁰³⁴ Cf. LOPES, September 2024 Meeting, Interview 12 September 2024, Houston/TX.

¹⁰³⁵ Cf. SHEPHERD, *The Oxford American Prayer Book Commentary*, 82.

¹⁰³⁶ Frank BRIGHTMAN, *Liturgies. Eastern and Western, being the texts original or translated of the principal liturgies of the church*, vol. 2, Western Liturgies, Oxford 1896, 329.

¹⁰³⁷ FEULNER, *On the Liturgical Perspective of the Apostolic Constitution Anglicanorum coetibus*, 110.

¹⁰³⁸ Cf. SHEPHERD, *The Oxford American Prayer Book Commentary*, 82.

¹⁰³⁹ Cf. HATCHETT, *Commentary on the American Prayer Book*, 382.

¹⁰⁴⁰ DW:TM, 653.

holy altar.”¹⁰⁴¹ Next there is a reference towards the words of the Samaritan’s woman’s response in the Gospel according to Saint Mark, “But she answered him, “Yes, Lord; yet even the dogs under the table eat the children’s crumbs.”(Mk 7:28) The prayer states, “We are not worthy so much as to gather up the crumbs under thy Table.”¹⁰⁴² Moving through, Michael Earthman notes in his study of this prayer¹⁰⁴³ that the next portion of the prayer, “But though art the same Lord, whose property is always to have mercy...”¹⁰⁴⁴ comes from the translation of the Gregorian Missal Collect into the English Litany of 1544, it reads: “O God, whose nature and property is ever to have mercy and to forgive, receive our humble petition, and though we be tied and bound with the chain of our sins: yet let thy pitifulness of thy great mercy loose us for the honor of Jesu Christ’s sake, our mediator and advocate. Amen”¹⁰⁴⁵

The second half of the prayer continues by invoking our Lord’s teaching as recorded in the Gospel according to Saint John: “Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you...” (Jn 6:53–56) Finally comes one of the most debated and discussed sentences of the prayer. “Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood...”¹⁰⁴⁶ It is very clear that Thomas Cranmer is looking towards Saint Thomas Aquinas and a theology developed in the context of the Roman Catholic Church. Thomas Aquinas states in *Summa Theologica*, ‘...and therefore ‘Christ’s body is offered’ under the species of bread ‘for the health of the body, and the blood’ under the species of wine ‘or the health of the soul...’”¹⁰⁴⁷ The phrase was always a part of the prayer from *The Order*

¹⁰⁴¹ BRIGHTMAN, *Liturgies. Eastern and Western*, 329.

¹⁰⁴² DW:TM, 653.

¹⁰⁴³ EARTHMAN, *The Order of Mass of “Divine Worship: The Missal”*, 235.

¹⁰⁴⁴ DW:TM, 653.

¹⁰⁴⁵ BRIGHTMAN, *The English Rite*, vol. 1, 184.

¹⁰⁴⁶ DW:TM, 653.

¹⁰⁴⁷ Thomas AQUINAS, *Summa Theologica*. Third Part. URL: <https://www.newadvent.org/summa/4074.htm> [accessed: 12 April 2025], q. 74, a. 1. “Consequently, bread and wine are the proper matter of this sacrament. And the reasonableness of this is seen first, in the use of this sacrament, which is eating: for, as water is used in the sacrament of Baptism for the purpose of spiritual cleansing, since bodily cleansing is commonly done with water; so, bread and wine, wherewith men are commonly fed, are employed in this sacrament for the use of spiritual eating. Secondly, in relation to Christ’s Passion, in

of Communion, 1548.¹⁰⁴⁸ Brightman points out that the phrase appears in a prayer in the Syrian Jacobite liturgy¹⁰⁴⁹. The idea was developed based on Leviticus, “For the life of the flesh is in the blood; and I have given it for you upon the altar to make atonement for your souls; for it is the blood that makes atonement, by reason of the life...” (Leviticus 17:11). It would be the prayer book commission developing the BCP-US 1979 which would omit this text entirely, citing the implication of dualism of body and soul, and labeling the theology as medieval and outdated.¹⁰⁵⁰ As with other portions of the Order of Mass of DW:TM, because there was in certain portions a wholesale adoption of the BCP-US 1979 in the development of the BDW, this sentence was left out of the BDW¹⁰⁵¹ and thus, was not recited in the Anglican Use congregations in communion with the Catholic Church.

Prayer of Humble Access in Divine Worship: The Missal

Many in the Anglican Use congregations were not brought up with the BCP-US 1979 and it was widely known that many of them yearned, often quite vocally, for the wording of the Prayer of Humble Access from the BCP-US 1928¹⁰⁵², specifically the sentences deleted in the BCP-US 1979 having their origins from Aquinas. Feulner points out in his recent work on the liturgical perspective of the *Anglicanorum coetibus*, “The commission drew on the version from the 1552, 1662, and 1928 editions, in order to keep the tie between the sin-relieving power of the Body and Blood of Christ and their reception, both in language and content.”¹⁰⁵³ Moving to the charge of dualism, or the view of body and soul being separated or radically distinct from one another of the BCP-US 1979 commission, the order of Mass

which the blood was separated from the body. And therefore, in this sacrament, which is the memorial of our Lord's Passion, the bread is received apart as the sacrament of the body, and the wine as the sacrament of the blood. Thirdly, as to the effect, considered in each of the partakers. For, as Ambrose (Mag. Sent. iv, D, xi) says on 1 Corinthians 11:20, this sacrament "avails for the defense of soul and body"; **and therefore "Christ's body is offered" under the species of bread "for the health of the body, and the blood" under the species of wine "for the health of the soul,"** according to Leviticus 17:14: "The life of the animal [Vulgate: 'of all flesh'] is in the blood."

¹⁰⁴⁸ Henry A. WILSON (ed.), *The Order of the Communion*, 1548, 19.

¹⁰⁴⁹ BRIGHTMAN, *Liturgies. Eastern and Western*, 102.

¹⁰⁵⁰ Cf. HATCHETT, *Commentary on the American Prayer Book*, 382.

¹⁰⁵¹ BDW, 321.

¹⁰⁵² BCP-US 1928, 82.

¹⁰⁵³ FEULNER, *On the Liturgical Perspective of the Apostolic Constitution Anglicanorum coetibus*, 110.

of DW:TM must be seen as a whole, expressing the fullness of the Catholic faith. Literally on the same page of the missal of the Prayer of Humble Access is found the words of distribution that the Priest says before consuming the host, “The Body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life. Amen.”¹⁰⁵⁴ He then says the same thing before partaking of the chalice, replacing the word “Body” with “Blood.” Both statements held together give a rich understanding of the reality of the Sacrament¹⁰⁵⁵, each Eucharistic element contains the body, blood, soul, and divinity of Jesus Christ.¹⁰⁵⁶ While each Eucharistic element alone “preserves” both body and soul. Differing from the BCP 1552 and BCP 1662, where the priest prayed in the name of those who would receive, and unlike the BCP-US 1979, which indicates that the congregation may participate, DW:TM rubricates that all in the congregation say the prayer with the Celebrant.¹⁰⁵⁷¹⁰⁵⁸

¹⁰⁵⁴ DW:TM, 653.

¹⁰⁵⁵ GIRM, no. 282. “Sacred pastors should take care to ensure that the faithful who participate in the rite or are present at it, are made aware by the most suitable means possible of the Catholic teaching on the form of Holy Communion as laid down by the Ecumenical Council of Trent. Above all, they should instruct the Christian faithful that the Catholic faith teaches that Christ, whole and entire, and the true Sacrament, is received even under only one species, and hence that as regards the resulting fruits, those who receive under only one species are not deprived of any grace that is necessary for salvation.”

¹⁰⁵⁶ CCC, no. 1374. “The mode of Christ's presence under the Eucharistic species is unique. It raises the Eucharist above all the sacraments as “the perfection of the spiritual life and the end to which all the sacraments tend.” In the most blessed sacrament of the Eucharist “the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, *the whole Christ is truly, really, and substantially contained.*” “This presence is called ‘real’ - by which is not intended to exclude the other types of presence as if they could not be ‘real’ too, but because it is presence in the fullest sense: that is to say, it is a *substantial* presence by which Christ, God and man, makes himself wholly and entirely present.”

¹⁰⁵⁷ DW:TM, 653.

¹⁰⁵⁸ See also EARTHMAN, The Order of Mass of “Divine Worship: The Missal” (excerpt), 277–285.

e. Prayer of Thanksgiving

The Book of Common Prayer 1549

ALMIGHTYE and everlyvyng
GOD, we moste hartely thanke
thee, for that thou hast vouchsafed
to feede us in these holy
Misteries, with the spirituall
foode of the moste precious body
and bloud of thy sonne, our
saviour Jesus Christ, and haste
assured us (duely receiving the
same) of thy favour and goodnes
toward us, and that we be very
membres incorporate in thy
Misticall bodye, whiche is the
blessed companie of all faythfull
people, and heyres through hope
of thy everlasting kingdome, **by**
the merites of the most precious
death and passion, of thy deare
sonne. We therfore most humbly
beseche thee, O heavenly father,
so to assist us with thy grace, that
we may continue in that holy
felowship, and doe all suche good
woorkes, as thou hast prepared for
us to walke in: through Jesus
Christe our Lorde, to whome with
thee and the holy gost, bee all
honour and glory, world without
ende.¹⁰⁵⁹

The Book of Common Prayer 1552

O Lorde and heavenly Father,
we thy humble servants, entirely
desire thy Fatherly goodnesse,
mercifully to accept this our
Sacrifice of praise and
thankesgevinge moste humblye
beseeching thee to grant, that by
the merits and death of thy
Sonne Jesus Christ, and through
faith in his blood, we and all thy
whole Church, may obtaine
remission of our sinnes, and all
other benefits of his Passion.
And here we offer and present
unto thee, O Lord, our selves,
our soules and bodies to bee a
reasonable, holy, and lively
sacrifice unto thee, humbly
beseeching thee, that all wee
which be partakers of this holy
Communion, may be fulfilled
with thy grace and heavenly
benediction. And although wee
be unworthy, through our
manifold sinnes, to offer unto the
any sacrifice: yet wee beseech
thee to accept this our bounden
duety and service, not weighing
our merits but pardoning our
offences, through Jesus Christ
our Lord, by whom and with
whom, in the unity of the holy
Ghost, all honour and glory be

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. And here we offer and
present unto thee, O Lord,
ourselves, our souls and bodies,
to be a reasonable, holy, and
lively
sacrifice unto thee; humbly
beseeching thee, that all we who
are partakers of this holy
Communion, may be fulfilled
with thy grace and heavenly
benediction. And although we be
unworthy, through our manifold
sins, to offer unto thee any
sacrifice; yet we beseech thee to
accept this our bounden duty and
service; not weighing our merits,
but pardoning our offences,
through Jesus Christ our Lord;
by whom, and with whom, in the
unity of the Holy Ghost, all
honour and glory be unto thee, O

¹⁰⁵⁹ BRIGHTMAN, *The English Rite*, vol. 2, 708.

unto thee, O Father Almighty,
world without end. Amen.

Or this.

ALmighty and everlasting God,
we moste heartely thanke thee,
for that thou doest vouchsafe to
feed us, which have duely
received these holy mysteries,
with the spirituall food of the
most precious body and blood of
thy Sonne, our Sauour
Jesus Christ, and doest assure us
thereby of thy fauour and
goodnesse toward us, and that
wee be very members
incorporate in thy mysticall
body, whiche is the blessed
company of all faithfull people,
and bee also heires through
hope, of thy everlasting
Kingdome, **by the merits of the
most precious death and
passion of thy deare Son:** we
now most humbly beseech thee,
O heavenly Father, so to assist us
with thy grace, that we may
continue in that holy fellowship,
and do all such good workes as
thou hast prepared for us to walke
in, through Jesus Christ our
Lord; to whom with thee and the
holy Ghost be all honour and
glory, world without end.
Amen.¹⁰⁶⁰

Father Almighty, world without
end. *Amen.*

¶ *Or this.*

ALMIGHTY and everliving
God, we
most heartily thank thee, for that
thou
dost vouchsafe to feed us, who
have duly received these holy
mysteries, with the spiritual food
of the most precious Body and
Blood of thy Son our Saviour
Jesus Christ; and dost assure us
thereby of thy favour and
goodness towards us; and that
we are very members incorporate
in the mystical Body of thy Son,
which is the blessed company of
all faithful people; and are also
heirs through hope of thy
everlasting kingdom, **by the
merits of the most precious
death and passion of thy dear
Son.** And we most humbly
beseech thee, O heavenly Father,
so to assist us with thy grace,
that we may continue in that
holy fellowship, and do all such
good works as thou hast
prepared for us to walk in,
through Jesus Christ our Lord; to
whom, with thee and the Holy
Ghost, be all honour and glory,
world without end. *Amen.*¹⁰⁶¹

¹⁰⁶⁰ BRIGHTMAN, The English Rite, vol. 2, 709.

¹⁰⁶¹ Ibid.

The Book of Common Prayer
1928

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, **by the merits of his most precious death and passion.** And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen. ¹⁰⁶²

The Book of Common Prayer
1979

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our **Savior** Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. *Amen.* ¹⁰⁶³

The Anglican Missal (1921)

ALMIGHTY AND EVERLIVING GOD, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ ;

AND dost assure us thereby of thy favour and goodness towards us ; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, **by the merits of the most precious death and passion of thy dear Son.**

AND we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in ; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. R/. Amen. ¹⁰⁶⁴

¹⁰⁶² BCP-US 1928, 83.

¹⁰⁶³ BCP-US 1979, 339.

¹⁰⁶⁴ AM 1921, C53.

The Book of Divine Worship *Roman Missal* (2010)
(2003)

After Communion, the Celebrant says: Let us pray.

The People may join in saying this prayer:

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our **Savior** Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*¹⁰⁶⁵

¹⁰⁶⁵ BDW, 322.

¹⁰⁶⁶ DW:TM, 655.

Divine Worship: The Missal
(2015)

Then the Priest standing and the People kneeling, the Priest alone, or the Priest and the People together, say the following:

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our **Saviour** Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom, **by the merits of the most precious death and Passion of thy dear Son.** And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be all honour and glory, world without end. *Amen.*¹⁰⁶⁶

Introduction and Development

Of the earliest of liturgies recorded there is at the conclusion of the distribution of Communion some sort of prayer of thanksgiving followed by a blessing a dismissal of the congregation.¹⁰⁶⁷ In these early liturgies the celebrant instructed the congregation in some prescribed manner to make thanksgiving for the reception of the Eucharist.¹⁰⁶⁸ Hatchett supports this with this note:

“The use of a formal conclusion after communions of the people was another development of the fourth century following upon the increase in numbers and the move to larger buildings once Christianity was legalized.”¹⁰⁶⁹

By the end of the fifth century the Latin rite had firmly developed a variable collect or prayer which would conclude the thematic proper prayers of the day.¹⁰⁷⁰ This variable prayer begins to be used in Gallican territories around the same period as well.¹⁰⁷¹ The 11th century Sarum Rite ends with the following direction, “Deinde dicat postcommunem: juxta numerum et ordinem atedictarum orationum ante epistolam.”¹⁰⁷² (Then he should say the post-communion: according to the number and order of the prayers given before the Epistle).¹⁰⁷³ Some of these prayers in the Gregorian, Gallican, and Sarum Missals are related to particular celebrations or to some special intention, but most incorporate thanksgiving for communion or a petition which refers to the efficacy of communion.¹⁰⁷⁴ In the West this variable prayer tradition stays intact throughout the medieval ages. In the beginning of the 16th century, it is Martin Luther and the newly formed communities of the German principalities that first abandon the variable prayer tradition amid reformation liturgies.¹⁰⁷⁵

¹⁰⁶⁷ Cf. JUNGMAUN, *The Mass of the Roman Rite*, vol. 2, 420.

¹⁰⁶⁸ Cf. *ibid.*, 419.

¹⁰⁶⁹ HATCHETT, *Commentary on the American Prayer Book*, 392.

¹⁰⁷⁰ Cf. SHEPHERD, *The Oxford American Prayer Book Commentary*, 83–84.

¹⁰⁷¹ Cf. HATCHETT, *Commentary on the American Prayer Book*, 392.

¹⁰⁷² MASKELL, *The Ancient Liturgy of the Church of England*, 198.

¹⁰⁷³ *Ibid.* “During lent at prayer was appointed in the old English missals to be said after the postcommunion, called the “*super populum*”: “...this custom was very ancient...and was a long time said during the whole year: but afterwards was restricted to the season of lent, that the people might during their discipline be the better fortified by the prayers and benedictions of the Church against the malice of the devil.”

¹⁰⁷⁴ Cf. HATCHETT, *Commentary on the American Prayer Book*, 393.

¹⁰⁷⁵ Cf. *ibid.*, 392.

Prayer of Thanksgiving in the Book of Common Prayer Tradition

Thomas Cranmer composed the Prayer of Thanksgiving as an invariable collect for the BCP 1549.¹⁰⁷⁶ Shepherd states that it is “...one of the most remarkable summaries of doctrine to be found in all the formularies of the Prayer Book.”¹⁰⁷⁷ Cranmer follows the traditional use by placing this prayer after the distribution of Communion and then concludes with a blessing.¹⁰⁷⁸ This invariable prayers is equal in length to several variable postcommunion prayers of the Sarum Rite joined together.¹⁰⁷⁹ In BCP 1552¹⁰⁸⁰ the Prayer of Thanksgiving composed in BCP 1549 becomes the second of two alternatives. The first consists of an abbreviated form of the oblation following the words of institution in the Eucharistic prayer.¹⁰⁸¹ These two alternative prayers follow the Lord’s Prayer with an added doxology. Then the Prayer of Thanksgiving is followed by the *Gloria in excelsis*, moved from the beginning of the Liturgy of the Word to the end of the Liturgy of the Eucharist, clearly marking a break with the traditional structure.¹⁰⁸² Srwaley points out the continental influence, “Interesting parallels to this development have been adduced from Zwingli’s Zürich Liturgy...”¹⁰⁸³ The BCP-SC 1637¹⁰⁸⁴ restored a fuller form of the self-oblation to the Eucharistic prayer and the one fixed prayer of the BCP 1549. However, this change is not incorporated in the BCP 1662.¹⁰⁸⁵ The BCP-US 1928¹⁰⁸⁶ moves the Lord’s Prayer back to the traditional placement in the Communion Rite but keeps the *Gloria in excelsis* after the Prayer of Thanksgiving. Finally, the BCP-US 1979¹⁰⁸⁷ moves the *Gloria in excelsis*

¹⁰⁷⁶ BRIGHTMAN, *The English Rite*, vol. 2, 708.

¹⁰⁷⁷ SHEPHERD, *The Oxford American Prayer Book Commentary*, 83–84.

¹⁰⁷⁸ Cf. SRAWLEY, *The Holy Communion Service*, 354.

¹⁰⁷⁹ Cf. HATCHETT, *Commentary on the American Prayer Book*, 392.

¹⁰⁸⁰ BRIGHTMAN, *The English Rite*, vol. 2, 709.

¹⁰⁸¹ Cf. SRAWLEY, *The Holy Communion Service*, 355.

¹⁰⁸² Cf. *ibid.*

¹⁰⁸³ *Ibid.*

¹⁰⁸⁴ SOCIETY OF ARCHBISHOP JUSTUS, *The Book of Common Prayer for Scotland (1637)*, http://justus.anglican.org/resources/bcp/Scotland/Communion_1637.htm. [accessed: 3 June 2025].

¹⁰⁸⁵ BRIGHTMAN, *The English Rite*, vol. 2, 709.

¹⁰⁸⁶ BCP-US 1928, 83.

¹⁰⁸⁷ BCP-US 1979, 339.

back to the beginning of the Liturgy of the Word. The original phrase “by the merits of his most precious death and passion”¹⁰⁸⁸ is deleted by the prayer book committee, “for it centers too much on one aspect of the redemptive work of Christ to the neglect of the others.”¹⁰⁸⁹

Composition of Prayer of Thanksgiving

Following directly after the distribution of communion the prayer sums up the multiple layers of meaning of the Eucharist as an act of, “thanksgiving, mystery, grace, incorporation into Christ, fellowship in the Church, anticipation of the Kingdom of God, and so on.”¹⁰⁹⁰ The prayer sees the sacrament of the Eucharist as a gift of spiritual food and a pledge of incorporation in the body of the Christ, the Church.¹⁰⁹¹ Hatchett finds another connection in the BCP 1549, saying,

“The prayer is thought by some to be related to the second answer of the catechism in the 1549 Book which states that in baptism a person is made ‘a member of Christ, the child of God, and an inheritor of the kingdom of heaven.’ The Eucharist is portrayed as an assurance of what happened in baptism.”¹⁰⁹²

It concludes with a prayer for continuance in that holy fellowship and for perseverance in good works relating the sacrament of the altar with the tasks of everyday life.¹⁰⁹³

Prayer of Thanksgiving in Divine Worship: The Missal

The text of the BDW¹⁰⁹⁴ is the base to the Prayer of Thanksgiving incorporated in DW:TM¹⁰⁹⁵ with the addition of the words taken out of the BCP-US 1979¹⁰⁹⁶ from the BCP-

¹⁰⁸⁸ BCP-US 1928, 83.

¹⁰⁸⁹ HATCHETT, Commentary on the American Prayer Book, 393.

¹⁰⁹⁰ SHEPHERD, The Oxford American Prayer Book Commentary, 83–84.

¹⁰⁹¹ SRAWLEY, The Holy Communion Service, 358.

¹⁰⁹² HATCHETT, Commentary on the American Prayer Book, 393.

¹⁰⁹³ Cf. SHEPHERD, The Oxford American Prayer Book Commentary, 83–84.

¹⁰⁹⁴ BDW, 322.

¹⁰⁹⁵ DW:TM, 655.

¹⁰⁹⁶ BCP-US 1979, 339.

US 1928, “...by the merits of his most precious death and passion.”¹⁰⁹⁷ Differing from the prayer book commission of the Episcopal Church (USA), the working group *Anglicanae Traditiones* identified this part as a description of the central act of salvation on the altar of the cross and as a factor of earlier prayer books helping to compel many through theology to communion with the Catholic Church. Additionally, the working group inserted the variable Postcommunion Prayer directly following the Prayer of Thanksgiving. The Prayer of Thanksgiving begins with a rubrical option, “the Priest alone, or the Priest and the People together, say the following...”¹⁰⁹⁸ While the Postcommunion is only said or sung by the Priest beginning with “Let us pray.”¹⁰⁹⁹

A full directive with theological explanation is given by the working group in the Rubrical Directory. It states,

“39. When the distribution of Communion is finished, as circumstances suggest, the Priest and People spend some time in silent prayer. If desired, a Psalm or hymn may be sung. At the conclusion of this period, the Priest and the Faithful say together the Prayer of Thanksgiving (Almighty and everliving God), or this may be said by the Priest alone. To bring to a conclusion the entire Communion Rite, the Priest says the Postcommunion Prayer, in which he prays for the fruits of the mystery just celebrated.”¹¹⁰⁰

The addition of the variable Postcommunion Prayer brings the Order of Mass into a fuller conformity with the liturgical tradition of the Roman Catholic Church. This decision not only conforms it with RM 2010, but also the historic tradition of the Latin Rite beginning in the fifth century.¹¹⁰¹ At the same time the inclusion of the Prayer of Thanksgiving¹¹⁰² helps to preserve the Anglican character. This conclusion of the Liturgy of the Eucharist is a prime example of,

“...the Order of Mass as a recognizable part of the modern Roman Rite while being distinctively and traditionally Anglican in character, in terms of both the Anglican patrimony, as well as its relationship to the Ordinary Form of the Roman Rite, in both its modern and traditional forms...”¹¹⁰³

¹⁰⁹⁷ BCP-US 1928, 83.

¹⁰⁹⁸ DW:TM, 655.

¹⁰⁹⁹ Ibid.

¹¹⁰⁰ Ibid., 128.

¹¹⁰¹ Cf. JUNGMAN, *The Mass of the Roman Rite*, vol. 2, 419.

¹¹⁰² See also EARTHMAN, *The Order of Mass of “Divine Worship: The Missal”* (excerpt), 286–298.

¹¹⁰³ Appendix 1, 1c.

f. Postcommunion Prayer

The Book of Common Prayer
1549

The Book of Common Prayer
1559

The Book of Common Prayer
1662

The Book of Common Prayer
1928

The Book of Common Prayer
1979

The Anglican Missal (1921)

(Marriage) *In place of the usual postcommunion prayer, the following is said.*¹¹⁰⁴

(Ministration of the Sick) *One of the usual postcommunion prayers is said, or the following*¹¹⁰⁵

(Burial) *In place of the usual postcommunion prayer, the following is said.*¹¹⁰⁶

After V/. The Lord be with you.

R/. And with thy Spirit,

he says at the Epistle horn:

*'Let us pray, and the Collects at the Postcommunion.*¹¹⁰⁷

(Post Communion Collects are found in the propers for the day, pages D3 – H140.)

The Book of Divine
Worship (2003)

Or the proper Postcommunion Prayer appointed for the Eucharist offered at Marriage, or for the Sick, or for the Departed may be said
(p.324).¹¹⁰⁸

Roman Missal (2010)

135. *Then, standing at the altar or at the chair and facing the people, with hands joined, the Priest says: Let us pray.*
*All pray in silence with the priest for a while, unless silence has just been observed. Then the Priest, with hands extended, says the prayer after communion, at the end of which the people acclaim: Amen.*¹¹⁰⁹

Divine Worship: The Missal
(2015)

Then the priest says:

Let us pray.

*Then the Priest says the Postcommunion Prayer, at the end of which the people acclaim: Amen.*¹¹¹⁰

¹¹⁰⁴ BCP-US 1979, 432.

¹¹⁰⁵ Ibid, 457.

¹¹⁰⁶ Ibid, 482.

¹¹⁰⁷ AM 1921, C53.

¹¹⁰⁸ BDW, 322.

¹¹⁰⁹ RM 2010, 135.

¹¹¹⁰ DW:TM, 655.

Introduction and Development

With the introduction of the vernacular and the reform of the Sarum Rite that culminated in the first publication of BCP 1549, the role of the particular propers was diminished to the Collect of the Day and the Proper Preface. This development or redaction also incorporated the exclusion of a proper Postcommunion Prayer. Jungman begins his section on the Postcommunion prayer by expressing a universal liturgical truth: “Even the earliest expositions of the liturgy, after speaking about the Communion to which all the faithful are invited, do not forget to admonish them to make a thanksgiving.”¹¹¹¹ After the legalization of Christianity in the Roman Empire in the beginning of the fourth century, and the use of larger Church buildings, a set Postcommunion prayers were developed in many of the various regional rites.¹¹¹² For sure by the early Medieval period, the Roman Rite, from which the Anglican Patrimony is derived, has within it a developed set of Postcommunion prayers that are said by the celebrant on behalf of the people. Jungman continues, “This prayer of thanksgiving, usually called *Ad complendum* or *Ad completa* in the Gregorian Sacramentaries, and *Post communionem* in the Gelasian, with its ever varying formulas belongs to the very substance of the Roman Sacramentary, just like the collect and the *secreta*.”¹¹¹³

As with many of the other minor propers, it is the Anglican Missal Tradition which introduces for the first time the proper Postcommunion prayer of the Roman Rite to Anglican worship. AM 1921 keeps the General Thanksgiving while also including many of the Postcommunion prayers in the daily propers section. The celebrant is instructed in the rubrics to say, “at the Epistle horn: ‘Let us pray’, *and the Collects at the Postcommunion*.”¹¹¹⁴ This is the first combination of both of the General Thanksgiving and the proper Postcommunion prayer. Although this Missal is widely known about in the United States, BCP-US 1928 does not include the proper Postcommunion but rather follows the BCP 1662. It is BCP-US 1979¹¹¹⁵ that first introduces to the prayer book tradition three

¹¹¹¹ JUNGMAN, *The Mass of the Roman Rite*, vol. 2, 419.

¹¹¹² Cf. HATCHETT, *Commentary on the American Prayer Book*, 392.

¹¹¹³ JUNGMAN, *The Mass of the Roman Rite*, vol. 2, 419.

¹¹¹⁴ AM 1921, C53.

¹¹¹⁵ BCP-US 1979, 432.

proper Postcommunion Prayers that may be substituted for The General Thanksgiving on the following occasions: Marriage, or for the Sick, or for the Departed.¹¹¹⁶ BDW¹¹¹⁷ includes the exact rubric from the BCP-US 1928, excluding out the proper Postcommunion prayers within the Mass propers. This becomes a leading criticism of this approved Catholic texts and leads to a request for a 2nd edition in June of 2009¹¹¹⁸.

Implementation in Divine Worship: The Missal – Two Concluding Prayers

One of the major contributions of the Anglican Missal tradition utilized by the *Anglicanae traditiones* working group was the inclusion of all of the Mass propers, including a Postcommunion prayer for every occasion. As the Postcommunion is of “the very substance of the Roman Sacramentary...”¹¹¹⁹ the working group thought it necessary to include it in this expression of the Latin Rite. However, they also found the General Thanksgiving to be integral to the Classical Prayer Book tradition. It was also not composed to distinguish itself from the Roman Rite, but rather translated and combined from existing Sarum texts. This led the working group to adopt both, ending the Order of Mass with two concluding prayers. Interestingly, Clarke points out in reference to history of the post communion prayer, “A second prayer (*ad populum* or *super populum*) is sometimes found in the Roman service books, though in the Gregorian Sacramentary this is mostly limited to the time between Septuagesima and Easter, and in the present Roman Missal is found only on week-days in Lent.”¹¹²⁰

On the local level at the Cathedral of Our Lady of Walsingham (Houston, Texas) there were definitely questions about the use of two prayers. Why couldn’t the working group pick one or the other? Doesn’t this just lengthen an already lengthy Order of Mass? And yet, as time has gone by, most see this dual act of thanksgiving as integral to the Ordinariate liturgical life. The first an optional corporate prayer with memorized phrases learned by all

¹¹¹⁶ Cf. *ibid.*

¹¹¹⁷ BDW, 322.

¹¹¹⁸ Cf. Appendix 2.

¹¹¹⁹ JUNGSMANN, *The Mass of the Roman Rite*, vol. 2, 419.

¹¹²⁰ CLARKE, *Liturgy and Worship*, 354.

at each and every Mass offering. The second particular, concluding the propers of the day with a summation, similar to the Collect, but at the end, in thanksgiving for the actions of Almighty God within the context of the Mass. It is a fitting conclusion to an order of Mass that is at once a recognizable expression of the Roman Rite while being distinctively and traditionally Anglican in character.

Part III – Conclusions from Comparative Study

Chapter 5 - Conclusion and Consequences

5.1 Summary

This study began by citing an article published within months of the promulgation of DW:TM in 2015. Steven Lopes, in his article “A Missal for the Ordinariates,”¹¹²¹ described the process of the Working Group, *Anglicanae Traditiones* and sets out the process by which the Commission completed this enormous task: “Prior to assembling the texts that would comprise the Missal, the Working Group first articulated a ten-point *Ratio*, a document that was not published in any form but is key to understanding the *Divine Worship* project...” It is a “...working document that guided the decisions of the Commission by setting out a list of ten basic points that members of the Commission agreed to take as normative for the work.”¹¹²² As part of the new material this dissertation brings to the greater academic community, a full copy of the *Ratio*, described by Lopes, was obtained with permission from Clinton Brand. The relevance of this document for the structure and use of sources of DW:TM cannot be overstated. As stated earlier, the publication in this dissertation is the first time it has been made available in its entirety and without comment.

Part I – Sources of Divine Worship: The Missal

This dissertation went on to analyzing the *Ratio*¹¹²³, especially the objectives that provide a set of criteria for the inclusion and location of specific elements. Chapter 2 identified the sources cited adding to those named to the category of classic Prayer Book heritage the BCP 1549 and BCP 1552, as the first two prayer books are essential to their successors, the BCP 1662, BCP 1928, etc. Each source was then surveyed in the order mentioned in the *Ratio* beginning with the BDW. In the analysis of the BDW this dissertation utilized two documents of compiled recommendations produced at two separate meetings of the Pastors of the Anglican Use Parishes in Texas and laity involved, which were organized by Feulner and from which Brand produced the cited notes. These two documents are included at the end of this dissertation in Appendix 2 and 3 with permission. They provide a new insight

¹¹²¹ Cf. Steven LOPES, A Missal for the Ordinariates, in: Antiphon 19 (2015) 116–131.

¹¹²² LOPES, A Missal for the Ordinariates (see fn. 14), 116–131, here: 117.

¹¹²³ Cf. Appendix 1.

into the foundational work and recommendations coming out of these communities having lived and worshiped with the BDW. These recommendations would be distributed and discussed in the first commission meeting of the Working Group, *Anglicanae Traditiones*. Each recommendation from these two documents incorporated into DW:TM has been considered and examined in the context of the source text in Chapter 2. It should also be noted that a list of useful sources was included with these documents. These sources become the starting point for the commission and help to direct them the development of the *Ratio*.

Further, to help the reader understand the composition of liturgical elements in these sources, three comparison charts were provided for the following texts: 1) BDW, Rite One, 2) the Use of Sarum, and finally, 3) DW:TM. Each Chart lists the elements of the Order of Mass of the text in the first column and then indicated in successive columns what the text shares in common with the following: 1) the Classical Prayer Book Tradition, 2) the Missal Tradition within Anglicanism. and finally, 3) the Roman Rite.

The survey of each source includes an examination of the individual liturgical parts coming into the Order of Mass of DW:TM. Each liturgical element was observed historically from the original source and then through successive sources, as it may have been modified and/or enriched. As Feulner explains this process, "...historico-critical liturgical studies can more easily recognize both convergent and divergent developments in various liturgies, as well as their causes."¹¹²⁴ At the conclusion of each source a list of the liturgical elements that came from the particular source into DW:TM has been provided. Through this systematic examination of sources and liturgical parts of the Order of Mass of DW:TM, the first part of the dissertation (Chapter 2) showed that the working group diligently followed a clear and defined rational both of source and hierarchical order in the *Ratio*¹¹²⁵ through which they identified the liturgical elements of the worthy patrimony, which is DW:TM. It is the hope of this author that the historical analysis and listing of each elements source will aid to the formation of clergy who will celebrate DW:TM, as well as provide material for future academic studies.

¹¹²⁴ FEULNER, *The Anglican Use within the Western Liturgical Tradition*, 210.

¹¹²⁵ Appendix 1.

Part II – Comparative Study of Constitutive Elements of the Order of Mass

Turning from the study of the sources as a whole text, the next two chapters (Chapter 3: Liturgy of the Word and Chapter 4: Liturgy of the Eucharist) set out to compare the same liturgical units and subunits of different sources of DW:TM. As cited in the Introduction, this has been done under the broad heading of Comparative Liturgiology as defined through theoretical formulas by Anton Baumstark.¹¹²⁶ In this comparative method different liturgical rites are analyzed for their similarities and differences. This was accomplished by first displaying each element out in a chart utilizing the sources.

In this section, the same eight sources of the comparative study were paralleled with DW:TM in each liturgical unit or element of the Order Mass. The eight were given importance in each of their categories in the *Ratio* compiled by the working group. First, the BDW, being the only approved and, at the time, in use Catholic text of the Anglican Patrimony, was given "...primacy of place in the selection of texts."¹¹²⁷ This second place of primacy given to the Prayer Book tradition is highlighted by BCP 1662. BCP 1662 is coupled with the American counterpart, which develops from it, BCP-US 1928. To highlight the tumultuous historical and political contexts that brought about this tradition of texts the original BCP 1549 with many of its Catholic tendencies was compared to BCP 1552 with all of the Protestant subtractions and additions. Turning to the third place of primacy, AM 1921 was used in this comparison (EM 1958 was substituted only where it was the source) as it not primarily a translation of the MR 1570 like EM 1958, but rather a compilation of the BCP 1662 and other regional Eucharistic canon's, highlighting the variety of ways, drawn from the traditional Roman Rite, of celebrating the Eucharist according to the Anglican liturgical patrimony. Finally, the eighth and final source, the *Ratio* gives the third place of primacy to RM 2010.

Most of the element charts have all eight sources compared with DW:TM. However, some elements (ex. Offertory Prayer 1 or 2, Roman Canon, and AEP) are only found in a few of

¹¹²⁶ Cf. Anton BAUMSTARK, *Vom geschichtlichen Werden der Liturgie* (Ecclesia Orans. Zur Einführung in den Geist der Liturgie 10), Freiburg 1923. See also, Anton BAUMSTARK, *On the Historical Development of the Liturgy* (trans. by Fritz West), Collegville/MN 2011.

¹¹²⁷ Appendix 1, 29.

the sources. In order to not have charts with an abundance of blank space, only the sources with the liturgical elements were compared with these specific charts. It is these comparison charts of specific parts of the Order of Mass that are designed to help the reader understand the history of each element of DW:TM. Through the comparison it was shown when specific parts, words, rubrics, or phrases needed to be removed, added, or modified to bring the Order of Mass into more full conformity with the liturgical tradition of the Roman Catholic Church.

5.2 Conclusions

As this study has been one of the first to research the Order of Mass approved for the Ordinariates, detailing the elements from each source, its purpose is first to describe how the Interdicasterial Working Group *Anglicanae Traditiones* followed the specific criteria articulated in the *Ratio*, thus producing an Order of Mass that embodies the Anglican liturgical patrimony, while at the same time being a recognizable expression of the Roman Rite of the Catholic Church. This study has sought out to demonstrate that, at every point, the Working Group followed the hierarchy of sources it first set forth in order to achieve this goal.

Recognizable Expression of the Roman Rite

To support this, it was first shown that the BDW was utilized as the only approved Catholic source, and therefore as the primary source or starting point for the development of DW:TM. In proving this point this study has published for the first time the notes from the two meetings of Pastors of Anglican Use parishes and academic experts which met in June of 2009¹¹²⁸ and December of 2010¹¹²⁹. The recommendations from these two meetings amounted to a proposal for a Second Edition of the BDW, including specific elements to

¹¹²⁸ Appendix 2.

¹¹²⁹ Appendix 3.

included and excluded. This proposal would become the first working document of the *Anglicanorum Traditiones* Commission.

Though the BDW was an approved liturgical rite of the Catholic Church since 1987 and has formed Catholics through its use by Pastors in several congregations in the United States, it did incorporate some elements within the Order of Mass that did not originate in the Roman Rite. All of these elements came from the BCP-US 1979, including: Byzantine elements in the introductory rites and the placement of the Peace in the Ambrosian Position. The Commission helped to make DW:TM a more recognizable part of the Roman Rite by excluding these parts of the Order of Mass then moving down the hierarchy of sources and including those developed in the Roman Rite. As pointed out, an example of this is in the Introductory Rites with the Sign of the Cross and the words, “In the Name of the Father, and of the Son, and of the Holy Spirit.”¹¹³⁰ This one change allows for the opening words and gestures of the Celebrant to be in conformity with the Ordinary Form of the Roman Rite. Further, the Peace was moved to the traditionally Roman Position directly following the Lord’s Prayer at the beginning of the Communion Rite.

Moreover, the BDW only offered one Eucharistic Prayer, the Roman Canon. As shown, DW:TM incorporates two Eucharistic Prayers with a specific rubric of when the Alternative Eucharistic Prayer should be used. Both Eucharistic Prayers come specifically from the Roman Rite, only altered to incorporated Prayer Book English. The Commission considered other options and yet found that the character of DW:TM could still be distinctively Anglican due to the other elements included, even without the inclusion of a revised Eucharistic Prayer derived from a later Anglican tradition. Moreover, the Working Group ruled out any such Anglican Eucharistic Prayers, even those revised with Catholic theology, understanding that they do not fit into the rationale of the hierarchy of sources provided by the *Ratio*, preferring received texts and not innovations. These Anglican Eucharistic Prayers would have to be substantially altered from their original form. Instead of substantially revising, following the *Ratio*, the Working Group moved down the hierarchy of sources, finally coming to RM 2010. The inclusion of two Eucharistic Prayers from the Roman Rite lends it to being a recognizable expression as these are the first two

¹¹³⁰ DW:TM, 560.

Eucharistic Prayers of RM 2010, Eucharistic Prayer 1 (the Roman Canon) and Eucharistic Prayer 2.

Turning to the second set of sources, the Book of Common Prayer tradition, and how they aided DW:TM to be a recognizable part of the Roman Rite. It should be first noted that the Prayer Book tradition begins with the BCP 1549. It is fascinating to this author to understand the extent to which the Working Group affirmed the Catholicity of the BCP 1549, including the structure of the Order of Mass and the particular elements as they were first translated into the vernacular. The BCP 1549's liturgical shape comes from the Sarum Use from which much of the text was translated. As shown in the table provided, *The Use of Sarum, Order of Mass Comparison* (pg. 31), the shape of the liturgy is defined in BCP 1549 by its primary source text the Sarum Use. This use of the Roman Rite comes directly from the Gregorian rite with some regional adaptations and yet maintains the structure of the Latin Rite. The elements of the classical Prayer Book tradition are added to this Roman structure in the BCP 1549, including: *The Collect for Purity, The Penitential Rite, The Comfortable Words, The Sentences, Fraction Anthem, Prayer of Humble Access* and *Prayer of Thanksgiving*. Over the history of the Book of Common Prayer some of the parts would be rearranged, but it would be the BCP-US 1979 that would finally place these elements back into the order of the BCP 1549 in that way harmonizing it with in the structure of the Latin Rite.

The table also shows that when a particular Catholic element was missing in the classical Prayer book tradition, the Missal tradition in Anglicanism (in the third place of the *Ratio*), much of which was translated from the Latin text into the vernacular using hieratical English, was then utilized by the Working Group to complete DW:TM. Finally, the recognizable expression of the Roman Rite is shown by comparing the first column (DW:TM) and the fourth (Roman Rite). The fourth column of the table displays two elements added (AEP and. Offertory Prayers -Form II) to DW:TM from RM 2010. One could conclude that the Interdicasterial Commission included these two options to aide DW:TM be a recognizable part of the Roman Rite in its contemporary expression.

Many of the Catholic elements lost in BCP 1552 were recovered in the Anglican Missal tradition. The so-called missal movement, discussed in Chapter 2, sought to supplement the text of the BCP 1662 with the robustness of the Roman Rite which was of renowned interest

in Anglican circles following the publication of the 1919 *Missale Romanum*. These elements of the Order of Mass include the minor propers, the Preparatory Prayers, the Last Gospel, and the Offertory Prayer (Form I). The comparison table *DW:TM, Order of Mass Comparison* (pg. 88 and 89) shows how the Working Group drew upon the Anglican Missal Tradition to supplement DW:TM when certain elements were missing from the Classic Prayer Book Tradition. Finally, the recognizable expression of the Roman Rite is shown by comparing the first column (DW:TM) and the fourth (MR 1570 and RM 2010). The fourth column displays two elements added (AEP and Offertory Prayers -Form II) to DW:TM from RM 2010. Finally, it should be noted, the inclusion of many of these elements into an Anglican base text helped encourage the faithful to understand more fully whence these elements originally came, namely the Roman Catholic Church. These elements include the *Preparatory Prayers* (at the beginning) and *The Last Gospel* (at the conclusion) and were incorporated into the Anglican Missal Tradition from the Roman Rite prior to the reforms of the Second Vatican Council. The placement of the *Preparatory Prayers* and *The Last Gospel* in DW:TM are altered by placing both in the Appendices thereby conforming the Order of Mass with RM 2010.

The logic of the Appendices¹¹³¹ in DW:TM is the allowance for certain options while not overburdening the Order of Mass.¹¹³² The Working Group provided for the various communities of the Ordinariates a range of possibilities and a sense of seasonality through these Appendices. Many of these elements come directly from certain historical movements of Anglicanism. For instance, the Decalogue in Appendix 3, and discussed earlier in the section on *The Summary of the Law*, comes from the reforms of the BCP 1552, and it expands the *Kyrie* from threefold to ninefold and then places them as a response to each of the Ten Commandments. In DW:TM the *Decalogue* can be substituted for *The Summary of the Law* and the *Kyrie*. As the DW:TM-RD states, this should only be done, “...on occasion...”¹¹³³ The decision to make this seasonal or on occasion helps to preserve this

¹¹³¹ Cf. DW:TM, 1039–1074.

¹¹³² Cf. FEULNER, A Letter from Vienna, 18. “One of my proposals was to suggest a relatively simple basic form of the Order of Mass, which can then be enriched by optional elements from a multi-part appendix, akin to a modular system. This approach would allow for flexibility in accordance with the Anglican heritage of local parishes and the Personal Ordinariates. This was necessary to of the various groups (this also includes expressions in the rubrics, ‘where it is the custom,’ etc., and a special Rubrical Directory), thereby ensuring a certain degree of pastoral adaptation that is not excessive.

¹¹³³ DW:TM, 124.

portion of the Anglican Patrimony while not overburdening the Order of Mass or excluding other portions, namely *The Summary of the Law* and the *Kyrie*.

The rubrics of Appendices pertaining to the beginning of Mass also help to preserve the relationship between the Ordinariate expression and the Ordinary Form of the Roman Rite. DW:TM begins the Order of Mass with the Introit and the Sign of the Cross, just as the Ordinary Form. In some parts of the Anglican Missal tradition, it was common to have both the *Prayers of Preparation* (Appendix 1¹¹³⁴) and the *Rite of Sprinkling Holy Water: Asperges or Vidi aquam* (Appendix 2¹¹³⁵) offered together before the introductory rites that is external to the Mass itself. The Commission placed rubrical instructions at the end of each of these liturgical acts stating that Mass continues with the Introit thereby clarifying that these elements constitute part of the Order of Mass itself. The rubrics also prohibit the practice of combining the public recitation of the *Prayers of Preparation*¹¹³⁶ and the *Aperges/Vidi aquam*.¹¹³⁷ Once again, this helps to give liturgical options without overloading a certain portion of the Order of Mass and making it anomalous in relation to the Ordinary Form of the Catholic Church.

The end of the Order of Mass is also recognizably consistent with RM 2010 in that it ends with the Blessing with the sign of the cross and Dismissal. *The Last Gospel* came back into the life of Anglicanism with the Anglican Missal tradition, being enriched from the Roman Rite. Just as with the *Prayers of Preparation* at the Foot of the Altar, *The Last Gospel* in some Anglican parishes is said throughout the year as a standard part of the Order of Mass. This practice is allowed in DW:TM, optionally, and exclusive to the Order of Mass itself. By placing *The Last Gospel* (Appendix 6¹¹³⁸) in the Appendices, it once again preserved the relationship with the Ordinary Form of the Roman Rite.

Finally, in Chapters 3 and 4 we analyze comparison charts of the specific elements of the Order of Mass. Through the comparison it was shown when specific parts, words, rubrics,

¹¹³⁴ Cf. *ibid.*, 1040–1043.

¹¹³⁵ Cf. *ibid.*, 1044 f.

¹¹³⁶ Cf. *ibid.*, 1040–1043.

¹¹³⁷ Cf. *ibid.*, 1044 f.

¹¹³⁸ Cf. *ibid.*, 1058 f.

or phrases needed to be removed, added, or modified to bring the Order of Mass into full conformity with the liturgical tradition of the Roman Catholic Church. For example, in the analyzation of the Prayer of Humble Access it was shown that the Commission chose the wording of the BCP 1552, BCP 1662, and the BCP-US 1928 over the wording of the BCP-US 1979 and the BDW, citing the “...tie between the sin-relieving power of the Body and Blood of Christ and their reception, both in language and content.”¹¹³⁹ Another example is the *Prayer of Thanksgiving* following the Communion Rite. The text of the BDW is the base to the *Prayer of Thanksgiving* incorporated in DW:TM with the addition of the words from the BCP-US 1928, “...by the merits of his most precious death and passion.”¹¹⁴⁰ The Working Group understood these words as a more catholic description of the central act of salvation. The composition of the prayer in BCP-US 1928 was an identifiable factor prompting many to communion with the Catholic Church.

Embodies the Anglican Liturgical Patrimony

Following the hierarchy of sources outlined by the *Ratio*, the first three categories (BDW, classical Prayer Book tradition, and the Anglican Missal tradition) all have their inception from and therefore include many of the elements from the Classical BCP tradition. The following distinctive elements are found in the classical Prayer Book tradition and in this order (as stated in Chapter 2): *The Collect of Purity*, *The Collect of the Day*, *The Comfortable Words*, *The Sentences*, the *Sursum Corda*, Proper Preface, *Sanctus*, *Prayer of Humble Access*, and then concludes with the *Prayer of Thanksgiving* and final blessing. The BDW, being the first and primary source of DW:TM, comes directly from classical Prayer Book tradition, mainly the BCP-US 1979 and contains all the distinctive elements. The secondary source being the Books of Common Prayer, also contain these parts, with some rearranging of elements given the historical context they were compiled. Finally, the third category of sources, the Anglican Missal tradition kept some of the shape of the Anglican character while adding Catholic elements lost in the many Prayer book revisions. The Anglican Missal tradition does not include *The Comfortable Words*, *The Sentences*, or the *Prayer of Humble Access*. These three source categories, described in detail above, were

¹¹³⁹ FEULNER, On the Liturgical Perspective of the Apostolic Constitution *Anglicanorum coetibus*, 110.

¹¹⁴⁰ DW:TM, 655

utilized by the Commissions as they followed the *Ratio*. This has ensured that DW:TM has an Anglican character defined by the distinctive elements of the classical Prayer Book tradition.

This is made very evident to the reader in the structure comparison charts of Chapter 2, specifically *The Book of Divine Worship, Order of Mass Comparison* (pg. 28 and 29) and the *DW:TM, Order of Mass Comparison* (pg. 86 and 87). The latter table demonstrates DW:TM to contain all the shared elements of the classical Prayerbook tradition (*The Collect of Purity, The Collect of the Day, The Comfortable Words, The Sentences, the Sursum Corda, Proper Preface, Sanctus, the Prayer of Humble Access, and concluding with the Prayer of Thanksgiving and blessing*), keeping the distinctive shape and character of these quintessential liturgical texts of Anglicanism with Catholic worship.

Turning to specific elements, through the comparisons of specific elements in Chapter 3 it was noted that the position of the Penitential Rite of BCP 1552, directly following the intercessions and before the *Sursum corda*, is identified as the Classical Prayer book position. From BCP 1552 through the modern Books of Common Prayer, this position of the Penitential Rite has been consistent. Even though this position comes from outside of the Catholic Church, as the *Sacramental and Liturgical Handbook* of the Ordinariate of the Chair of Saint Peter (USA) states, it is “...a notable insight of the Anglican liturgical patrimony”¹¹⁴¹.

One final personal note, in January of 2012 over 30 ordination candidates gathered at the Parish Church of Our Lady of Walsingham in Houston, Texas, for the introduction to the formation process after the establishment of the Personal Ordinariate of the Chair of Saint Peter. The 30 of us were from all over the United States and Canada and would become the first Priests ordained for the Ordinariate. Between the 30 candidates there were no less than 12 different liturgical forms celebrated as Anglicans, varying from several Books of Common Prayer, Anglican Missal variations, and adaptations of local use. One should also take in mind that this was just one of the three Ordinariates, so that diversity can be multiplied further.

¹¹⁴¹ Personal Ordinariate of the Chair of Saint Peter, *Sacramental and Liturgical Handbook*, 2017, 15.

With the promulgation and publication of DW:TM in 2015, the Clergy and Faithful of the Ordinariates received a gift. No longer was there a liturgical argument at every Priest assembly about what was the proper Anglican source to use. Through the Commissions work, and then promulgated by the Church, the Ordinariates have a defined liturgical patrimony. Many have asked the question: what is the liturgical patrimony of the Ordinariates? The answer is now clear, DW:TM is our liturgical patrimony. An Ordinate patrimony that we have worshipped with for ten years. One that has Anglican characteristics and is also a recognizable expression of the Roman Rite. The Commission truly fulfilled the charge from Pope Benedict XVI in the Apostolic Constitution, *Anglicanorum coetibus*, an Ordinate expression of the Roman rite that is "... according to the liturgical books proper to the Anglican tradition, which have been approved by the holy See, so as to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion with the Catholic Church, as a precious gift nourishing the faith of the members of the Ordinate and as a treasure to be shared."¹¹⁴²

5.3 Proposed Changes for a Second Edition

This study may also form a context for an eventual revision of DW:TM, with the good of strengthening this liturgical provision for the Ordinariates. First, should the question of a revised or second edition is ever taken up by the Holy See, the missal would greatly benefit from another option for a Eucharistic Prayer drawn from Anglican sources, "one scrupulously orthodox, and sufficiently distinct from the Cranmerian Canon and its derivatives (i.e., cleansed of possible heresy and ambiguity)..."¹¹⁴³ For inclusion in this academic study and to preserve this recommendation for future consideration, Brand gave one final permission to this author to include in Appendix 5 his proposal from October of 2012: *An Alternative Eucharistic Prayer from Anglican Sources*.

¹¹⁴² POPE BENEDICT XVI, *Anglicanorum Coetibus*, in: Stephen CAVANAUGH (ed.), *Anglicans and the Roman Catholic Church*, San Francisco 2011, 233 – 241, here: 236.

¹¹⁴³ Clinton BRAND, *Eucharistic Prayer for a Second Edition of DW:TM*, written response to Fr. Charles Hough from 9 April 2025, Houston/TX, 1.

Brand's proposal is in Prayer Book English but is not associated with the Cranmerian Eucharistic Prayers. Rather, most of the text is derived from the Anglican Liturgy of Nyasaland (present day Malawi), Africa. It is from this missionary territory of the Anglican Communion that an Anglo-Catholic majority, "...remote from the lived experience of most Anglicans, this prayer is historically quite important and represents the high-water mark of Anglican efforts to recover a suitably Catholic expression of Eucharistic Oblation and Sacrifice."¹¹⁴⁴

As this Author enthusiastically endorses this proposal, it seems the final words should be from Brand as he considers this proposal some 13 years after the original submission:

"I'm of two minds about its consideration for a possible second edition of DW:TM. On one hand, 'that ship has sailed' — there was at our Oakland/San Francisco meeting a very narrow window of opportunity for considering this proposal. That window shut before this kind of Anglican-voiced EP could really be considered. And hence, we ended up with the 'retro-fitted' RM EP 2 in simulated Prayer Book English. On the other hand, though, I really think this proposed Alternative Eucharistic Prayer, though a hybrid, really does sound more 'patrimonial' and resonates with Anglican euchology, whilst still conforming fully to Catholic norms for additional EPs (with a pre- and post-consecratory Epiclesis, even if the Roman Canon lacks one explicitly)."¹¹⁴⁵

Furthermore, on the basis of the foregoing study, one might fruitfully consider several other amendments or revisions to DW:TM. First, we have seen how the rubrics for the Order of Mass are written broadly and inclusively, often rely on the permissive "may" rather than the more prescriptive language common in the rubrics of the Roman Rite. It is worth noting again that this approach to liturgical inclusivity was adopted to harmonize diverse experiences and liturgical practices among the Ordinariates.¹¹⁴⁶ Even at the relatively short time of ten years since promulgation, it already apparent that the rubrical language of DW:TM is overly permissive, a fact that is observable when Catholic priests without familiarity with Anglican customs attempt to learn how to celebrate the Ordinariate expression of Mass. A revised edition of DW:TM would greatly benefit from a review of the rubrics, bringing them into fuller conformity with the Roman Rite, and eliminating

¹¹⁴⁴ Ibid.

¹¹⁴⁵ Ibid.

¹¹⁴⁶ DW:TM-RD, no, 10; DW:TM, 122. "The rubrics of the *Divine Worship* Order of Mass aim to preserve traditional customs of Anglican Eucharistic worship with respect to orientation, postures, gestures, and manual acts, while also permitting the celebration of Mass in a manner similar to that of the *Roman Missal, Third Typical Edition*. This rubrical flexibility provides for the variety of liturgical traditions and experiences among the parishes and communities of the Personal Ordinariates."

options which, though perhaps sensible or generous at the time of promulgation, in actuality have never been acted upon in any of the Ordinariates.

Secondly, there's an obvious tension between elements drawn from the Anglican Missal tradition and those elements more in line with the liturgical sensibility of the post Conciliar reform. In at least one instance, this leads to a conflict between rubrics expressed in DW:TM-RD and the particular rubrics given in the text of DW:TM. For example, is the *Asperges* or *Vidi aquam*¹¹⁴⁷ part of the celebration of Mass or does it occur before the celebration begins. In the Anglican Missal tradition¹¹⁴⁸, the *Asperges/Vidi aquam* is a preparatory rite (reflected in the particular rubrics given in Appendix 2 of DW:TM). In the post-Conciliar reform, the Sprinkling Rite clearly takes place during Mass (a perspective reflected in the DW:TM-RD¹¹⁴⁹). This tension must be resolved in the revision. Considering the theological development of the Roman Rite, i.e., that the Sprinkling Rite is an element of the Mass and not prior to it.¹¹⁵⁰

Thirdly, the fact that the musical tones for the dialogues during Mass (notably at the preface) given in the Missal are different from the Roman Missal causes practical challenges (particularly since they are the same words “The Lord be with you” but sung differently). One could ask, are the tones printed in DW:TM¹¹⁵¹ authoritative? This is unclear. This is an area, ironically, where variety would be welcome but is not given in DW:TM.

Finally, the use of blue (the so called Sarum blue) as a liturgical color for Marian feast days is a long-standing tradition common to all three Ordinariates. DW:TM-RD might well include an allowance for this venerable tradition.

¹¹⁴⁷ DW:TM, 1044.

¹¹⁴⁸ AM 1921, C cij.

¹¹⁴⁹ DW:TM-RD, no. 17; DW:TM, 124. “The Rite of Sprinkling Holy Water (Appendix 2) as a memorial of Baptism may precede the principal Sunday Mass and is especially fitting on the Sundays of Eastertide. When the Rite of Sprinkling Holy Water takes place, the Priest may wear a cope in the colour of the day before changing into the vestments for Mass. The Introit may follow directly and Mass continues with the *Kyrie*. When the Rite of Sprinkling Holy Water is used, the Prayers of Preparation, if used, are said preferably in the sacristy.”

¹¹⁵⁰ Cf. RM 2010, Appendix 1. “If this rite is celebrated during Mass, it takes the place of the usual Penitential Act at the beginning of Mass.”

¹¹⁵¹ DW:TM, 575.

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Appendix 1:

Ratio
for the Provision for Mass
for Use by the Ordinariates erected
under the auspices of the Apostolic Constitution
Anglicanorum coetibus

- 1) This provision for Mass represents a substantial revision of the *Book of Divine Worship*, Holy Eucharist Rite One, developed per discussions at the plenary meetings of the Commission. This provision was designed pursuant to the provisions of *Anglicanorum coetibus* for a rite of Holy Mass to be fashioned “according to the liturgical books proper to the Anglican tradition” insofar as compatible with Catholic doctrine and receiving the approval of the Holy See. Accordingly, this Order was devised in light of the following principles and objectives:
- a. to preserve for Catholic worship the worthy Anglican liturgical patrimony, understood as that which has nourished the Catholic faith throughout the history of the Anglican tradition and prompted aspirations towards ecclesial unity;
 - b. to preserve such features and elements that are representative of the historic Anglican Books of Common Prayer (in the first place) and the Anglican Missals (in the second place), in conformity with Catholic doctrinal and liturgical norms;
 - c. to propose an Order of Mass at once distinctively and traditionally Anglican in character, content, and structure, while also being clearly and recognizably an expression of the Roman Rite, in both its modern and traditional forms;
 - d. to identify the patrimony from “the liturgical books proper to the Anglican tradition” (*Anglicanorum Coetibus*, n. III), rather than composing a new liturgical text or devising new liturgical forms;
 - e. to combine, consolidate, and harmonize wherever possible the diversity of Anglican liturgical usage for the sake of assuring the continuity, integrity, and pastoral utility of the liturgical provision;
 - f. to minimize the number of options, except where clearly justified by the need for pastoral flexibility in respecting the various constituencies coming together in Catholic unity;
 - g. to respect received texts in their integrity in as far as possible;
 - h. to offer an instrument for the sanctification of the faithful who come to the Catholic Church from the Anglican tradition while promoting their unity with one another, with their fellow Catholics in the wider Church, and with the See of Peter.

- 2) The liturgical sources from which this provision is drawn are explained as follows:
 - a. Given its use as an approved Catholic liturgical text, the *Book of Divine Worship* has been accorded primacy of place in the selection of texts. In the second place, the classic Prayer Book heritage (England 1662 and 1928, USA 1928, Scotland 1929, South Africa 1954, and Canada 1962) has been taken into account. In the third place, consideration was given to *The English Missal* (1958) and *The Anglican Missal* (1961). If a consultation of the above sources did not provide the necessary material for a particular liturgical celebration, then *Common Worship* (2000) or *The Roman Missal* were consulted;
 - b. Texts of the chants (Introit, Gradual, Alleluia, Offertory, Communion) are to be taken from the existing translation of the *Graduale Romanum*, as common to *The English Missal*, *The Anglican Missal*, and *The Anglican Use Gradual*.
- 3) It is intended that this liturgical provision is an integral text, not interchangeable in whole or in part with *The Roman Missal*.
- 4) In terms of variations of idiom and linguistic register, the texts chosen for this provision are broadly representative of the classic Prayer Book tradition while also attempting to avoid undue preference for wordings distinctive to the English, or the American, or the Canadian heritage. The provision balances the desire to preserve the character and beauty of “Prayer Book English” while also ensuring clear and intelligible texts suitable for worship in the future.
- 5) The readings of Holy Scripture at Mass are taken from the Roman Eucharistic Lectionary in the Revised Standard Version (Second Catholic Edition). Psalm texts may be substituted by those from the Coverdale Psalter.
- 6) This provision is articulated within a context of a great variety of liturgical texts and traditions among the communities entering the Ordinariates. Many communities celebrated a more traditional form of the liturgy, drawn from the 1549 *BCP* and 1928 American Prayer Book and expressed in the various Anglican Missals. The *Book of Divine Worship* was well-known in the United States, but had little resonance in England or Australia. Most communities in England followed the Roman Missal and were therefore much more comfortable with a post-Conciliar form of worship. Rather than choose one form or rubrical style and impose it on all of the Ordinariate parishes and communities, the Commission chose to build a certain flexibility into the rubrics themselves. This is expressed in various ways:
 - a. The rubrics permit the celebration of the Eucharist in a post-Conciliar style while still preserving the traditional actions and postures which would be familiar to those who have been formed in the Anglican Missal tradition.
 - b. Some material which would be familiar to those preferring a traditional form of celebration has been moved to a series of appendices.
 - c. Two forms of the Offertory are provided, the first being drawn out of the Anglican Missal tradition while the second form reflects post-Conciliar Catholic usage.

- 7) Provision has been made for retaining certain features distinctive to the Anglican Prayer Book tradition (e.g. the use of the Decalogue, the Collect for Purity, the Comfortable Words, and the Prayer of Humble Access). At the same time, provision has also been made for retaining those elements shared with the Extraordinary Form of the Roman Rite which have had wide currency in the Anglican tradition (e.g. preparatory prayers of the priest, the Last Gospel, and a special form of the *Angus Dei* for funeral Masses).
- 8) The Roman Canon is normative for the celebration of the Eucharist. An Alternative Eucharistic Prayer, which corresponds to Eucharistic Prayer II of the *Roman Missal*, is provided which may be used for Masses on weekdays, for Masses with children, and other Masses where pastoral needs suggest it.
- 9) The provision locates the exchange of peace at the classically Roman position following the Lord's Prayer (as also in Sarum and the 1549 *BCP*). While at variance from current Anglican practice, this reflects the fact that the Peace was omitted from later editions of the *Book of Common Prayer* and therefore its usage did not develop organically in an Anglican context. When it was reintroduced into Anglican worship approximately 50 years ago, the decision was made to locate the Peace in the Byzantine position just before the Offertory. An examination of the reasons for this decision indicates that it was intended to highlight a distinction between Anglican worship and the Roman Rite. However, Anglican liturgical patrimony develops entirely within the context of the Roman Rite, a fact which allows the Catholic Church to recognize and approve this patrimony for Catholic worship. While the practice of exchanging peace at the Offertory does have a recent history in Anglicanism and will therefore be familiar to many in the Ordinariate, it must be stated that the *motivation* for locating the exchange of peace at the Offertory undermines the foundation allowing the incorporation of Anglican liturgical patrimony in the Catholic Church.
- 10) The Collects are drawn largely from the *Book of Divine Worship* which, in turn, preserves and expresses the classical Prayer Book tradition. The Prayers Over the Offerings and the Prayers After Communion are drawn largely from the Anglican Missal tradition which corresponds to the Roman Rite.
 - a. The Collect shall be concluded with the longer doxological ending:
Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, ever one God, world without end. Amen.
 - b. The Prayers Over the Offerings and the Prayers After Communion will normally conclude with the simple ending: *Through Jesus Christ our Lord. Amen.* or *Who liveth and reigneth, world without end. Amen.*

Appendix 2:

PRAENOTANDA

Notes Preliminary to a Discussion about Possible Revision of the BOOK OF DIVINE WORSHIP

June 2009

Like the rest of Christian Revelation, the Sacred Liturgy is inherently linked to beauty: it is *veritatis splendor*. The Liturgy is a radiant expression of the paschal mystery, in which Christ draws us to himself and calls us to communion. As Saint Bonaventure would say, in Jesus we contemplate beauty and splendor at their source. This is no mere aestheticism, but the concrete way in which the truth of God's love in Christ encounters us, attracts us and delights us, enabling us to emerge from ourselves and drawing us towards our true vocation, which is love.

~ H.H. Benedict XVI, *Sacramentum Caritatis* 35.

Here are a few off-the-cuff, initial observations and questions that may be useful to kicking off a discussion and formulating an agenda for a proposed revision of the Book of Divine Worship. Father Ramsey asked me to pull together some tentative notes on this endeavor, and I offer these remarks as a purely personal, individual reflection on the work that will have to be entrusted first and foremost to the pastors and clergy who have shaped and lived out the promise of the Anglican Use. And then, of course, any proposals will have to be offered up to the competent authorities in Rome.

When the Holy See ratified the Book of Divine Worship on 13 February 1987, the clergy and faithful of the Anglican Use in the Catholic Church received an immense gift -- Holy Mother Church had at last acknowledged, blessed, and re-claimed for her own an authentically Catholic patrimony of worship that had survived and had been revived in the Anglican tradition. Since that time, the Anglican Use parishes and congregations have embraced the Book of Divine Worship not only as a means of preserving elements of our distinctive heritage but more importantly as a vehicle for revitalizing Catholic liturgical life and fulfilling the mandate of the Second Vatican Council for the renewal of the Sacred Liturgy. By our own practice and witness, those of us who worship according to the "common identity" given with the Pastoral Provision have already forged a model of the so-called "reform of the reform," anticipating and living out what Pope Benedict XVI has called a "hermeneutic of continuity." The Book of Divine Worship has served as a platform for mediating between traditional norms of Catholic liturgical praxis and the realities of the modern Roman Rite in its English language expression. In our own modest way, we have sought to address and partially heal the sense of "rupture" so widely felt in contemporary liturgical life. This is surely one of the chief sources of the appeal of the Anglican Usage both for Anglican converts as well as for life-long Catholics and "reverts" to the Faith. This too is a key element of our continuing rationale and part of our mission for the future.

That said, however, the Book of Divine Worship in its current form is far from adequate, and after nearly twenty-five years of its continuous use, it is time to essay its revision and improvement, especially in view of the compelling liturgical program set in motion by our current Pontiff. As we all know, the BDW has some errors, omissions, and ambiguities that need correcting, and the whole volume requires some skillful editing to assure clarity and consistency in its rubrics. But beyond such modest "house-cleaning," there may be a great opportunity here to collaborate in some of the Holy Father's most important initiatives.

As Father Phillips can testify, the Book of Divine Worship may have been more than any of us expected at the time, but it was less of a book than we might have hoped for. Based largely on the 1979 Book of Common Prayer, the liturgical texts of the Anglican Use make the most of those Catholic elements preserved and restored in that edition of the Episcopal Prayer Book. Yet the BDW also bears traces of the compromises and equivocations that went into the 79 book, not to mention the spirit of Protestant "comprehensiveness," a certain "political correctness," and some of the semi-Pelagian accents which also mar the current ICEL translations of the modern Roman Rite. Given the exigencies of its composition and the ecclesial climate in the 1980's, the BDW could only have been "provisional" in both the best and worst senses of that term.

Were the Book of Divine Worship to be composed today it might look very different from the book we ended up with 1987. For starters, in the wake of the Holy Father's *motu proprio Summorum Pontificum* there is much more openness now to traditional liturgical forms and expression. If indeed there's a possibility of a revised edition, we may have an opportunity to draw on our Anglican heritage of felicitous and accurate translations of the traditional Latin texts for the Mass, the Roman Ritual, and the Divine Office. Specifically, we might avail ourselves today of some of the resources denied us twenty years ago by appropriating what we can from the various Anglican Missals, together with the Anglican Breviary and Monastic Diurnal, and other such texts written in a robust, hieratic English, at once elevated and accessible and ripe for rediscovery.

However, it's anybody's guess what kind of proposals the Holy See might entertain. The task ahead has a certain complexity given the likelihood that Rome will insist on a single Anglican Usage rather than a variety of liturgical forms. It might be simpler if we could follow the precedent our Holy Father developed in his *motu proprio*: insofar as there are now two distinct "uses" of the one Roman Rite, the *Forma Ordinaria* and the *Forma Extraordinaria*, it would be convenient if the Anglican Use could likewise have an "Ordinary Form" (the present BDW, more or less as is, corrected where necessary) and an "Extraordinary Form" (based on the Anglican or English Missal, harmonized appropriately with the 1962 *Missale Romanum*).

Since this approach is probably not a viable option, we could take a different tack, but one also inspired by *Summorum Pontificum*: in the letter accompanying the *motu proprio*, the Holy Father expressed his desire that "the two Forms of the usage of the Roman Rite be mutually enriching." In some ways, this is already one of the chief accomplishments of the Anglican Use, certainly in terms of *ars celebrandi* (normative celebration of Solemn Mass, complete with full choir propers, *ad orientem*, with the Roman Canon, Communion kneeling, on the tongue, etc.). With a possible revision of the BDW, the Anglican Use could further help mediate between the two forms of the Roman Rite and show how the traditional Mass might exercise a certain "gravitational pull" on the newer usage. But to do so, we

need to bring our official liturgical texts into a greater state of conformity with our liturgical praxis.

To a greater or lesser extent, the Anglican Use parishes have had to correct and supplement the BDW in order to deliver a robust program of Catholic Eucharistic worship for the liturgical year. Where propers are missing from the BDW (for the Immaculate Conception and All Souls' Day, for instance), these have had to be imported, either from sources like the Roman Sacramentary (ICEL 1975), with some dissonance, or else from unofficial but more harmonious resources like *The Anglican Use Sacramentary* (2007), itself drawn largely from the tradition of the Anglican Missals. Where essential Catholic rites are lacking (the *Asperges*, for instance), these have had to be supplied. Indeed, there's something ironically, regrettably "Anglican" about the necessity of having thus to "fix" our official liturgical text on an ad hoc basis. The Book of Common Prayer, in all of its editions, always had to be modified and enriched to deliver a properly Catholic liturgy, just as today some catholic-minded Episcopalians use *The Anglican Service Book* as a "beefed-up," catholicized version of the 79 Prayer Book. One would have hoped, though, that in the fullness of communion in the Holy Roman Church, such "enrichment" would no longer be necessary.

To make good on that hope should be a primary objective of any proposed revision of the BDW. In my opinion, then, and for what it's worth, we should be less interested in holding onto or retrieving anything that's uniquely "Anglican" (we already have the best bits of the BCP) and more intent on restoring the full Catholic liturgical heritage--the very patrimony that was the special concern of the great Anglican liturgists and translators who sought to recover the riches of Western Christendom for worship in stately and reverent English.

What then can be done? Here follows a quick sketch of some possibilities and some questions.

Essential Texts

First, it's important to determine the scope of sources and resources we can consult and draw upon for a proposed revision of the BDW. Here is a partial list of some of the relevant texts:

Missale Romanum (1962).

Missale Romanum - Roman Missal (interim edition, 1964).

Rituale Romanum - Roman Ritual. Latin / English. Ed. Phillip Weller (1952).

The Anglican Use Sacramentary. Ed. C. David Burt, 2 vols. (Partridge Hill Press, 2007).

The Anglican Use Office. Ed. C. David Burt. (Partridge Hill Press, 2007).

The Anglican Use Gradual. Ed. C. David Burt (Partridge Hill Press, 2007).

Graduale Sacrosanctae Romanae Ecclesiae de Tempore & de Sanctis. (Solesmes, 1974).

The Book of Common Prayer 1928. (Episcopal Church, 1928).

The Book of Common Prayer 1979. (Episcopal Church, 1979).

The Anglican Service Book. (Good Shepherd, Rosemont, 1991).

The Book of Common Prayer with the additions and deviations proposed in 1928. (Church of England, 1928 / Oxford University Press, 1960)

The English Missal. (W. Knott & Son, 1933). -- later editions?

The People's Anglican Missal in the American Edition. (Frank Gavin Liturgical Foundation, 1961).

The English Ritual. A Companion to the English Missal. (Tufton Books / Canterbury Press, 2002).

The Anglican Breviary (Frank Gavin Liturgical Foundation, 1955).

The English Office Book. Revised Ed. (Tufton Books, 1956 / Reissued, Canterbury Press, 2006).

The Monastic Diurnal. [Ed. Winfred Douglas]. (Oxford University Press, 1963).

The Monastic Breviary: Matins. (Society of the Sacred Cross, 1961).

The Sarum Missal in English. [Trans. A. H. Pearson]. (Church Press Company, 1868 / Reissued, Wipf & Stock, 2004).

Rite I & Rite II

Second, it may be important to clarify the status and relationship of the two "rites," in traditional and contemporary language, carried over from the 79 Prayer Book. In the 1987 there may have been a prudential calculation that Rite II would have a greater appeal than appears to have been the case. The duplication of liturgical forms in both traditional Prayer Book English and a more modernist idiom makes the BDW ponderous, unwieldy, and virtually unusable except as a reference. Everyone wonders whether the book could be printed in two separate volumes. But more importantly, the bias in favor of Rite II in the BDW, as in the 79 BCP, skews the book and works to the disadvantage of parishes that use Rite I normatively. Noonday Prayer and Compline in the BDW are present only in Rite II forms. Many of the special propers (for Ash Wednesday and Holy Week, for instance) lack traditional language equivalents. The Daily Office Lectionary also favors the contemporary, quasi-gender-inclusive Psalter in giving citations of verse numbers for the psalms that do not always match up with the numbering of verses in the traditional Coverdale Psalter.

Would it be possible to have a more consistent and complete rendering of all essential texts in the traditional language of Rite I, along the lines of *The Anglican Service Book* or *The AU Sacramentary* and *The AU Office Book*? Are there not, in fact, two Books of Divine Worship crammed between one set of covers? Is this still desirable?

Fleshing Out the Ordo Missae

Third, some consideration should be given to the prospects of developing the BDW's Order for Holy Mass along lines more consonant with the traditional Roman Mass and with the Anglican Missals. Here too we could consult the Anglican Missal in the American Edition (the traditional Roman Mass interpolated with the 28 BCP Order for Holy Communion) as well as the English Missal (the straight *Usus Antiquior* in Prayer Book English). And we might also follow the lead mapped out in *The Anglican Service Book* and *The AU Sacramentary*. The post-conciliar transitional or interim versions of the Roman Missal may also prove instructive with their measured simplification of some of the ceremonial of the traditional Latin Mass.

More specifically, it might be worth considering whether a revised BDW needs to include some or all of the following:

- (1) an optional form of the Prayers at the Foot of the Altar.
- (2) forms for the Rite of Sprinkling Holy Water -- *Asperges* and *Vidi Aquam*.
- (3) traditional forms or translations of the Offertory Prayers, in place of the current ICEL version from the modern Roman Sacramentary.
- (4) replacing the ICEL Prayers over the Gifts with fresh translations in Prayer Book English from the *Novus Ordo* Latin Missal, or else adapting the "Secrets" from the Anglican or English Missal, harmonized of course with the cursus of the modern calendar.
- (5) the Embolism *Libera nos* after the Lord's Prayer -- an important element of the Roman Missal sadly missing in the Prayer Book tradition.
- (6) the full sequence of proper postcommunion prayers in traditional English as an alternative to the invariable Prayer Book Thanksgiving and in lieu of the very limited provision for proper postcommunions in the BDW.
- (7) the Last Gospel, at least as an option, or perhaps as a seasonal element of the end of Mass in Christmastide.

**Correcting & Amending the Calendar
together with Temporal & Sanctoral Propers**

The post-conciliar revision of the General Roman Calendar spelled both loss and gain. For better or worse, the Anglican Use belongs to the modern Roman Rite and hence follows the modern calendar. Nonetheless, given the Holy Father's wish that the older and the newer uses of the Roman Rite be "mutually enriching," there may be a good argument for restoring some features of the traditional calendar to the Anglican Use, especially when such elements have a venerable Anglican pedigree in the Prayer Book tradition.

First, though, some obvious oversights need mending. The BDW lacks propers for the Solemnity of the Immaculate Conception, All Souls' Day, and the Feast of the Immaculate Heart, among others. In addition, it would be highly desirable to provide propers for particular feasts important to our history. Our Lady of Walsingham and Our Lady of the Atonement need their feast days duly noted in the Calendar of the Church Year.

Even while retaining the modern Roman Calendar in its essential features, it may be possible to insist more strongly on the need to celebrate the Epiphany, Ascension, and Corpus Christi on their traditional dates, rather than seeing them transferred to adjacent Sundays.

Furthermore, we might give more prominence to the traditional Ember Days at the four seasons and to Rogationtide, both as something once important in the old Anglican Prayer Book and also in the traditional Catholic practice.

Even more importantly, we could argue in favor of restoring the traditional pre-Lenten Sundays that were such a significant feature of the old BCP (*Septuagesima*, *Sexagesima*, and *Quinquagesima*), complete with violet vestments and antependia. We also could petition to get back the Octave of Pentecost, again on the precedent of its vestigial survival in the old Prayer Book observance of Whit Monday and Whit Tuesday, followed by the Ember Days before Trinity Eve.

Special Propers for Holy Days

Those special propers for certain Holy Days, taken substantially from the 79 BCP may need careful review and some modification, especially the propers for Ash Wednesday, Holy Week, and the Easter Vigil. These formularies are mostly in Rite II contemporary English and carry some jarringly "modernist" elements. In particular, the Ash Wednesday texts lack a proper form for the blessing of ashes – an important feature of the traditional Roman ritual for the beginning of Lent – and the Easter Vigil service could use a fuller, more traditional order for the blessing of the font.

Fuller Provision for a Selection of Votive Masses

Compared to both the traditional Roman Missal and the modern Roman Sacramentary, the BDW is deficient in Votive Masses. The section of propers reserved for "Various Occasions" in the BDW comes up short in comparison with the traditional round of Votive Masses offered, for instance, in both the Anglican and English Missal.

The Other Sacraments

It might also be worthwhile examining the BDW formularies for Holy Baptism, Matrimony, and Burial of the Dead, largely taken from the 79 BCP, to explore how these might be brought into fuller harmony with the form and structure of these rites in Catholic tradition.

The Daily Office

Aside from provision for Rite I versions of Noonday Prayer and Compline, the Daily Office may need rather less attention than other parts of the BDW. However, it might be desirable to provide a full range of seasonal and proper antiphons for the Psalms and for the Magnificat at Evening Prayer, perhaps along the lines of *The English Office*. It would be good also to have explicit provision for adding the seasonal Marian anthems to the conclusion of Compline (and maybe Evening Prayer as well.)

Other Rites and Offices

Would it be expedient to revisit the old Prayer Book formularies for Confirmation, the Visitation of the Sick, and the Churching of Women, as well as their relevant Catholic analogues, to consider some of the ways in which the BDW might be rendered more complete and more consistent with Catholic tradition?

The Ritual

Given that the modern Roman Rite's Book of Blessings is manifestly inadequate and unsatisfying, would it be worthwhile assembling a selection of benedictions or something like an AU Ritual, perhaps along the lines of *The English Ritual*? Since *Summorum Pontificum* seems also to restore the older forms of the *Rituale Romanum*, perhaps even in their English translations (as evident in the 1964 *Collectio Rituum*, for instance), the project of compiling a proper AU Ritual might now have a legitimacy it lacked just few years ago.

These are just a few ideas and suggestions out of a plenitude of possibilities for re-conceiving, correcting, augmenting, and improving the BDW. No doubt, the priests and deacons of the AU will have their own specific lists of things requiring attention, and they will have clearer and sharper ideas and a well-developed agenda for proceeding in this endeavor. As we go forward, it is important, I think, that we develop a coherent hermeneutic both in relation to our Anglican heritage and to our shared experience and ongoing mission as Catholics who have been blessed to be part of this remarkable ecclesial and liturgical development.

Grateful for what we have, we nonetheless have a certain responsibility for continuing to make good on the promise that the late Msgr. Richard Schuler perceived in the Anglican

Use a quarter century ago. When Msgr. Schuler threw his support behind the Pastoral Provision he understood that the Anglican Use could be much more than a "half-way house for recovering Anglicans." As Father Moore has reminded us, Msgr. Schuler had a sense that the Anglican Use might be part of a larger movement of the Spirit convergent with the "reform of the reform" and with the reinvigoration of Catholic liturgical tradition.

Father Moore just shared with me the text of an address delivered by Canon Albert J. duBois to the "synod" of the Pro-Diocese of Saint Augustine of Canterbury in 1979 in San Antonio when the Pastoral Provision was first emerging as something more than a prayerful wish. A full generation later, in a different time and a different context, it seems to me that the words of Canon duBois are still aptly challenging, as we share this project and as we act on our own prayers and wishes to further the work he started:

I believe we are called, this small group, to respond positively to the will of God, for the visible unity of His people. I feel that we are in the vanguard of a new day when the restored Church can guide her crippled limbs into the path of triumphant progress. Thank God for giving us an expectant faith which enables us to repeat our Creed with our hearts expecting the coming of the Master and our faces set towards the sun.

--*Anglicans United* 3:1 (April 1979).

In Domino,
Clint Brand

Appendix 3:

An Assessment of the BOOK OF DIVINE WORSHIP with some notes on its possible renewal according to the provisions of *Anglicanorum coetibus*

Advent 2010

“Without excluding liturgical celebrations according to the Roman Rite, the Ordinariate has the faculty to celebrate the Holy Eucharist and the other Sacraments, the Liturgy of the Hours and other liturgical celebrations according to the liturgical books proper to the Anglican tradition, which have been approved by the Holy See, so as to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared.”

1

The Apostolic Constitution *Anglicanorum coetibus* specifies a four-fold purpose in making liturgical provision for the new Personal Ordinariates: (1) discerning and ordering out of the “liturgical books proper to the Anglican tradition” a body of texts to be approved by the Holy See with the aim of (2) preserving the Anglican patrimony of worship in the Catholic Church and for the sake of (3) nourishing the faith of the members of the Ordinariates and (4) sharing this “precious gift,” this “treasure” with the wider Church.

It will surely take much time, study, and consultation to fulfill this purpose, but in the meantime the Holy See has available the experience of the personal parishes of Pope John Paul II’s 1980 Pastoral Provision. These “Anglican Use” parishes have been worshipping for nearly twenty-five years according to the Anglican tradition with texts already approved for use in the Catholic Church. The *Book of Divine Worship* constitutes an indispensable point of reference, perhaps a point of departure, for charting the liturgical provision for the Ordinariates. We offer this report assessing the strengths and weaknesses of the *Book of Divine Worship* from the perspective of those of us who have celebrated the Sacraments and prayed the Daily Offices according to its formularies for a full generation. Based on the pastoral and liturgical praxis of the Anglican Use parishes in the United States, this report distills the particular experience of the two oldest such parishes (Our Lady of the Atonement, erected in 1983 in the Archdiocese of San Antonio, and Our Lady of Walsingham, erected in 1984 in the Diocese of Galveston-Houston) while also giving due consideration to the liturgical usage of those Anglican communities seeking to be reconciled with the Catholic Church through *Anglicanorum coetibus*. As the first canonically approved adaptation of Anglican liturgical forms for the Catholic Mass, Sacraments, and the Daily Office, the *Book of Divine Worship* has been a valuable, if limited, “testing ground” for the promises of the Apostolic Constitution. At least as an interim measure for the immediate future, the *Book of Divine Worship*--prudently amended, revised, and supplemented--could

¹ *Anglicanorum coetibus* III.

http://www.vatican.va/holy_father/benedict_xvi/apost_constitutions/documents/hf_ben-xvi_apc_20091104_anglicanorum-coetibus_en.html

well serve as a template for further developments. Thus renewed, it may provide an expedient body of liturgical texts for the communities of the Ordinariates, some continuing, others commencing their ecclesial life in communion with the See of Peter.

Before sketching a detailed evaluation of the texts making up the *Book of Divine Worship*, it may be useful to review the wider context of the volume's roots in the Anglican liturgical heritage and its development for Catholic worship. Hence, we begin with some observations on the peculiar dynamics of Anglican tradition, particularly for those aspiring to Catholic unity, and with some notes on the book's sources in the 1979 American *Book of Common Prayer*, as well as the 1928 American Prayer Book and *The English Missal* (the principal sources of the *Book of Divine Worship*).

An assessment of the *Book of Divine Worship* is timely for several reasons. Even in its current format, the book would have to be emended in view of the implementation of the new English translation of the *editio typica tertia* of the *Missale Romanum*. With the first Ordinariates slated to begin their pastoral activities as soon as 2011, the imperative of devising an interim solution to the liturgical challenge assumes a certain urgency.

Anglican Liturgical Tradition and Catholic Unity

With its four-hundred year history and wide diffusion throughout the English-speaking world, the Anglican liturgical heritage is rich, diverse, and complex. But it can be said to consist above all in a particular idiom of worship and devotion, a sacral dialect or hieratic language of prayer that finds expression not only in the various Books of Common Prayer, in their different national editions, but also in felicitous translations from Catholic sources found in the wealth of Anglican missals, manuals, rituals, and office books. These texts, though ancillary to the Prayer Books, should not be discounted in understanding the impetus in the Anglican tradition to recover and cultivate in a special liturgical vernacular the richness of Catholic faith and practice.

The Apostolic Constitution, quoting *Lumen gentium*, acknowledges such “elements of sanctification and truth” in the Anglican tradition, “as forces impelling towards Catholic unity.” But from its beginnings in the sixteenth-century, Anglicanism has consisted in an uneasy compromise between two contrary, competing energies. On one hand, there has been a centrifugal tendency to diminish Catholic distinctiveness in favor of ever broader, wider Protestant “comprehensiveness” and accommodation with secular culture. But, on the other hand, this tendency has contended with a centripetal energy toward the center of Catholic unity, summoning Anglicans back to their origins in the Roman Church and forward to prospective reunion with the Apostolic See.²

The vestigial Catholicism preserved in the first Books of Common Prayer provided the context and a stimulus for a series of Catholic revivals in the Anglican experience, beginning with the Caroline divines in the seventeenth century, flowering in Oxford Movement, and continuing then with Victorian ritualism and modern Anglo-Catholicism. Salving the wound of schism and venturing to compensate for defects of ecclesiology and the absence of authority, Catholic-minded Anglicans sought within their own communion

² On the specifically theological dimension of this Anglican “schizophrenia,” see Aidan Nichols, *The Panther and the Hind: A Theological History of Anglicanism* (Edinburgh: T. & T. Clark, 1993).

to undo the damage done at the Reformation and to reclaim for themselves the whole heritage of Catholic worship, newly expressed in the liturgical vernacular of “Prayer Book English.” Concretely, this meant at first correcting the defects and making up for the omissions in the Anglican service of Holy Communion so that it would more nearly conform to the essential structure and contents of the Catholic Mass: the *Gloria* was shifted from Cranmer’s post-communion placement to its proper position after the *Kyrie*; the *Benedictus qui venit* and the *Agnus Dei* were restored; the Offertory Prayers, conspicuously missing, were supplied; and the defective Anglican Eucharistic Prayer was interpolated or replaced with the *Canon Romanus*. Similarly, the incomplete provision for temporal and sanctoral propers in the Anglican Prayer Books was supplemented with translations from the Latin Rite, and in parallel fashion the traditional Breviary hymns and antiphons on the *Benedictus* and *Magnificat* were supplied for the Prayer Book’s Daily Office of Morning and Evening Prayer.

These efforts to “catholicize” the Prayer Book inheritance have, of course, found varying expressions at different points in history and in different parts of the Anglican Communion. In Britain, hampered by the political exigencies of Prayer Book revision in the established Church of England, Anglo-Catholics largely embraced the Roman Rite in translation and then, following the post-conciliar liturgical reforms, adopted wholesale the modern Roman Missal in its contemporary English idiom. But in other parts of the English-speaking world, Catholic-minded Anglicans retain a deep attachment to Prayer Book’s sacral dialect, harmonized and supplemented with the norms, content, and structure of traditional Catholic liturgy.

The “Anglican patrimony” worthy of maintaining in the Catholic Church is multifaceted and defies easy definition—it resides not so much in institutional structures or in the abstraction called “Anglicanism” as in the gifts, sensibilities, the ethos of Anglicans who have lived through heresy and schism, yet found themselves carried along by those “elements of sanctification and truth” in their tradition drawing them toward Catholic unity. For the first communities who came together in Catholic communion through the Pastoral Provision and for the wider constituencies seeking reconciliation with Holy Mother Church through *Anglicanorum coetibus*, the liturgical dimension of their patrimony derives from a particular experience of liturgical *ressourcement*, a certain genius for liturgical translation, and a love for the cadences of “Prayer Book English,” combined with a rich tradition of sacred music and dignified ceremonial, all to worship in the fullness of Truth and in “the beauty of holiness.”

Despite its many limitations and the contingent circumstances of its composition, the *Book of Divine Worship* represents an auspicious, if incomplete, stage of development in this synthetic liturgical tradition, conveying to the Catholic Church, by way of the gracious accommodation of American converts from Anglicanism, some seeds of promise awaiting fuller growth under the provisions of *Anglicanorum coetibus*.

The Book of Divine Worship and the 1979 ECUSA Book of Common Prayer

When the Apostolic See ratified the *BDW* in 1987, the clergy and faithful of the Anglican Use in the Catholic Church received an immense gift: Holy Mother Church had at last acknowledged, blessed, and re-claimed for her own an authentically Catholic patrimony of worship that had survived and had been revived in the Anglican tradition. Since that time, the AU parishes and congregations have embraced the *BDW* not only as a means of preserving elements of our distinctive heritage but also as a vehicle for revitalizing Catholic liturgical life and fulfilling the mandate of the Second Vatican Council for the renewal of the Sacred Liturgy. With gratitude and dedication, our parishes have made the most of the *BDW*, but over the decades we have also come to perceive the limitations of the book for delivering a robust program of Catholic worship over the sequence of the liturgical year.

The book has some glaring omissions (it lacks, for example, propers for All Souls' Day, the Immaculate Conception, and the Immaculate Heart of Mary, as well a Common of the Blessed Virgin Mary, and it is missing a good many propers for the sanctoral cycle). The *BDW* contains a number of errors, ambiguities, and anomalies (many of which will be described later in this document). But quite aside from these particular shortcomings, the liturgical texts making up the *BDW* bear traces of the provisional circumstances and era of its compilation in the early 1980's. Pursuant to the Pastoral Provision for the reception of American Anglican converts into the Catholic Church, the *BDW* was fashioned only for the United States and incorporates many of the idiosyncrasies of the 1979 American *BCP*, combined with elements from the 1928 American Prayer Book and components from the 1973 ICEL translation of the Roman Missal, not to mention an admirable translation of the Gregorian Canon adapted from *The English Missal*. The *BDW* features, moreover, like the '79 Episcopal Prayer Book, an uneven duplication of liturgical texts in two different "rites"—Rite One in traditional "Prayer Book English" and Rite Two in contemporary language. This doubling of services, including two complete Psalters (one the traditional Coverdale Psalter from the '28 American Prayer Book and the other a modernized version from the '79 book) makes the 2003 printing of the *BDW* a bulky and unwieldy volume, unsuited for congregational worship and useful only as a reference.

Since the liturgical mandate of *Anglicanorum coetibus* calls for a body of texts representative of the Anglican tradition and appropriate for Ordinariates in different countries, the particular indebtedness of the *BDW* to the 1979 American *BCP* requires special comment. From the perspective of the four-hundred year Anglican heritage of worship, dating from the first English Prayer Book in 1549, the American Prayer Book of 1979 spelled both loss and gain. On one hand, the '79 book was, in part, a product of the Liturgical Movement and represented several points of convergence with the modern Roman Rite. Moreover, the '79 *BCP* showed some influence from the Anglican missals and offered some concessions to Catholic-minded Anglicans in its arrangement of euchological formulae and in providing augmented texts for Holy Week and for the Easter Vigil. But on the other hand, the '79 book proved very controversial for traditional Anglicans in altering the language of familiar prayers; in the loss of some beloved collects and pastoral offices; in abandoning the Coverdale Psalter in favor of a modern, quasi-"gender-inclusive" version; introducing some "Byzantine" novelties; and in concocting some modern liturgical formularies without solid precedent in either the Anglican or the Catholic traditions.

While the AU parishes welcomed the *BDW* with gratitude as the best text that could be had at the time, with the approval of the Holy See, it has not found much favor among those constituencies of Anglicans most sympathetic to the Apostolic Constitution. Everyone notices the book's uneasy fusion of the three distinct liturgical idioms—the texts derived from the traditional Anglican Prayer Books and missals jostle with the contemporary compositions and novelties of the '79 American *BCP* and with the modern Roman Rite's Offertory sequence and Prayers over the Gifts. Those charged with preparing a revision of the *BDW* will need to address these anomalies in order to fashion a book more representative of the Anglican patrimony, one that moves away from the idiosyncrasies of the '79 *BCP*, one that is truly welcoming, and one that honors the longtime aspirations of those seeking Catholic unity.

If the *BDW* is to be taken as a template for devising liturgical forms for use in the Ordinariates in the United Kingdom, Canada, and Australia, as well as the United States, it would be worth making a detailed study of the *BDW*'s particular roots in the American Prayer Books, with a close comparison of their similarities and differences from the *BCP*'s and liturgical forms employed in other parts of the Anglican Communion. Fortunately, resources for such a study are readily available.³

Rite One and Rite Two

An important issue to consider in revising the *BDW* is the need to clarify the status and relationship of two “rites” in traditional and contemporary language, carried over from the '79 Episcopalian *BCP*. In the 1980's there may have been a prudential calculation that Rite Two would have a greater appeal than appears to have been the case. Only one of the AU parishes uses Rite Two services with any regularity (St. Mary the Virgin in the Catholic Diocese of Fort Worth). With the exception of certain English communities which have already adopted the modern Roman Rite, nearly all of the groups bound for the Ordinariates favor traditional “Prayer Book English.”

Following the '79 American Prayer Book, the *BDW* makes provision for Rite One and Rite Two liturgies for most but not all services and prayers. Morning Prayer, Evening Prayer, the Holy Eucharist, Holy Baptism, Holy Matrimony, the Burial of the Dead, and the Collects and Prefaces for the liturgical year come in a traditional and a modern idiom. Here the *BDW* is more generous to traditional language than the '79 *BCP* where there is no Rite One provision for Baptism or Matrimony. In the order of Holy Mass, the *BDW* offers one Eucharistic Prayer for Rite One (the Roman Canon in traditional English) and four for Rite Two (the modern Roman Rite's EP's I-IV). Oddly, the *BDW* gives only one form of the Litany (in traditional language), one form of Noonday Prayer and Compline (both in contemporary language), while the texts for Ash Wednesday, Holy Week, and the Easter

³ Essential references on the American Prayer Books include the following: Marion J. Hatchett, *Commentary on the American Prayer Book* [1979] (New York: Seabury Press, 1981) and Massey H. Shepherd, *The Oxford American Prayer Book Commentary* [1928] (New York: Oxford University Press, 1950). Useful studies of the history and development of the English Prayer Book include Francis Procter and Walter Howard Frere, *A New History of the Book of Common Prayer* (London: Macmillan, 1955), as well as Charles Neil and J. M. Willoughby, *The Tutorial Prayer Book* (London: Harrison Trust, 1913). Online texts of the various editions of the Prayer Book throughout the world can be accessed at <http://justus.anglican.org/resources/bcp/>

Vigil are in the Rite Two idiom without corresponding traditional language equivalents. Though not as extreme as in the '79 *BCP*, the bias in favor of Rite Two in the *BDW* skews the book somewhat and works to the disadvantage of AU parishes that use Rite One normatively.

As a measure to address the discrepancies between Rite One and Rite Two, the '79 *BCP* contains a rubrical direction that may be of interest:

In any of the Proper Liturgies for Special Days, and in all other services contained in this Book celebrated in the context of a Rite One service, the contemporary idiom may be conformed to traditional language.⁴

This permission provided the rationale for the development of *The Anglican Service Book: A Traditional Language Adaptation of 1979 Book of Common Prayer*.⁵ This volume, in conformity with the '79 book, yet harmonized as much as possible with the usage of the Anglican and American Missals, has found favor with a number of Catholic-minded Episcopalian parishes and may serve as a useful point of reference for a renewal of the *BDW*. The rubric permitting Rite Two liturgical texts to be adapted in traditional language does not appear in the *BDW*, but some such permission and its application might be expedient, particularly if there is a desire to preserve the doubling of services in Rite One and Rite Two, perhaps with a view toward printing two volumes. On the other hand, the new English translation of the third typical edition of the Roman Missal may be judged an adequate provision for liturgical forms in modern English.

The Order of Holy Mass

The Holy Eucharist is, of course, the heart of Catholic worship, and hence the rite of Mass for the Ordinariates requires special attention. Over the last couple of years, informal discussions among the AU pastors have yielded a number of suggestions for the possible revision of the *BDW*'s order of Mass in Rite One. The consensus giving rise to these recommendations is a desire to move away from some of the novelties of the '79 *BCP* while bringing the form of the Mass into closer conformity with Catholic tradition and with the Anglican missals, retaining at the same time those features of the Prayer Book Eucharist most consonant with the Catholic Eucharistic doctrine.

While there are strong arguments for continuity of established liturgical forms in maintaining the Anglican tradition, none of the classic Prayer Books has an order of the Holy Eucharist quite adequate to Catholic liturgical norms and Eucharistic theology, either in their arrangement of euchological texts or, especially, in their Eucharistic Prayers. If one or another of the Anglican missals (interpolating the Prayer Book's idiom and certain orations with the form, structure, and Canon of the Roman Rite) cannot be developed *tout court* for the Ordinariates, and if the *BDW*'s order of Mass is to serve as the template, then it is inevitable that this new Anglican Usage of the Catholic Mass will have a somewhat original and synthetic character. Such indeed is already the case with the *BDW*'s Eucharist,

⁴ *The Book of Common Prayer According to the Use of the Episcopal Church* (1979), "Concerning the Service of the Church," p. 14.

⁵ *The Anglican Service Book: A Traditional Language Adaptation of the 1979 Book of Common Prayer together with The Psalter or Psalms of David and Additional Devotions* ([Rosemont, Pennsylvania: Church of the Good Shepherd,] 1991).

combining as it does the '79 *BCP*'s Rite One with elements of *The English Missal*'s translation of the Roman Canon, not to mention a number of Prefaces and Collects, and the modern Roman Rite's Offertory Prayers, Prayers over the Gifts, and Words of Consecration. However, these diverse elements could be more successfully harmonized in a way that better represents the Anglican patrimony and more nearly accords with the principles of Catholic liturgical renewal. The resulting Liturgy would be, then, a particular Catholic *development* of the Anglican tradition and would constitute a kind of *tertium quid* partaking of elements of both the Ordinary and Extraordinary Forms of the Roman Rite, while duplicating neither and expressed in a distinctly Anglican liturgical dialect.

Aside from the need to clarify the layout of the order of the Mass and to review the rubrics for precision and consistency, many of the suggested emendations here follow. (Attached herewith, these recommendations can be seen in a hypothetical Anglican Use *Ordo Missae*.)

- It is desirable to provide texts, lacking in the *BDW*, for the Rite of Sprinkling Holy Water (the *Asperges* and *Vidi aquam*) with the relevant passages of the Psalms taken, as appropriate, from the Coverdale Psalter.
- The '79 *BCP* introduced at the beginning of the Holy Eucharist, a set of novel "opening acclamations," unprecedented in Anglican and Catholic tradition: *Blessed be God: Father, Son and Holy Spirit. And blessed be his kingdom now and forever* (with seasonal variants for Lent and the Eastertide). This innovation has been controversial, and it would be desirable instead to begin Mass with the traditional formula of the Roman Rite: *In the Name of the Father, and of the Son, and of the Holy Ghost*.
- For the option of Penitential Rite A, it might be profitable to replace the first of the forms for General Confession (a modern composition adapted from an ecumenical prayer devised by the Joint Liturgical Group in Britain⁶) with the Roman Rite's traditional *Confiteor*, as translated in the Anglican missals. Another alternative form of the *Confiteor* might be an English translation of the Sarum Confession: *I confess to God, Blessed Mary, all Saints, and to you, that I have sinned exceedingly in thought, word, and deed, of my fault: I pray Holy Mary, all Saints of God, and you to pray for me* (Pearson trans.).⁷ Penitential Rite B (in its Prayer Book position just before the Peace and Offertory) should remain an option as well, representing the venerable inheritance of the Books of Common Prayer.
- The '79 *BCP* and the *BDW* introduce the *Trisagion* as an optional alternative to the *Kyrie*, an option that may be particularly suited to Lent and penitential occasions. This innovation of the '79 book is always optional, and may be worth retaining since there are powerful choral settings of *Trisagion* and its use in Lent effectively emphasizes the penitential character of the season, anticipating its occurrence in the Reproaches on Good Friday.

⁶ See Hatchett, p. 343.

⁷ *The Sarum Missal in English* (reissued Portland, Oregon: Wipf & Stock, 2004, first published 1868), p. 292.

- Like the '79 book, the *BDW* features a recast version of the so-called “Comfortable Words” as an optional part of Penitential Rite B. Though they may not be used by all congregations, the good of continuity with common Prayer Book forms (wherever possible) would argue for the restoration of the form found in the '28 American Prayer Book, matching closely as it does the text of the Comfortable Words found in all of the classic Books of Common Prayer.
- The *BDW* following the '79 *BCP* locates the Peace just before the Offertory, and this placement is worthy of retaining (its position here finding further validation in the Holy Father’s suggestion in *Sacramentum Caritatis*, Footnote 150, that such a position may be worthy of consideration for a future development of the Ordinary Form of the Roman Rite). But it may also be worth clarifying what the *BDW* already allows (p. 275)—that the Peace can be optionally located after the Lord’s Prayer, as in the common Roman Rite (and in the first *BCP* of 1549).
- The *BDW* inserts into the '79 *BCP*’s Rite One Eucharist the modern Roman Rite’s formulae for the *Praeparatio Donorum* in the 1973 ICEL rendering. The style and idiom of the new Offertory Prayers derived from Jewish *berakha* have seemed somewhat jarring to many, though the AU congregations are resigned to their use and their recitation often occurs quietly under the cover an Offertory hymn or anthem. Unfortunately, the classic Prayer Books are notoriously lacking a proper Offertory (the oblation of the gifts having been displaced into the Eucharistic Prayer and the “offertory” elided with the collection of alms). Hence, Catholic-minded Anglicans have long supplied the lack with English translations of the Offertory Prayers from the traditional Roman Missal. Thus the Anglican patrimony for the Offertory is best represented by the sequence running from the *Suscipe, sancte Pater* up to the *Orate, fratres* as beautifully translated in the different Anglican missals. (Alternatively, some might recommend for the Offertory of a renewed *BDW* the shorter formula found in the Sarum Missal and consisting simply in the *Suscipe, sancta Trinitas*, offering the bread and wine together,⁸ as in the Dominican Rite.)
- In Rite One of the *BDW* the Roman Canon is normative in a fine translation adapted from *The English Missal*⁹ and interpolated with the modern Roman Rite’s Words of Consecration according to the 1973 ICEL Sacramentary. Though no English translation of the Roman Canon is perfect, there is a fervent desire to retain this commendably precise rendering; after all, the Roman Canon is for Catholic-minded Anglicans the “great prayer of unity.”¹⁰ For consistency of idiom and to minimize the “hybridizing” of texts, it would be desirable to replace the 1973 ICEL consecratory words with the formula in *The English Missal*. When the *BDW* was originally compiled, the rationale for substituting the ICEL words of institution was an insistence on keeping the phrase “for all” in English language texts of the Mass.

⁸ *The Sarum Missal in English*, p. 298.

⁹ This translation is sometimes inaccurately called the “Coverdale Canon.” Though it may bear affinities to a seventeenth-century printing of an English translation attributed to Miles Coverdale, the text is adapted from *The English Missal* (the so-called “Knott Missal,” published by W. Knott & Son).

¹⁰ See Hugh Ross Williamson, *The Great Prayer: Concerning the Canon of the Mass* (London: Collins, 1955), p. 13, and also Dom Gregory Dix’s oft-quoted appreciation in *The Shape of the Liturgy* (London: Dacre Press, 1945), p. 744.

Now that the Holy See has restored a more accurate translation of *pro multis*, the original objection to *The English Missal*'s formula is a non-issue. One effect of restoring the integrity of this faithful Anglican translation of the Canon is that the *Mysterium Fidei* would be returned to its place at the consecration of the Precious Blood, and the "memorial acclamations" of the modern Roman Rite could be omitted as a feature extraneous to Anglican tradition.

- [In some quarters, there has been discussion of the possibility of the Holy See approving an "Anglican Eucharistic Prayer" derived from the Prayer Book tradition, but none of the Books of Common Prayer altogether successfully remedies Cranmer's disfiguring of the Canon. Even the best of them, from a Catholic perspective (such as the Scottish Liturgies of 1764 and 1929 or the EP's in the Prayer Books of the West Indies, 1959, and Nyasaland)¹¹ would have to be carefully studied and modified to assure a sufficiently strong and properly located epiclesis and to supply, as appropriate, language of impetratory sacrifice for the dead, in the communion of the saints, and with biddings for the Pope and local Ordinary. The possibility of an "Anglican Eucharistic Prayer" for the Ordinariates is perhaps best left to the future.]
- The Lord's Prayer in the *BDW*'s Holy Eucharist concludes with the (characteristically Protestant) doxology and lacks the embolism *Libera nos*. The first *BCP* of 1549 ended the *Pater noster* without the doxology, and the traditional embolism is an important feature of the Anglican missals. In conformity with Catholic norms, it would be highly desirable to include the traditional form of the *Libera nos* in Anglican translation.
- A distinctive element of the '79 *BCP* and the *BDW* is its special confractorium, the *Pascha nostrum*: [*Alleluia.*] *Christ our Passover is sacrificed for us; Therefore let us keep the feast.* [*Alleluia.*] Though this fraction anthem is not a feature of any other modern Prayer Book, nor of the Anglican missals, it is an apt restoration from the 1549 Prayer Book where it testified to the sacrificial character of the Mass at the very beginning of the Anglican tradition.¹² Tellingly, this confractorium disappeared from the 1552 *BCP* and every other edition of the Prayer Book until 1979. This restored element of Anglican patrimony is well worth keeping.
- The '79 Book alters somewhat the familiar phraseology of the Prayer of Humble Access, a venerable Anglican prayer said just before communion, and the *BDW* carries over the change. For a Liturgy that would be continuous with the world-wide Anglican tradition, it is worth restoring the wording from the classic Prayer Books.
- In imitation of Eastern Liturgies, the '79 *BCP* and the *BDW* preface the *Ecce Agnus Dei* with the *Sancta sanctis*: *The Gifts of God for the People of God*. This Byzantine feature is unknown in Anglican and Western Catholic Eucharistic formularies and could well be dropped as a piece of unwarranted "byzantinizing."

¹¹ For comparison of Anglican Eucharistic Liturgies, see *The Liturgy in English*, ed. Bernard Wigan (London: Oxford University Press, 1962).

¹² *The Booke of Common Prayer* (1549) in *The First and Second Prayer Books of Edward VI* (London: J. M. Dent, 1957), p. 224.

- The *BDW* has a misprint at the *Ecce Agnus Dei* that needs correcting: *Behold the Lamb of God, who takest [sic] the sins of the world.* A preferable and corrected formula would be *Behold the Lamb of God, behold him that taketh away the sins of the world.*
- The *BDW*'s Rite One Eucharist provides in place of proper Postcommunion prayers a single, invariable Prayer of Thanksgiving recited by all of the congregation. Otherwise, the *BDW* gives special Postcommunions only at marriages, for the sick, and for the departed (p. 324). While the traditional Prayer Book Thanksgiving is a venerable feature well worth retaining, it might be good to make provision for more proper Postcommunion prayers, if not for the entire course of the liturgical year, at least for the seasons and high Holy Days. The Anglican missals, of course, have the full run of Postcommunions for the year, and these could be readily adapted to the modern Roman Calendar.
- Could there be provision for the optional use of the Last Gospel at the end of Mass? Such has been a beloved practice of many Anglican parishes, and it is arguably a devotional feature appropriate, if not year round, at least for the Masses of Christmastide (excepting, of course, the Mass of Christmas Day).

The Calendar and the Propers

The Calendar of the Church Year prefacing the *BDW* accords with the modern General Calendar of the Latin Rite, as applicable to dioceses in the United States. As a sign of unity, it is desirable to retain this arrangement (modified as relevant to the particular calendars in different countries). But if a particular calendar is approved for the Ordinariates, it would be appropriate to include provision for commemorating *sancti et beati* specially revered in the English tradition, including now Blessed John Henry Newman. Moreover, the feast days of Our Lady of Walsingham (24 September) and Our Lady of the Atonement (9 July) should be accorded special dignity as the titular feasts of the first two AU parishes and as titles of Our Blessed Mother especially significant to the cause of Catholic unity.

Even while retaining the modern Roman Calendar in its essential features, the AU parishes and those entering the Ordinariates would greatly appreciate permission to celebrate the Epiphany, Ascension, and Corpus Christi on their traditional dates, rather than seeing them transferred to adjacent Sundays. In keeping with Anglican tradition, we would also value giving due prominence to the traditional Ember Days at the four seasons and to Rogationtide. Likewise, it might be beneficial to restore the traditional pre-Lenten Sundays as featured in the classic Prayer Books (*Septuagesima*, *Sexagesima*, and *Quinquagesima*), complete with violet vestments and antependia. In addition, the privilege of celebrating the Octave of Pentecost would be most welcome, on the precedent of the classic Prayer Book's observance of Whitsuntide. Finally, where the '79 *BCP* and the *BDW* name the dominical sequence of Ordinary Time the "Sundays after Pentecost," it would be wonderful to reclaim the Prayer Book tradition, deriving from the medieval Sarum Use, of counting the "Sundays after Trinity."

The sequence of Propers for the liturgical year in the *BDW* requires some special attention:

- Some striking omissions need to be remedied: Inexplicably, the *BDW* lacks propers for the Solemnity of the Immaculate Conception, All Souls' Day, and the Feast of the Immaculate Heart.
- The *BDW* has a very limited number of propers for Holy Days in the sanctoral cycle (only twenty-seven), and these are mostly transcribed directly from the similarly limited provision in the '79 *BCP*. The inadequate propers in the Prayer Books have long been supplemented with recourse to books of *Lesser Feasts and Fasts* (as the volume is called in the Episcopal Church) and to the complete sequence of propers in the Anglican missals. The *BDW* seems to assume that most saints' days can be commemorated with use of the Common of Saints or the ICEL propers from the Roman Missal. The sanctoral propers need to be reviewed, then, and supplemented. Such propers are readily available, and for *sancti* and *beati* recently beatified or canonized, the Latin propers can be duly translated, with a skillful hand, into "Prayer Book English."
- The *BDW*'s Common of Saints is perfectly serviceable, if somewhat abbreviated, but the book lacks a Common of the Blessed Virgin Mary—another oversight requiring remedy—and needs also fuller provision for Votive Masses.
- The proper Collects in the *BDW* carried over from the '79 *BCP* derive from various sources. Most are venerable and masterly Prayer Book translations from the ancient Roman Sacramentaries, but some are later compositions, and a few are novel modern compositions peculiar to the '79 book. In due course, it might be worth carefully reviewing these prayers and comparing them with the Collects in the other national Prayer Books as well as the translations of the traditional Roman orations in the Anglican missals, in order to represent adequately the treasury of Anglican Collects for the world-wide Ordinariates.
- The '79 *BCP* lacked proper Prayers over the Gifts, and these were supplied for the *BDW* from the 1973 ICEL translation of the Roman Missal. The abrupt shift of style and idiom is jarring. Though the new English-language Roman Missal will surely be an improvement, it would be gratifying to hear the *Oratio super Oblata* in a harmonious Anglican dialect. Once again, the Anglican missals avail a ready resource, requiring only some adjustment for the modern calendar and in a few cases new translations.
- Likewise, as noted above, the *BDW* does not offer any proper Postcommunions for the Church Year, and their addition as an optional alternative to the Prayer of Thanksgiving after Communion would be appropriate.
- The so-called "minor" or "choir" propers are also important and greatly treasured in the AU parishes. Solemn Mass on Sundays and solemnities is normative, and fortunately we have the resource of *The Anglican Use Gradual* (2007) which is a complete translation in dignified Prayer Book English of the 1974 *Graduale Romanum*. In the absence of any single, approved translation of the Roman Gradual, the Anglican Use version has assumed its place with a few other English-language translations and even found use in some regular Roman Rite parishes. Under the flexible rubrics of the modern Roman Missal (and the *BDW*), the minor propers can

be sung with little difficulty. Nonetheless, it might be useful in a renewed version of the *BDW* to include with the propers the Latin incipits of the chants.

- The *BDW* folds into the Proper most of the texts the '79 *BCP* gathers in a section called *Proper Liturgies for Special Days* (with liturgical forms for Ash Wednesday, Palm Sunday, Maundy Thursday, Good Friday, and the Great Vigil of Easter). These texts are almost completely rendered in Rite Two contemporary language and include many modern compositions reflecting the state of Episcopalian theological and liturgical concerns. Hence these texts in the *BDW* may need some careful review. Just a few brief notes follow here: (1) *Ash Wednesday*: The service fails to give a clear form for the blessing of ashes (deliberately so in '79 *BCP*).¹³ The '79 book also introduces a new "Litany of Penitence" and eliminates the '28 *BCP*'s Penitential Office for Ash Wednesday—a worthy piece of the Anglican heritage worth restoring. (2) *Palm Sunday*: Compared to traditional formularies, the prayer for the blessing of the palms is extraordinarily muted, if it is a blessing at all, and it was devised so that it could be recited by a layman in the absence of a priest or deacon.¹⁴ (3) *Good Friday*: The modern language Solemn Collects, some significantly altered from their traditional forms, could be reviewed and provided in Rite One idiom, as in *The Anglican Service Book*. (4) *The Easter Vigil*: The '79 rite in the *BDW* includes a prayer for blessing the New Fire, but not the Paschal Candle, and similarly lacks an adequate form for blessing the font.

¹³ Hatchett in *The American Prayer Book Commentary* writes, "The present revision, in restoring for optional use for the imposition of ashes, did not provide an explicit blessing for several reasons: the blessing of ashes seemed to be a late medieval innovation, a distaste for blessing material objects remains strong in Anglicanism, and the use of unblessed ashes would be a more potent sign of mortality and penitence than were there some sense of holiness attached" (p. 221)

¹⁴ *Ibid.*, p. 226.

The Daily Office

Aside from provision for traditional language versions of Noonday Prayer and Compline, the Daily Office may need rather less attention than other parts of the *BDW*. But to safeguard this undisputed glory of the Anglican tradition and the rich musical patrimony that goes with it,¹⁵ a few notes might be in order:

- The *BDW* includes rubrics allowing office hymns in the services of Morning and Evening Prayer and there is permission to append antiphons to the Psalms and biblical Canticles (pp. 94, 95), but in the tradition of the Prayer Books it specifies proper antiphons only for the *Venite* at Morning Prayer. It would be good to provide suitable resources for the traditional office hymns and antiphons, particularly on the *Benedictus* and *Magnificat*. Such resources are available and include *The English Office Book* (revised ed., 1956, reprinted 2006) and the valuable compilation *Ancient Office Hymns with Versicles, Responses and Antiphons for all Propers and Commons at Mattins and Evensong according to the Anglican Use*, edited by Peter Wilkinson (2004).
- It would be good for the *BDW* to provide the texts for the traditional seasonal Marian Anthems for recitation at the end of Compline or of Evensong, if that service is the concluding public service of the day. (Reciting the Marian Antiphon after Evensong is apt since the Anglican service of Evening Prayer is actually a conflation of Vespers and Compline.)
- Oddly, Rite Two in the *BDW* and '79 *BCP* offers a wider selection of canticles than Rite One, though Rite One includes all of the traditional canticles for the Offices. Whether these supplementary canticles should be provided in traditional idiom will have to be determined.
- The '79 book, followed in the *BDW*, reverses the traditional ordering of the canticles at Morning Prayer, insisting that the *Benedictus Dominus Deus* come before the *Te Deum* (when it is appointed for most Sundays, solemnities, and octaves). Though there may be arguments for this reversal,¹⁶ the Prayer Book tradition places the *Te Deum* before the Second Lesson and the *Benedictus* afterwards.
- Since laymen may officiate at Morning and Evening Prayer, in the absence of a priest or deacon, it may be good to codify in a renewed *BDW* the longstanding Anglican practice by which a lay officiant refrains from saying, *The Lord be with you*, and says instead, *O Lord, hear our prayer*, as the congregation responds, *And let our cry come unto thee*.
- To augment resources for the Daily Office (lacking in the current *BDW*) it would be good to include some venerable features of the Prayer Book tradition, many of which were included in the 1928 American *BCP* but lost with the '79 book. These include the Athanasian Creed (appropriate especially for Trinity Sunday) and the treasury of Prayers and Thanksgivings, together with other collects, for use at the Offices and

¹⁵ See Louis Bouyer, *Liturgical Piety* (Notre Dame, Indiana: University of Notre Dame Press, 1954), pp. 47–48.

¹⁶ See Hatchett, pp. 115–116.

other occasions. Among such collects should be suitable prayers for the Pope, for the Ordinary, for the local bishop, religious communities, etc.

- Likewise, it would be profitable to include appropriate forms for the Office of the Dead and for Tenebrae in Holy Week.
- The Daily Office Lectionary in the *BDW* is a rich and flexible two-year cycle of readings from Scripture, based on the '79 *BCP* and modestly supplemented with some Catholic Holy Days, while favoring throughout the principle of *lectio continua*. In due course, this lectionary should be examined for completeness and compared with the various other Anglican lectionaries in different countries.

The Psalter

The *BDW* includes two complete Psalters. The traditional Coverdale Psalter, a treasure of the Anglican Patrimony, is carried over into the *BDW* from the '28 *BCP*. It should be noted that the '28 book's Psalter is slightly different from the Psalter in the 1662 English Prayer Book. For the '28 book, the Psalter was corrected for accuracy to the Hebrew text, and in a few cases modern words were substituted for some archaic expressions. The Coverdale Psalter is well suited for Catholic worship, but one matter may require some attention: Psalm 33:12 and Psalm 83:18 use the word "JEHOVAH," and Psalm 68:4 has the name "JAH." These may need emending with the substitution of the word "Lord," in keeping with the Catholic mandate of refraining from pronouncing the Tetragrammaton or its variants in liturgical settings. The '79 book's Psalter, though a fairly elegant modernization, may be more problematic for a different reason. This modern Psalter is moderately "gender-inclusive," and the effect serves to blot out the Christological import of Psalms 1, 24, and 112 (*Beatus vir!*).

Baptism, Matrimony, and Burial of the Dead

The *BDW*'s rite for Holy Baptism lacks provision for the anointing of candidates for Baptism with the Oil of Catechumens, as necessary for conformity with the standard usage of the Roman Rite. This defect can be remedied with the insertion at the appropriate place of the formula, *I anoint thee with the Oil + of salvation, in Christ + Jesus our Lord, that thou mayest have eternal life* (as found in Anglican rituals).¹⁷

The order for Holy Matrimony in Rite One, taken from the '28 *BCP*, together with the form of the Nuptial Mass, do not pose any significant concerns, but again it might worthwhile, in due course, to compare the service with those throughout the Anglican Communion, from the perspective of Catholic liturgical tradition.

The form of the Funeral Mass and the rite for the Burial of the Dead in Rite One, likewise, should be reviewed and might be brought into closer conformity with wide Anglican practice and Catholic tradition through the addition of such elements as the

¹⁷ As in, for instance, *A Manual for Priests of the American Church Complementary to the Occasional Offices of the Book of Common Prayer* (Cambridge, Massachusetts: Society of St. John the Evangelist, 1970), p. 232.

Subvenite, the Absolutions of the Dead, and the *In Paradisum*, as long used by Catholic-minded Anglicans.

The Ritual and Other Rites and Offices

In view of the desire to maintain the Anglican tradition of pastoral ministry in a parish setting, the *BDW* certainly needs supplementing with appropriate pastoral forms readily available from the classic Prayer Books and from Anglican manuals and rituals compiled in the Catholic tradition:

- Benediction of the Blessed Sacrament
- The Sacrament of Penance
- Anointing of the Sick and Extreme Unction
- Order for the Visitation of the Sick
- Commendation of a Soul
- Thanksgiving of Women after Childbirth, or the Churching of Women
- Office of Institution of Pastors
- Form for Admitting Catechumens
- Form for the Reception of Converts
- Blessing of Marriages
- Institution of Acolytes
- various blessings

In due course, the Holy See may also see fit to provide for the Ordinariates appropriate liturgical texts for Confirmation and the Ordination of Priests and Deacons.

Though it was the original ideal of the Anglican tradition to contain within a single book all of the essential services of public worship, in point of fact the Book of Common Prayer has always served merely as a framework and has been supplemented with ancillary texts. In the fullness of time, then, it might be worth considering the organization of liturgical texts into a missal, Eucharistic lectionary, office book with its own lectionary, manual, ritual, and pontificale.

Some useful texts

The Book of Common Prayer 1928 (Episcopal Church).

The Book of Common Prayer 1979 (Episcopal Church).

The Book of Common Prayer 1662 (Church of England).

The Book of Common Prayer with the additions and deviations proposed in 1928. (Church of England, 1928 / Oxford University Press, 1960).

The Scottish Book of Common Prayer 1929 (Episcopal Church of Scotland).

The Book of Common Prayer 1962 (Anglican Church of Canada).

A Book of Common Prayer 1954 (Church of the Province of South Africa).

The First and Second Prayer Books of Edward VI (J. M. Dent, 1957).

The Sarum Missal in English. [Trans. A. H. Pearson]. (Church Press Company, 1868 / Reissued, Wipf & Stock, 2004).

The Book of English Collects, ed. John Wallace Suter (Harper & Bros., 1940).

The Liturgy in English, ed. Bernard Wigan (Oxford University Press, 1962).

Massey Hamilton Shepherd, *The Oxford American Prayer Book Commentary* (Oxford University Press, 1951).

Marion J. Hatchett, *Commentary on the American Prayer Book* (Seabury Press, 1981).

Francis Procter and Walter Howard Frere, *A New History of the Book of Common Prayer* (Macmillan, 1955).

Charles Neil and J. M. Willoughby, *The Tutorial Prayer Book* (Harrison Trust, 1913).

The Oxford Guide to The Book of Common Prayer: A Worldwide Survey, ed. Charles Hefling and Cynthia Shattuck (Oxford University Press, 2006).

Liturgy and Worship: A Companion to the Prayer Books of the Anglican Communion, ed. W.K. Lowther Clarke and Charles Harris (SPCK, 1959).

Andrew Burnham, *Heaven and Earth in Little Space: The Re-enchantment of the Liturgy* (Canterbury Press, 2010).

The Anglican Missal (Society of Ss. Peter & St. Paul, 1921).

The English Missal (W. Knott & Son, 1958 / Reissued Canterbury Press, 2001).

The American Missal (Morehouse, 1931).

The Anglican Missal in the American Edition. (Frank Gavin Liturgical Foundation, 1961).

The Anglican Service Book. (Good Shepherd, Rosemont, 1991).

Mark Dalby, *Anglican Missals and Their Canons* (Alcuin Club, 1998).

The English Office Book. Revised Ed. (1956 / Reissued, Canterbury Press, 2006).

The Hours of Prayer from Lauds to Compline Compiled from the Sarum Breviary and Other Rites (A. R. Mowbray, 1961).

The Prayer Book Office (Morehouse-Gorham, 1948).

The Prayer Book Office (Seabury Press, 1980).

Ancient Office Hymns with Versicles, Responses and Antiphons for all Propers and Commons at Mattins and Evensong according to the Anglican Use, ed. Peter Wilkinson (St. John the Evangelist, 2004).

The English Ritual. A Companion to the English Missal. (Tufton Books / Canterbury Press, 2002).

A Manual for Priests Complementary to the Occasional Offices of the Book of Common Prayer (Society of St. John the Evangelist, 1970).

The Book of Offices: Services for Certain Occasions not Provided for in the Book of Common Prayer (Church Pension Fund, 1960).

The Anglican Breviary (Frank Gavin Liturgical Foundation, 1955).

The Monastic Diurnal. [Ed. Winfred Douglas]. (Oxford University Press, 1963).

The Monastic Breviary: Matins. (Society of the Sacred Cross, 1961).

Appendix 4: Concelebrant Cards for the Roman Canon and Alternative Eucharistic Prayer of DW: M

THE LITURGY OF THE EUCHARIST THE ROMAN CANON <i>For Concelebrants</i> <i>The parts for all concelebrants are to be recited in a low voice and in such a way that the voice of the principal celebrant is clearly heard by the people.</i> <i>The concelebrants stand with hands joined.</i> THEREFORE, most merciful Father, we humbly pray thee, through Jesus Christ thy Son our Lord, and we ask, that thou accept and bless these + gifts, these offerings, these holy and unblemished sacrifices. WE offer them unto thee, first, for thy holy Catholic Church: that thou vouchsafe to keep her in peace, to guard, unite, and govern her throughout the whole world; together with thy servant <i>N.</i>, our Pope, and [<i>N.</i>, our Ordinary,] and all the faithful guardians of the catholic and apostolic faith. COMMEMORATION OF THE LIVING <i>[CELEBRANT OR ONE CONCELEBRANT]</i> REMEMBER, O Lord, thy servants and handmaids [<i>N.</i> and <i>N.</i>] <i>The Priest joins his hands and prays briefly for those for whom he intends to pray; then with hands extended, he continues:</i> and all who here around us stand, whose faith is known unto thee and their steadfastness manifest, on whose behalf we offer unto thee, or who themselves offer unto thee this sacrifice of praise; for themselves, and for all who are theirs; for the redemption of their souls, for the hope of their health and well-being; and who offer their prayers unto thee, the eternal God, the living and the true.	WITHIN THE ACTION <i>[CELEBRANT OR ONE CONCELEBRANT]</i> UNITED in one communion, we venerate the memory, first of the glorious ever-virgin Mary, Mother of our God and Lord Jesus Christ; of Blessed Joseph her spouse; as also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysgonus, John and Paul, Cosmas and Damian, and of all thy saints; grant that by their merits and prayers we may in all things be defended with the help of thy protection. <i>[CELEBRANT ALONE]</i> WE beseech thee then, O Lord, graciously to accept this oblation from us thy servants, and from thy whole family: order thou our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the fold of thine elect. <i>Holding their hands extended over the offerings (or towards them), all say:</i> <i>[CELEBRANT WITH CONCELEBRANTS]</i> VOUCHSAFE, O God, we beseech thee, in all things to make this oblation blessed, approved, and accepted, a perfect and worthy offering; that it may become for us the Body and Blood of thy dearly beloved Son, our Lord Jesus Christ. <i>Each concelebrant joins his hands.</i> <i>In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires, the Celebrant's voice clearly heard.</i>	Who the day before he suffered, took bread into his holy and venerable hands, and with eyes lifted up to heaven, unto thee, God, his almighty Father, giving thanks to thee, he blessed, broke and gave it to his disciples, saying: <i>Each concelebrant extends his right hand towards the Bread, saying.</i> TAKE THIS, ALL OF YOU, AND EAT OF IT: FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU. <i>He looks reverently at the Host as it is elevated and then bows profoundly as the Celebrant genuflects,</i> Likewise, after supper, taking also this goodly chalice into his holy and venerable hands, again giving thanks to thee, he blessed, and gave it to his disciples, saying: <i>Each concelebrant extends his right hand towards the Chalice, saying</i> TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE POURED OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME. <i>He looks reverently at the Chalice as it is elevated and then bows profoundly as the Celebrant genuflects,</i> <i>The Celebrant then sings or says:</i> <i>[CELEBRANT ALONE]</i> The mystery of faith: <i>And the People, or Choir, continue, acclaiming:</i> [A] We proclaim thy Death, O Lord, and profess thy Resurrection until thou come again.
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Or this:

[B] When we eat this Bread
and drink this Cup,
we proclaim thy Death, O Lord,
until thou come again.

Or this:

[C] O Saviour of the world,
who by thy Cross and precious Blood
hast redeemed us:
save us and help us,
we humbly beseech thee, O Lord.

Then, with hands extended, the Priests say:

[CELEBRANT WITH CONCELEBRANTS]

WHEREFORE, O Lord, we thy servants, and
thy holy people also, remembering the
blessed passion of the same Christ thy Son
our Lord, as also his resurrection from the
dead, and his glorious ascension into heav-
en; do offer unto thine excellent majesty of
thine own gifts and bounty, the pure victim,
the holy victim, the immaculate victim, the
holy Bread of eternal life, and the Chalice of
everlasting salvation.

VOUCHSAFE to look upon them with a mer-
ciful and pleasant countenance; and to ac-
cept them, even as thou didst vouchsafe to
accept the gifts of thy servant Abel the right-
eous, and the sacrifice of our patriarch Abra-
ham; and the holy sacrifice, the immaculate
victim, which thy high priest Melchisedech
offered unto thee.

Bowing, with hands joined, they continue:

WE humbly beseech thee, Almighty God,
command these offerings to be brought by
the hands of thy holy Angel to thine altar on
high, in sight of thy divine majesty; that all
we who at this partaking of the altar shall
receive the most sacred Body and Blood of
thy Son,

*They stand up upright again and sign themselves with
the sign of the cross, saying:*

may be fulfilled with all heavenly + benedic-
tion and grace.

COMMEMORATION OF THE DEAD

[CELEBRANT OR ONE CONCELEBRANT]

REMEMBER also, O Lord, thy servants and
handmaids, [N. and N.], who have gone be-
fore us sealed with the seal of faith, and
who sleep the sleep of peace.

*He joins his hands and prays briefly in silence for
those who have died and for whom he intends to
pray. Then, with hands extended, he continues:*

To them, O Lord, and to all that rest in
Christ, we beseech thee to grant the abode
of refreshing, of light, and of peace.

*Each Concelebrant strikes his breast with his right
hand, as the Celebrant or one Concelebrant alone
says:*

[CELEBRANT OR ONE CONCELEBRANT]

TO us sinners also, thy servants,
who hope in the multitude of thy mercies,
vouchsafe to grant some part and fellowship
with thy holy Apostles and Martyrs; with
John, Stephen, Matthias, Barnabas, Ignatius,
Alexander, Marcellinus, Peter, Felicitas, Per-
petua, Agatha, Lucy, Agnes, Cecilia, Anasta-
sia and with all thy saints: within whose fel-
lowship, we beseech thee, admit us, not
weighing our merit, but granting us for-
giveness;

[CELEBRANT ALONE]

THROUGH Jesus Christ our Lord, through
whom, O Lord, thou dost ever create all
these good things; dost sanctify, quicken,
bless, and bestow them upon us.

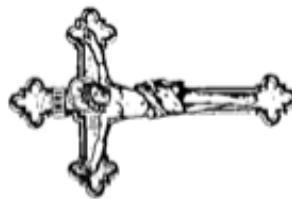
*He takes the Host and Chalice, and raising both, he
says:*

[CELEBRANT ALONE OR WITH CONCELEBRANTS]

BY whom and with whom and in whom, to
thee, O Father Almighty, in the unity of the
Holy Spirit, be all honour and glory through-
out all ages, world without end.

The People respond: Amen.

*The Concelebrants bow profoundly as the Celebrant
genuflects, rises, and continues with the Lord's Prayer,
hands extended then joined for the Embolism.*



THE LITURGY OF THE EUCHARIST

THE ALTERNATIVE EUCHARISTIC PRAYER

For Concelebrants



*The People kneel.
The People kneel.*

*The People kneel.
The People kneel.*

Truly thou art Holy, O Lord, the fount of all holiness.

The concelebrants hold their hands extended towards or over the offerings and say in a low voice,

Make holy, therefore, these gifts, we pray, by sending down thy Spirit upon them like the dewfall, that they may become for us the Body + and Blood of our Lord, Jesus Christ.

They join their hands and continue, the Celebrant's voice being heard above the others,

At the time he was betrayed and entered willingly into his Passion, he took bread and, giving thanks, broke it, and gave it to his disciples, saying:

Each concelebrant extends his right hand toward the Bread, saying,

TAKE THIS, ALL OF YOU, AND EAT OF IT:

FOR THIS IS MY BODY,

WHICH WILL BE GIVEN UP FOR YOU.

He joins his hands and looks reverently at the Host as it is elevated, then bows profoundly as the Celebrant genuflects, and all continue,

Likewise, when supper was ended, he took the chalice and, once more giving thanks, he gave it to his disciples, saying:

Each concelebrant extends his right hand toward the Chalice, saying,

TAKE THIS, ALL OF YOU,

AND DRINK FROM IT,

FOR THIS IS THE CHALICE OF MY BLOOD,

THE BLOOD OF THE NEW

AND ETERNAL COVENANT,

WHICH WILL BE POURED OUT FOR YOU

AND FOR MANY

FOR THE FORGIVENESS OF SINS,

DO THIS IN MEMORY OF ME.

He joins his hands and looks reverently at the Chalice as it is elevated, then bows profoundly as the Celebrant genuflects, and the Celebrant continues,

The mystery of faith:

All acclaim:

[A] We proclaim thy Death, O Lord,
and profess thy Resurrection
until thou come again.

Or this:

[B] When we eat this Bread
and drink this Cup,
we proclaim thy Death, O Lord,
until thou come again.

Or this:

[C] O Saviour of the world,
who by thy Cross and precious Blood
hast redeemed us:
save us and help us,
we humbly beseech thee, O Lord.

With hands extended, the concelebrants, with the principle celebrant say,

Therefore, as we celebrate the memorial of his Death and Resurrection, we offer thee, Lord, the Bread of life and the Chalice of salvation, giving thanks that thou hast accounted us worthy to be in thy presence and minister unto thee.

Humbly we pray that, partaking of the Body and Blood of Christ, we may be gathered in to one by the Holy Spirit.

Each concelebrant joins his hands as the Celebrant or one concelebrant alone continues,

Remember, Lord, thy Church, spread throughout the world, and bring her to the fullness of charity, together with N., our Pope [N., our Ordinary,] or [N., our Bishop,] and all the Clergy.

[In Masses for the Dead:

Remember thy servant N., whom thou hast called (today) from this world to thyself. Grant that he (she) who was united with thy Son in a death like his, may also be one with him in his Resurrection.]

Celebrant or one concelebrant alone continues,

Remember also our brethren who have fallen asleep in the hope of the resurrection and all who have died in thy mercy: welcome them into the light of thy countenance. Have mercy on us all, we pray thee, that with the blessed Virgin Mary, Mother of God, with Blessed Joseph, her spouse, with the blessed Apostles, and all the Saints who have pleased thee throughout the ages, we may merit to be co-heirs to eternal life, and may laud and glorify thee through thy Son, Jesus Christ.

With hands joined, the concelebrants join with the Celebrant singing or saying,

BY whom and with whom and in whom, to thee, O Father Almighty, in the unity of the Holy Spirit, be all honour and glory throughout all ages, world without end. Amen.

The Concelebrants bow profoundly as the Celebrant genuflects, rises, and continues with the Lord's Prayer, hands extended and then joined for the Embolism

Appendix :5 An Alternative Prayer from Anglican Sources

[Preface Dialogue, Proper Preface, Sanctus ...]

Therefore, all glory be to thee, Almighty God our heavenly Father, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious Death and Sacrifice, until his coming again.

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be become the Body + and Blood of thy dearly-beloved Son Jesus Christ.

Who, in the same night that he was betrayed, took bread; and when he had given thanks to thee, he broke it, and gave it to his disciples, saying,

TAKE THIS, ALL OF YOU, AND EAT OF IT: FOR THIS IS MY BODY WHICH WILL BE GIVEN UP FOR YOU.

Likewise, after supper, he took the chalice; and when he had given thanks, he gave it to them, saying,

TAKE THIS, ALL OF YOU, AND DRINK FROM IT: FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE POURED OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.¹⁸

The mystery of faith.

[A] We proclaim thy Death, O Lord,
and profess thy Resurrection
until thou come again.

Or this:

[B] When we eat this Bread and drink this Cup,
we proclaim thy Death, O Lord,
until thou come again.

Or this:

[C] O Saviour of the world,
who by thy Cross and precious Blood hast redeemed us:
save us and help us, we humbly beseech thee, O Lord.

¹⁸ Words of Consecration from RM (2010). Everything else, through the Consecration, is slightly adapted from BCP 1979 US, Rite One, Eucharistic Prayer II, with the *Epiclesis* (Invocation) placed before the Consecration. In the *Epiclesis*, the phrase "may be unto us the Body and Blood" has been changed to "may become the Body and Blood," following the precedent of BCP 1929 Scotland, in keeping with RM (2010) [which has "may become *for us*"], and to emphasize the transformation of the Eucharistic Elements. The word "cup" has been changed to "chalice," as in RM (2010).

Wherefore, O Lord and Heavenly Father, we thy humble servants, together with all thy holy people, having in remembrance the blessed Passion of thy beloved Son, as also his mighty Resurrection and glorious Ascension, and looking for his coming again in glory, do offer unto thy Divine Majesty a pure and holy Victim, this holy Bread of eternal life, and this Chalice of everlasting salvation; beseeching thee by the power of the Holy Spirit to grant that we and all thy whole Church may obtain remission of our sins and all other benefits of his Passion.¹⁹

Give grace, O heavenly Father, to *N.*, our Pope, to *N.*, our Ordinary (Bishop), and to all bishops, priests, and deacons, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments.²⁰

And we commend to thy gracious keeping, O Lord, all thy servants departed this life in thy faith and fear [especially *N.*], beseeching thee to grant them mercy, light and peace both now and at the day of resurrection.²¹

And we bless thee for all thy Saints: chiefly the Blessed Virgin Mary, Mother of thy Son Jesus Christ our Lord and God, and the holy Patriarchs, Prophets, Apostles and Martyrs [especially *N.*], that we may be partakers with them of thy heavenly kingdom, through Jesus Christ our Lord.

By whom and with whom and in whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. **Amen.**²²

[Then follows the Communion Rite with the bidding of the Lord's Prayer]

¹⁹ This *Anamnesis* is from the Anglican Liturgy of Nyasaland (UMCA 1933), as in Bernard Wigan (ed.), *The Liturgy in English* (1962), and provides a strong sense of Eucharistic Oblation and Sacrifice. The phrase "and looking for his coming again in glory" is inserted from BCP 1962 Canada; and the word "Cup" is changed to "Chalice." The phrase "by the power of the Holy Spirit" is added, for a post-consecratory invocation of the Holy Spirit, in keeping with EPs II-IV of RM (2010) and following the precedent of post-consecratory *Communion Epicleses* in BCP 1928 England, 1928 US, 1929 Scotland, 1954 South Africa, 1962 Canada, 1979 US, 1980 ASB, and 2000 CW.

²⁰ Slightly adapted from BDW, Rite One Holy Eucharist, Intercession I.

²¹ From BCP 1954 South Africa, Intercession. Cf. BCP 1549, 1928 England, 1928 US, 1929 Scotland, 1951/1960 India, Rhodesia, 1933 Nyasaland, 1959 West Indies, 1962 Canada, 1979 US, 1980 ASB, and CW.

²² Except for the BDW Doxology, abbreviated from BCP South Africa, Intercession. Cf. BCP 1549, 1928 England, 1929 Scotland, Rhodesia, 1933 Nyasaland, 1951/1960 India, and 1959 West Indies.

Notes on the sources for this Anglican Canon

1) Opening formula of Thanksgiving: from BCP 1979 US, Rite One, Eucharistic Prayer II – a conservative revision of the American Anglican Canon, notable for its greater brevity, for its survey of salvation history (from Creation to Redemption), and for eliminating the Cranmerian accent on the unrepeatability of Calvary (implying thereby a denial of the Sacrificial character of the Mass). This slight adaptation begins with the word *Therefore* (Latin, *igitur*), thus distinguishing it right away from typical BCP Canons which usually begin “All glory be to thee ...”

2) Consecratory Epiclesis: from BCP 1979 US, Rite One, Eucharistic Prayer II – here shifted from the post-consecratory (Eastern) position common in the Scottish and American Anglican traditions (and BCPs influenced by them). The Anglican liturgies of Rhodesia, Nyasaland, and South Africa are among the few that follow Rome by insisting on a (pre)consecratory *Epiclesis*. The Anglican invocation of “thy Word and Holy Spirit” is changed here to “thy Holy Spirit” alone, in keeping with the Catholic focus on the distinctive role of the Holy Spirit in transubstantiating the elements. Here “may be unto us” is changed to “may become,” in keeping with RM and on Scottish BCP precedent.

3) Words of Consecration: from RM (2010)

4) Anamnesis with Communion Epiclesis: This prayer comes from the 1933 Anglican Liturgy of Nyasaland (modern day Malawi). Though it might be objected that this prayer comes from an African backwater, remote from the lived experience of most Anglicans, this prayer is historically quite important and represents the high-water mark of Anglican efforts to recover a suitably Catholic expression of Eucharistic Oblation and Sacrifice (on this context, see *The Oxford Guide to The Book of Common Prayer* [2006], pp. 231-232). For an “organically” Anglican *Anamnesis*, in traditional language and in conformity with Catholic doctrine, this prayer is not only admirably brief but arguably superior to all of the alternatives. On the precedent of BCP 1962 Canada (and other BCPs), the added phrase “by the power of the Holy Spirit” provides a clear post-consecratory invocation for the efficacy of the Sacrament in the unity of the Church.

5) Intercessions for the Pope, Ordinary, and for the Departed, as well as Commendations of the BVM and Saints: These brief formulae, integral to Catholic EPs, are drawn from the Intercessions in the BDW and classic Prayer Books. After 1549 these elements of the Canon were usually displaced in Anglican BCPs to the Prayer of the Faithful, and they are here restored to their proper place in the Canon, on the precedent of BCP 1549 and in keeping with RM.

German Abstract of the Thesis:

Zwei Jahre nach der Veröffentlichung von *Anglicanorum coetibus* (2009) setzte der Heilige Stuhl die Interdikasterielle Kommission *Anglicanae Traditiones* ein. Die Kommission wurde speziell damit beauftragt, liturgische Texte, die das anglikanische liturgische Erbe verkörpern und mit der katholischen Lehre übereinstimmen, für den Gebrauch in der katholischen Kirche zusammenzustellen. Zu diesem Zweck verfasste die Kommission ein *Ratio*-Dokument mit zehn Punkten, die sie bei der Entwicklung von *Divine Worship: The Missal* (DW:TM) befolgen wollte.

Der erste Punkt der *Ratio* konzentriert sich auf den Messordo und legt acht Ziele fest, die der Kommission als besondere Ansatzpunkte dienen sollten. Während das erste Ziel eine Definition des anglikanischen liturgischen Erbes enthält, legen die übrigen Ziele einen Rahmen und ein Verfahren dar, mit dem die Kommission spezifische Elemente für die Aufnahme in den Messordo auswählen würde. Die *Ratio* stellt das *Book of Common Prayer* an die erste und die *Anglican-Missal*-Tradition an die zweite Stelle, wobei sie dem *Book of Divine Worship* (2003) eine vorrangige Stellung zuweist. Das Ergebnis sollte ein Messordo sein, der „in seinem Charakter, seinem Inhalt und seiner Struktur zugleich unverwechselbar und traditionell anglikanisch ist, während er gleichzeitig klar erkennbar ein Ausdruck des Römischen Ritus ist, sowohl in seinen modernen als auch in seinen traditionellen Formen“ (*Ratio*).

Im Bewusstsein dieser historischen Hintergründe habe ich in dieser Dissertation den Messordo des DW:TM anhand des von *Anglicanae Traditiones* entwickelten *Ratio*-Dokuments untersucht, insbesondere die Zielsetzungen, die eine Reihe von Kriterien für die Aufnahme und Verortung bestimmter Elemente enthalten. In dieser Studie werden zunächst (Kap. 2) die siebzehn Quellen des DW:TM analysiert. Für jede Quelle werden der historische Hintergrund, der politische Kontext und die theologischen Implikationen beschrieben und die Teile des Messordos aufgeführt, die aus ihr stammen. Der zweite Teil (Kap. 3 und 4) unterteilt den Messordo des DW:TM in spezifische Elemente und vergleicht dann die wichtigsten Quellen, um die Gründe für die Auswahl der Kommission auf der Grundlage der *Ratio* besser zu verstehen.