

A Missal for the Ordinariates: The Work of the *Anglicanae Traditiones* Interdicasterial Commission

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The Apostolic Constitution *Anglicanorum Coetibus*, published by Pope Benedict XVI in 2009, made ample provision for the incorporation of Anglican liturgical and spiritual patrimony into Catholic worship.¹ The Constitution notes that, while the new Ordinariates for Anglicans entering into full communion with the Catholic Church may always celebrate the sacred liturgy according to the Roman Rite, Article III also grants these communities 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.²

The implementation of this provision was entrusted to an interdicasterial commission named *Anglicanae Traditiones*, formed

1 It might be more appropriate to speak of a Catholic re-incorporation of Anglican liturgical and spiritual patrimony, as this patrimony has its clear origin in the Roman Rite. On this point, see 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, with ample bibliographical documentation.

2 Pope Benedict XVI, Apostolic Constitution on Providing for Personal Ordinariates for Anglicans Entering into Full Communion with the Catholic Church *Anglicanorum Coetibus* (4 November 2009) Art. III.

expressly for this purpose and comprising representatives from the Congregation for the Doctrine of the Faith, the Congregation for Divine Worship and the Discipline of the Sacraments, and various other experts. The work of this commission has proceeded slowly but steadily and has resulted in the approval and promulgation of liturgical texts for the Ordinariates, which are reflective of Anglican liturgical patrimony. In March 2014, the liturgical vision of *Anglicanorum Coetibus* found its first realization in the publication of *Divine Worship: Occasional Services*, a single volume that contains the approved rites for Baptism, Marriage, and Funerals.³ In May 2015, *Divine Worship: The Missal* received ecclesiastical approbation and it is anticipated that the Missal will be available to the parishes and parochial communities of the Ordinariates in time for the First Sunday of Advent 2015.

This article will offer some insight into the work of the *Anglicanae Traditiones* Interdicasterial Commission and the deliberations and decisions that inform this historic contribution to the Church's worship. The account will not enter into explicit detail regarding specific liturgical texts or ceremonial, but rather explain the principles and presuppositions that guided the work of the commission and support the understanding that the liturgical celebrations of the Ordinariate are an indispensable part of its mission. Ultimately, the inclusion of this noble patrimony in Catholic worship is meant not only to nourish the Ordinariate communities themselves, but is always "a treasure to be shared" to the extent that the liturgy itself fuels the missionary and evangelical impulse of the Ordinariate for the great good of gathering together the one flock of Christ.

DIVINE WORSHIP

When the statutes of the *Anglicanae Traditiones* Commission were drawn up in 2011, its specific task was defined as "preparing liturgical books reflecting the Anglican tradition for the Personal Ordinariates according to the Apostolic Constitution *Anglicanorum Coetibus*."⁴ The issue of nomenclature arose

3 *Divine Worship: Occasional Services* (London: Catholic Truth Society, 2014).

4 Congregation for the Doctrine of the Faith, Statutes of the *Anglicanae Traditiones* Interdicasterial Commission (3 October 2011; Prot.N. 536/2012).

almost immediately: what should one call this provision? The question did not occur in a vacuum. The Congregation for the Doctrine of the Faith first considered the question of Anglican patrimony and Catholic worship in 1978 while examining a request for corporate reunion from the Anglican Diocese of Amritsar in India. Although the Congregation authorized the use of several Anglican liturgical forms for those converting clergy and faithful, in practice that authorization never actualized in Amritsar. In 2003, the *Book of Divine Worship* was approved by the Congregation for Divine Worship, thereby making available some patrimonial elements for the nine parishes of the Pastoral Provision in the United States. Though the book itself offers no such designation, it nevertheless became quite commonplace to refer to an “Anglican use” liturgy celebrated at these Pastoral Provision parishes.⁵

Taking up the question again after the establishment of the Ordinariates, the Holy See expressly desired to avoid the designations “Anglican use” or “Anglo-Catholic,” the former being an ambiguous term for Catholic worship and the latter having its own proper meaning and context within Anglicanism. A joint decision by the Congregation for the Doctrine of the Faith and the Congregation for Divine Worship therefore specified that *Divine Worship* would be the name given to all the liturgical texts for the Ordinariates. Hence, the ritual book *Divine Worship: Occasional Services* is followed by the publication of *Divine Worship: The Missal* and *Divine Worship: The Lectionary*.

Perhaps at first hearing, *Divine Worship* seems a somewhat remote concept since it avoids the rather familiar if inaccurate designations for Anglican and Anglican-inspired liturgical forms. Yet the Roman Congregations saw value in transcending the confusion caused by the tremendous variety of liturgical forms in

5 Further illustrating the difficulty of finding appropriate nomenclature, the *Book of Divine Worship* itself adopts the rather cumbersome sub-title: “Being Elements of the Book of Common Prayer revised and Adapted According to the Roman Rite for use by Roman Catholics Coming from the Anglican Tradition.” Following the publication of the *Book of Divine Worship* (Mt. Pocono, PA: Newman House Press, 2003), a group of clergy and laity established the Anglican Use Society dedicated to increasing knowledge and understanding of this liturgical expression (cf. <http://anglicanuse.org>).

the Anglican world, each of which advances a competing claim to authority as “Anglican use”. No less than six different liturgical books were being used for the celebration of the Eucharist by Ordinariate communities at the time the *Anglicanae Traditiones* Commission began its work. The task of the commission was to extract out of this variety a *lex orandi*, the systematic presentation of Christian faith, nourished and preserved in the classical Prayer Books and Missals, in order to provide the sure doctrinal foundation making a diversity of liturgical expression possible. The intention is to situate *Divine Worship* firmly within the shape and context of the Roman Rite so that it might be approached in a manner that respects its own integrity and authority.

THE SOURCES AND STRUCTURE OF *DIVINE WORSHIP*: A *RATIO* FOR THE ORDER OF MASS

In the first year of its work, the *Anglicanae Traditiones* Commission found that the material among the various Anglican sources for the celebration of baptisms, marriages and funerals was relatively consistent. This broad agreement among the sources allowed the commission to arrive at agreed proposals for the ritual book rather expeditiously. As the focus of work shifted in subsequent years to preparing texts for the celebration of Mass, agreement and consistency among the sources was not the norm given the considerable variety of Anglican liturgical forms already mentioned. Thus the members of the commission perceived the need for some sort of *vade mecum*, which would both orient the work and give more specific direction for the selection among the Anglican sources.

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. In this context, the *Ratio* is not to be understood as a formal instrument that enjoyed either the review or approval by the Holy See. It is rather a “working document” that guided the decisions of the commission by setting out a list of ten basic points that the members of the commission agreed to take as normative for the work.

The first point of the *Ratio* is an articulation of the general principles and objectives, which provide a basic orientation for the development of the Order of Mass for the Ordinariates. The commission identified eight such objectives:

1. 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;
2. 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;
3. 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 ordinary and extraordinary forms;
4. to identify the patrimony from “the liturgical books proper to the Anglican tradition” (*Anglicanorum Coetibus*, art. III), rather than composing new liturgical texts or devising new liturgical forms;
5. 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;
6. 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;
7. to respect received texts in their integrity in as far as possible;
8. 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.

Of these eight objectives, the first came to be seen as extremely important—both by the members of the commission and

within the Dicasteries of the Holy See involved in this project—as it provides the first concise definition of Anglican liturgical patrimony. This two-fold idea of “nourishing the Catholic faith” and “prompting aspirations towards ecclesial unity” is certainly wider than the specific context of Anglicanism and therefore frames the discussion with other groups who have approached the Holy See desiring some form of corporate reunion with the Catholic Church.

Whereas the first point of the *Ratio* concerns the structure of the Order of Mass, the second point deals with the sources from which the liturgical texts were drawn. A first distinction was drawn between the proper orations and the liturgical chants or minor propers. A hierarchy within the sources clearly emerges in this section of the *Ratio*:

1. Given its use as an approved Catholic liturgical text for the parishes of the Pastoral Provision in the United States, 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 (represented by England 1549, 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;
2. Texts of the chants (Introit, Gradual, Alleluia, Offertory, Communion) are taken from the existing translations of the *Graduale Romanum*, as common to *The English Missal*, *The Anglican Missal*, and *The Anglican Use Gradual*.

The third point of the *Ratio* affirms that the Ordinariate provision for the celebration of the Holy Eucharist possesses its own integrity and internal consistency. It is not a resource text of “supplemental material” that can be incorporated at will into celebration according to the *Roman Missal*, as if to add some Anglican “character” to an otherwise Roman celebration. This point therefore specifies that *Divine Worship* is an integral

text, not interchangeable in whole or in part with the *Roman Missal*.⁶

The next point the *Ratio* considered was linguistic register. There was some discussion early on as to whether to follow the pattern of the *Book of Divine Worship* and produce two liturgical “forms,” one expressing the traditional idiom of the Prayer Books and another in a more contemporary linguistic register and idiom. This proposal was quickly rejected, largely due to the promulgation of the new English translation of the *Roman Missal*. Rather it was decided that the texts chosen for this provision would be 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. Arcane expressions were modified, and alternatives found for words whose meaning has shifted notably over time. This was done to preserve the character and beauty of Prayer Book English while also ensuring clear and intelligible texts suitable for worship.

The *Ratio* went on to restate what was actually the first decision taken by the *Anglicanae Traditiones* Commission. The readings from Holy Scripture at Mass are taken from the Roman Eucharistic *Lectionary* in the Revised Standard Version (Second Catholic Edition).⁷ Psalm texts given in the Lectionary may be substituted by those from the Coverdale Psalter.

A sixth principle attempts to navigate the myriad liturgical realities of the parochial communities entering into full communion with the Catholic Church through the Ordinariates. The commission already noted the great variety of liturgical texts and traditions when considering the Anglican sources. The express desire of the Holy See that there be a single liturgical provision for the

6 An exception to this is provided for by *Divine Worship* in the rubrics for the Easter Vigil where the given text of the Easter Proclamation (*Exsultet*) may be substituted by the version in the *Roman Missal*. This exception is motivated largely by musical considerations as some smaller parochial communities rely on the assistance of cantors unfamiliar with Anglican patrimony.

7 A three-volume edition of this *Lectionary* was published “for use of the Holy See and the Dioceses of the Bishops’ Conferences of Botswana, Ghana, Kenya, Lesotho, Nigeria, South Africa, Swaziland, Zimbabwe and of those countries where the Bishops have given approval” (San Francisco: Ignatius Press, 2012).

Ordinariates is met by an Anglican experience of notable regional autonomy and rather diverse expressions in England, Australia, Canada, and the United States. Many communities outside of England 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 come from a tradition where the *Roman Missal* had been used by Anglican parishes for years, and, consequently, these communities enter the Ordinariate formed almost entirely in the *Novus Ordo* of the Roman Rite.

Rather than favor 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 three principal ways:

1. The rubrics permit the celebration of the Eucharist according to the liturgical renewal after the Second Vatican Council, while still preserving the traditional actions and postures which would be familiar to those who have been formed in the Anglican Missal tradition.
2. Some material that would be familiar to those preferring a traditional form of celebration has been moved to a series of appendices.
3. 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.

It is important to note that, because this rubrical flexibility addresses a lived liturgical experience of the Ordinariate communities, it was never intended that the forms of the Offertory be used *ad libitum* as simple alternates or to provide variety from celebration to celebration. This fact was expressed clearly in the *Praenotanda to Divine Worship: The Missal* where, at no. 31, the rubrics specify that the choice of Offertory should respect the overall shape of the celebration (i.e. the distinction between Sunday Mass and Masses on ferial days) and consider the long-standing tradition or experience of the particular parish.

The seventh point of the *Ratio* addresses the inclusion of certain features distinctive to the Anglican Prayer Book tradition in

Divine Worship. Among these features, the use of the Decalogue, the Collect for Purity, the Comfortable Words, and the Prayer of Humble Access are perhaps most notable. At the same time, provision has also been made for retaining those elements found in the 1549 BCP which still have had wide currency in the Anglican tradition, such as the preparatory prayers of the priest, the Last Gospel, and a special form of the *Agnus Dei* for funeral Masses. That these elements are also found in the Extraordinary Form of the Roman Rite have led some to comment that the Anglican Missal tradition simply translates the Mass of St. Pius V into Prayer Book English, a remark that is rather misplaced given that the first Prayer Book was published before the 1570 *Missale Romanum*.

The *Ratio* then states that 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.

The penultimate provision of the *Ratio* explains the location of the exchange of peace, as its location in *Divine Worship* represents a change for most clergy and faithful entering the Ordinariates. *Divine Worship* locates the exchange of peace at the classically Roman position following the Lord's Prayer. This location corresponds with Sarum (the Use of Salisbury) and with the 1549 BCP, though the exchange of 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 the exchange of Peace 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, which became common practice. 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, the fact that Anglican liturgical patrimony develops entirely within the context of the Roman Rite is precisely what allows the Catholic Church to recognize and approve this patrimony for Catholic worship. Therefore, the familiarity of exchanging peace at the Offertory notwithstanding, the commission judged that the motivation for locating the exchange of peace at the Offertory was not sufficient to justify such an obvious deviation from the Roman Rite.

The final point of the *Ratio* concerns the major propers for the celebration of Mass. It notes that the Collects are drawn largely from the classical Prayer Book tradition. The Prayers Over the Offerings and the Postcommunion Prayers are drawn largely from the Anglican Missal tradition, which, in turn, largely corresponds to the Roman Rite.

These ten principles provided the framework for the work of the *Anglicanae Traditiones* Commission. One might also add the decision that the provision for the celebration of Mass be embodied in a Missal rather than in a volume that would more closely resemble a Prayer Book, though this decision was actually made prior even to the articulation of a *Ratio*. Structurally, then, the commission always understood that it was working on a Missal, both because *Divine Worship* is itself an expression of the Roman Rite⁸ and because the Prayer Books lack several elements that are essential to the structure of Mass.

DISTINCTIVE FEATURES OF *DIVINE WORSHIP: THE MISSAL*

THE MINOR PROPERS

For each celebration of Mass, the *Divine Worship* Missal provides the texts of the minor propers (Introit, Gradual, Alleluia, Offertory and Communion). These both express an existing Anglican musical patrimony and are provided so as to foster that tradition as a contribution to Catholic worship. The proper Rubrical Directory of the Missal notes a certain flexibility with regard to the choice of music for Mass:

The given texts of the chants may be substituted by the chants of the *Graduale Romanum* or by musical settings of the *Graduale* which rely on a different translation of the same texts. The

8 The *Praenotanda* of the Missal express the point in this way: “As a liturgical provision for the sanctification of the faithful who come to the Catholic Church from the Anglican tradition, *Divine Worship* preserves such features and elements that are representative of the historic Anglican Books of Common Prayer and Anglican Missals, in conformity with Catholic doctrinal and liturgical norms. The celebration of the Holy Eucharist expressed by *Divine Worship* is therefore at once distinctively and traditionally Anglican in character, linguistic register, and structure, while also being clearly and recognizably an expression of the Roman Rite.” *Divine Worship: The Missal*, Rubrical Directory, no. 6.

Gradual and Alleluia may be substituted by the Responsorial Psalm and Alleluia of the *Lectionary*. In addition to, or in place of, the Introit, Offertory, and Communion, an appropriate hymn may also be sung. Likewise, the given text of a Sequence may be replaced by another translation of the same Sequence.⁹

In taking the decision to supply a complete range of chants, the commission did not intend to enter into the debate on the place of the minor propers in the Roman Rite, though certainly there was an awareness that a conversation in Catholic liturgical circles regarding the rediscovery of the chants as a privileged patrimony of the Roman Rite is underway. Rather, the presence of the minor propers in *Divine Worship: the Missal* is something that must be considered in its own right and not primarily with reference to the wider discussion in the Catholic Church about liturgical music.

There are three principal reasons that motivate the inclusion of the minor propers in *Divine Worship: The Missal*. First, these chants form part of the Anglican liturgical tradition as expressed across so many of the sources. Indeed, the Coverdale translations of Psalm texts in the chants are common to the Anglican Missals and several Anglican translations of the *Graduale Romanum*. Second, their presence in the Missal is an acknowledgement that these translations of the Psalms, much like the King James Version of the Bible, have played a formative role in English language, culture, and religious imagination. A third and important motivation is that of authority. As the discussion above on sources has already indicated, there exists a wide variety of hymnals, graduals, prayer books, and ritual books in the Anglican world. Often, these present the same basic Psalm texts but with many slight variations. *Divine Worship: The Missal*, as a liturgical book promulgated by the Holy See, establishes with authority the texts of the minor propers on the basis of which other musical settings, hymnals, and pew books for the Ordinariates can be developed. This authoritative compilation of the minor propers promotes the “universality,” which Pope St. Pius X, in his *Motu proprio Tra le sollecitudini*, proposes as one of the general principles that ought to characterize all sacred music.¹⁰

9 *Divine Worship: The Missal*, Rubrical Directory, no. 14.

10 Pope Pius X, *Motu Proprio on the Restoration of Sacred Music Tra le sollecitudini* (22 November 1903) 2.

From a more theological perspective, the inclusion of the minor propers can be understood as in aid of nourishing another aspect of Anglican patrimony, authentic biblical piety. Consistently and from various sources both Anglican and Catholic, historical and contemporary, the Anglican liturgical tradition has been distinguished by the prominence it gives to Scripture in the conduct of public worship and in the promotion of personal biblical piety. This no doubt bears witness to the hallowed tradition of English monasticism, which informs so much of Anglican worship. A rich provision of biblical texts in the celebration of the Eucharist allows for the scriptural words and cadences to linger, penetrate, and take root in the soul as a sustained, communal *lectio*.

THE PASCHAL TRIDUUM

By way of introduction to structure and texts of the Paschal Triduum, it may be worth noting again that no less than six different liturgical books were being used by Ordinariate communities at the time the *Anglicanae Traditiones* Commission began its work. When looking at Holy Week in particular, the variety was rather disorienting. From the outset, this was a point where the Holy See “steered” the work of the commission by setting the parameters for the celebration of the Paschal Triduum within the Ordinariates. The Church always exercises great care over the *lex orandi* so as to ensure the authenticity of sacramental worship and the faithful handing-on of the *lex credendi*, something which is perhaps all the more true for the central celebration of the liturgical year, the Paschal Triduum.

The parameters for the celebration of the Triduum focused on achieving balance between essential unity and legitimate diversity, between the universal and the particular, between Roman patrimony and Anglican patrimony. On the one hand, it was decided that Catholic unity would be best expressed if the overall shape and structure of the Triduum is simply that of the ordinary form of the Roman Rite. Ordinariate parishes and communities celebrate the central liturgy of the Passion, Death, and Resurrection of the Lord *in communion* with the universal Church. On the other hand, diversity and particular patrimony is expressed in that the liturgical texts themselves are drawn from the Anglican sources and therefore enrich the celebration.

The liturgical texts for the Triduum form an integral whole and were not arrived at by simply rearranging pieces from vari-

ous sources. Most of the rubrics that guide the liturgies of Holy Thursday, Good Friday, and in the Easter Vigil will be nearly identical to those of the *Roman Missal*. The sequence of scriptural readings, notably those of the Easter Vigil, has been harmonized with the Lectionary. Some flexibility has been worked into the rubrics to take account for local traditions (musical options and vestment color, for example). The commission's concern was that there be a recognizable coherence to the shape of the celebration of the Paschal Triduum so that it exemplifies diversity in communion.

THE EMBER DAYS

The Ember Days have biblical roots with the earliest references referring to the harvest of grain (June), grapes (September) and olives (December). Roman festivals grew up around these times, and the church eventually baptized these pagan festivals and reordered them to fasting, penance, and preparation. Several ecclesiastical sources codify the Wednesday-Friday-Saturday arc of days, and the particular observance of ember Saturday with the ordination of clergy and prayers for vocations is made explicit already with Pope St. Gelasius in the fifth century.¹¹ *Divine Worship: The Missal* preserves the traditional arrangement of Ember Days in Advent, Lent, Whitsun Week (Octave of Pentecost), and in the Autumn (following Holy Cross Day, September 14). Preserving the Ember Days in Advent, however, proved to be a particular challenge.

The liturgical propers of Advent in the *Roman Missal* focus on Christ's twofold coming: his second coming and his coming at Christmas. The first of these is emphasized in the first two weeks, and the second during the days of December 17–24. The reforms after the Second Vatican Council thought it desirable to prune away Ember Days so as not to detract from the late-Advent focus on the Lord's Nativity, though, as the *General Instruction of the Roman Missal* makes clear in nos. 394 and 397, there was never an intention to disregard the tradition of Ember Days entirely. In light of this, the *Anglicanae Traditiones* Commission was faced with a two-fold desire: (1) to maintain the Ember Days and their proper seasonal context as expressive of a venerable element of

11 Cf. Esther Mary Nickel, R.S.M., "Rogation Days, Ember Days, and the New Evangelization" in *Antiphon* 16 (2012) 21–36.

Anglican worship; (2) to appreciate and incorporate the richness of the proper Masses for December 17–24 in harmony with the Roman Rite. The problem arises, however, that the two overlap since the Advent Ember Days have been celebrated beginning on the Wednesday “following St. Lucy’s Day” since the time of Pope St. Gregory VII.

The Advent context of the December Ember Days was judged to be the factor of importance, not the location of the celebration in the third week of Advent. In the *Divine Worship: The Missal*, the Ember Days have been located in the first week of Advent.¹² The proper Masses for December 17–24 have also been incorporated into the Missal, which allowed for a wider use of the Great Antiphons as the Alleluia verses for December 17–23, with the antiphon *O Virgo virginum* serving as the Alleluia verse for the morning Mass on December 24.

ROGATION DAYS

In light of what has just been noted about the Ember Days, a word about Rogation Days seems in order. The practice of setting aside particular days marked by processions and prayers for divine assistance began in Gaul and was appropriated for the rest of the Western Church by the Council of Orleans in 511. The Carolingian liturgical reform gathered the so-called “lesser” rogation litanies and stabilized them as a triduum preceding Ascension Day, without the obligation of fasting. In the history of the Roman Rite, there has been some vacillation regarding the character of these days: the Rogation Days have at some points had and at other points not had a penitential character, a discrepancy that was also to be found in the Anglican sources as well. The tension arises over the placement of days of penitential character (requiring purple vestments omission of the *Gloria* and *Alleluia*) within Easter.¹³ *Divine Worship: The Missal*

12 The Solemnity of the Immaculate Conception and several celebrations of Saints between December 6 and 14 suggested that the locating the Ember Days in the Second Week of Advent was inadvisable.

13 This tension would not be resolved until the reform of the Roman Missal initiated by Pope Pius XII. A few years prior to being appointed Archbishop of Milan in 1929, Blessed Ildefonso Schuster addressed the question of the Rogation Days in this way: “The penitential observance...marked in the Roman Missal by the purple vestments and the omission of the *Gloria in excelsis* is, however, at variance with the

maintains the Rogation Days in their traditional Roman location preceding Ascension. However, since the liturgical context for these days of particular prayer is the celebration of the Resurrection of the Lord, white vestments are worn and *Glorias* and *Alleluias* are not to be omitted.

CONCLUSION

By way of “final word” for this brief overview of the *Divine Worship* project, St. Paul reminds us in the first letter to Timothy that the Father “wills that all men be saved and come to the knowledge of truth” (1 Tim. 2:4). The source of the sacred liturgy is the Father’s initiative in sending forth the Son in order that we might be healed, forgiven, and redeemed. The liturgy is therefore the great work of God in Christ who, through the action of the Holy Spirit in the Church, signifies and makes present his own Paschal Mystery. By means of *Divine Worship*, the celebration of the sacred liturgy in the Ordinariates will have its own shape, emphases, and patrimonial resonance. But ultimately it is so that that all men be saved and come to the knowledge of truth.

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. The liturgical and spiritual patrimony they bring with them as “a treasure to be shared” bears witness to the fact that, for whatever other ecclesial deficits which result from the lack of full communion between the Catholic Church and the Anglican Communion, the Catholic Church acknowledges the work of the Holy Spirit in this body of separated brothers and sisters so as to be able to say that the manner in which the faith was nourished, proclaimed, and celebrated in the Anglican Communion these past 500 years expresses the vitality of the Church and enriches the body Catholic. It stands as a testimony

whole spirit of the ancient paschal liturgy at Rome, which is inspired by the purest joy and gladness. It is a later addition, made at a time when the barbarian invasions had interrupted the ancient classical tradition, which by order of the Councils had forbidden any fast whosoever during the holy time of paschal rejoicing.” Ildefonso Schuster, *The Sacramentary (Liber Sacramentorum): Historical and Liturgical Notes on the Roman Missal*, trans. Arthur Levelis-Marke, Volume II (Parts 3 and 4) (New York: Benzinger, 1925) 356.

to the salvific will of God and to how that saving work, carried out in the Son and through the Holy Spirit, ultimately draws people to the fullness of Eucharistic communion.

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