

# “Anglican Use of the Roman Rite”? The Unity of the Liturgy in the Diversity of Its Rites and Forms

---

Hans-Jürgen Feulner

The internationally known German liturgist Balthasar Fischer († 2001) was rather far-sighted and somewhat euphoric, when, already in 1981, in connection with article 4 of the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, he mentioned the ecumenical dimension of the liturgy:

Nowhere does reunification any longer mean—and also not in the West—the adoption of the Roman liturgy and of specifically Catholic piety. Today one can very well imagine how the magnificent liturgy celebrated by our Anglican brothers, **with some minute changes**, could become a *ritus legitime agnitus* [lawfully acknowledged rite]; an English liturgical family among the liturgical families of the Catholic Church. With all the spiritual riches that have been amassed here in 400 years, she would join her wagon to the train of Catholic liturgies.<sup>1</sup>

On June 15, 2012, a decree of the Congregation for the Doctrine of the Faith (CDF) created the Personal Ordinariate of Our Lady of the Southern Cross<sup>2</sup>—the third Personal Ordinariate to date. This

---

1 Balthasar Fischer, “Liturgie oder Liturgien?”, in *Trierer Theologische Zeitschrift* 90 (1981) 265–275, here 273–274 (translation from German; emphasis added and my explanation of the Latin expression). Here the term “liturgical families” more probably means “rites.”

2 Holy See Press Office, “Erezione di Ordinariato Personale di *Our Lady of the Southern Cross* e nomina del primo Ordinario”, in *Daily Bulletin* (June 15, 2012): <http://www.news.va/en/news/73782> (accessed 10/12/2012); Congregation for the Doctrine of the Faith, “Decree of Erection of the Personal Ordinariate of Our Lady of the Southern Cross” (June 15, 2012; Prot.N. 150/2012), in *Acta Apostolicae Sedis (AAS)* 104 (2012) 599–603 (Latin and English texts). See also Steve Cavanaugh,

was accomplished with the agreement of the Australian Bishops' Conference and in accordance with the guidelines of the Apostolic Constitution *Anglicanorum Coetibus*<sup>3</sup> (with Complementary Norms<sup>4</sup>) issued on November 4, 2009 by Pope Benedict XVI. The Australian Personal Ordinariate is a diocese-like institution of the Roman Catholic Church (juridically similar to a Military Ordinariate<sup>5</sup>). The same is also true of the already established Personal Ordinariate of Our Lady of Walsingham,<sup>6</sup> created on January 15, 2011 for England and Wales, and of the Personal Ordinariate of the Chair of Saint Peter,<sup>7</sup> created on January 1, 2012 for the United States

---

“Anglican Ordinariate Erected; Fr Harry Entwistle named Ordinary”, in *The Anglican Use of the Roman Rite*: <http://anglicanusenews.blogspot.co.at/2012/06/australian-ordinariate-erected-fr-harry.html> (last modified 6/15/2012, accessed 10/12/2012).

3 Latin Text: Benedict XVI, *Constitutio Apostolica* “Anglicanorum Coetibus qua Personales Ordinariatus pro Anglicanis conductur qui plenam communionem cum Catholica Ecclesia ineunt”, in AAS 101 (2009) 985–990; English text on the website of the Holy See, [www.vatican.va](http://www.vatican.va). See also Gianfranco Ghirlanda, “The Significance of the Apostolic Constitution *Anglicanorum Coetibus*,” in *L'Osservatore Romano: Weekly Edition in English* (18 November 2009) 8.

4 Congregation for the Doctrine of the Faith, “Complementary Norms for the Apostolic Constitution *Anglicanorum Coetibus*”, in AAS 101 (2009) 991–996; English text in *L'Osservatore Romano: Weekly Edition in English* (11 November 2009) 4; [http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_20091104\\_norme-anglicanorum-coetibus\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20091104_norme-anglicanorum-coetibus_en.html) (accessed 10/13/2012).

5 See John Paul II, *Constitutio Apostolica* “*Spirituali militum curae*” (April 21, 1986), in AAS 78 (1986) 481–486. English text: <http://www.milarch.org/atf/cf/%7B1AF42501-01D5-4EF8-BA48-4450AC27EF98%7D/priests%20manual%20appendix.pdf> (pp. 12–15; accessed 10/13/2012).

6 Congregation for the Doctrine of the Faith, “Decree of Erection of the Personal Ordinariate of Our Lady of Walsingham” (January 15, 2011; Prot.N. 217/08), in AAS 103 (2011) 129–133 (English and Latin texts). See also <http://www.ordinariate.org.uk/document.doc?id=12> (accessed 10/13/2012).

7 Holy See Press Office, “Erezione di Ordinariato Personale di *Chair of St. Peter* e nomina del primo Ordinario”, in *Daily Bulletin* (January 1, 2012): [http://press.catholica.va/news\\_services/bulletin/news/28616.php?index=28616&lang=it](http://press.catholica.va/news_services/bulletin/news/28616.php?index=28616&lang=it) (accessed 10/13/2012); Decree of Erection of the CDF of January 1, 2012: [http://www.usordinariate.org/images/CSP\\_Decree.pdf](http://www.usordinariate.org/images/CSP_Decree.pdf) (accessed 10/13/2012). A “Deanery” has been approved for previous Anglicans in Canada (“Deanery of St. John the Baptist”; [http://www.usordinariate.org/ord\\_news\\_deanery.html](http://www.usordinariate.org/ord_news_deanery.html) [accessed 2/6/2013]), especially

and Canada. The Australian Personal Ordinariate will serve former Anglicans from the Anglican Church of Australia and from the Anglican Catholic Church of Australia who desire to return to full communion with the Catholic Church, without having to give up their own Anglican patrimony, including their liturgical tradition.<sup>8</sup>

These recent developments, however, raise a number of questions: Do these Personal Ordinariates signal the recognition, or perhaps even the creation, of a new rite within the Roman Catholic Church, and thus a dissolution of the unity of the liturgy? Or is liturgical provision for the Ordinariates merely a case of variations and adaptations of the Roman Rite with regard to the special spiritual-liturgical and cultural patrimony of a relatively large (and once Protestant) community in various countries, while maintaining the “substantial unity of the liturgy and of the Roman Rite”? And would “inculturation” (at least its underlying theological con-

---

those from the Anglican Catholic Church of Canada (ACCC). This “Deanery” shall temporarily be part of the Personal Ordinariate of the United States, before an independent Ordinariate is eventually created there. See also: <http://anglicanusenews.blogspot.co.at/2012/04/canadian-anglicans-to-unite-with-rome.html> (accessed 10/13/2012). The ACCC (<http://www.anglicancatholic.ca> [accessed 10/13/2012]) uses its own Altar Missal (*Altar Missal according to the Use of The Anglican Catholic Church of Canada*, 2010). Cf. also the very valuable article of Clinton A. 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.

<sup>8</sup> Cf. *Anglicanorum Coetibus*, art. III: AAS 101 (2009) 987. See also the Vatican II Decree on Ecumenism, *Unitatis Redintegratio* of 1964, no. 13 (Latin text: AAS 57 [1965] 100; English text: [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decree\\_19641121\\_unitatis-redintegratio\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19641121_unitatis-redintegratio_en.html) [accessed 10/13/2012; emphases added]):

**UR 13.** Aliae dein, post amplius quattuor saecula, in Occidente ortae sunt ex eventibus qui sub nomine Reformationis communiter veniunt. Exinde a Sede Romana plures Communiones sive nationales sive confessionales seiunctae sunt. **Inter eas, in quibus traditiones et structurae catholicae ex parte subsistere pergunt, locum specialem tenet Communio anglicana ...**

13. Other divisions arose more than four centuries later in the West, stemming from the events which are usually referred to as “The Reformation.” As a result, many Communion, national or confessional, were separated from the Roman See. **Among those in which Catholic traditions and institutions in part continue to exist, the Anglican Communion occupies a special place ...**

cept) or *aptatio ad diversos coetus* (“adaptation to different groups”) be an appropriate justification for adapting the liturgical provision of the Ordinariates to the pastoral needs of former Anglicans while retaining this substantial unity of the liturgy? These guiding questions shape the focus of the following pages.

## I. THE WESTERN NON-ROMAN RITES OR LITURGICAL USAGES AND SPECIAL FORMS

In the wake of the Council of Trent there was certainly a tendency toward a unification (or standardization) of the liturgy of the Latin Church,<sup>9</sup> but there was also noteworthy regulation that allowed for exceptions:<sup>10</sup> Special local liturgical forms remained permissible, as long as they had already existed, until that point, for at least two hundred years.<sup>11</sup>

9 The “Latin Church” (also called “Western Church”) is the largest and most significant Particular Ritual Church *sui iuris* within the Catholic Church. The designation *Latin* refers here to the rite or group of rites and liturgical forms/ordinances, of which the Roman Rite is the most dominant. It also refers to the traditional liturgical language that has been used within this particular church, nowadays mostly replaced by the vernacular.

10 Theodor Klauser (*Kleine Abendländische Liturgiegeschichte*, Bonn 1965, 117), however, still spoke of a “Period of iron standard liturgy ...” (“Periode der ehernen Einheitsliturgie ...”). In the English translation of Klauser’s book the corresponding subtitle reads: “Rigid Unification in the Liturgy and Rubricism” (idem, *A Short History of the Western Liturgy*, Oxford 1979, 129).

11 Cf. the Papal Bulls *Quod a nobis* (July 9, 1568) and *Quo primum* (July 14, 1570) of Pope Pius V included in the *Breviarium Romanum 1568* (reprint: *Breviarium Romanum. Editio Princeps (1568)*: Edizione anastatica, introduzione e appendice a cura di Manlio Sodi—Achille M. Triacca [Monumenta Liturgica Concilii Tridentini 3], Vatican City 1999, 3–6) and in the *Missale Romanum 1570* (reprint: *Missale Romanum. Editio Princeps (1570)*: Edizione anastatica, introduzione e appendice a cura di Manlio Sodi—Achille M. Triacca [Monumenta Liturgica Concilii Tridentini 2], Vatican City 1998, 3–4). See Alexander Zerfass—Angelus A. Häussling, “Die Bulle ‘Quod a nobis’ Papst Pius’ V. vom 9. Juli 1568 zur Promulgation des nachtridentinischen Breviarium Romanum”, in *Archiv für Liturgiewissenschaft* 48 (2006) 334–353; Martin Klöckener, “Die Bulle ‘Quo Primum’ Papst Pius’ V. vom 14. Juli 1570 zur Promulgation des nachtridentinischen Missale Romanum”, in *ibid.* 41–51. In his Bull of promulgation *Apostolicae Sedi* (June 17, 1614) for the *Rituale Romanum* of 1614, Pope Paul V decided against an obligatory implementation and recommended the new Rituale only in terms of a “model book,” so that the diocesan and monastic rituals with their particular rites could be maintained (reprint: *Rituale Romanum. Editio Princeps (1614)*: Edizione

This regulation took account of the historical fact that within the Roman Catholic Church there had always been, from ancient times, Western non-Roman rites or later diocesan or monastic liturgical forms/usages. In the course of the rapid spread of Christianity throughout the Roman Empire, already in late Antiquity, diverse liturgical rites originated in separate local churches.<sup>12</sup> Among these rites, the rite of the city of Rome (the “Urban-Roman” Rite) did not yet enjoy a privileged status. Thus, in the West there were (and are) plenty of non-Roman rites and diocesan liturgical usages.<sup>13</sup> In the past there were the Old Gallican<sup>14</sup> and Celtic<sup>15</sup> Rites. Among

---

anastatica, introduzione e appendice a cura di Manlio Sodi—Achille M. Triacca—Juan Javier Flores Arcas [Monumenta Liturgica Concilii Tridentini 5], Vatican City 2004, 3–6).

12 Cf. also Joseph Ratzinger (Benedict XVI), *The Spirit of the Liturgy*, San Francisco 2000, 159–170.

13 Cf. Archdale A. King, *Liturgies of the Primatial Sees*, London et al. 1957 (Lyon, Braga, Milano, Toledo); idem, *Liturgies of the Past*, London et al. 1959 (Aquilaia, Benevento, Trondheim/Nidaros, Old Gallican, Celtic and Medieval English liturgies); Jordi Pinell, *Le liturgie occidentali: Corso d'introduzione*, Rome 1971; Cyrille Vogel, *Medieval Liturgy: An Introduction to the Sources*. Revised and translated by William G. Storey—Niels K. Rasmussen, Washington DC 1986, 283–285 (Aquilaia, Ravenna, Benevento, Trondheim et al.); David M. Hope, “The Medieval Western Rites”, in Cheslyn Jones et al. (ed.), *The Study of Liturgy*, London 9 1989, 220–240; Gabriel Ramis, “Liturgical Families in the West”, in Anscar J. Chupungco (ed.), *Handbook for Liturgical Studies*. Vol. 1: *Introduction to the Liturgy*, Collegeville 1997, 25–32; Hans-Jürgen Feulner, *Das “Anglikanische Ordinale”. Eine liturgiegeschichtliche und liturgiethologische Studie*. Vol. 1: *Von den altenglischen Pontificalien zum Ordinale von 1550/52*, Neuried 1997, 9–15 (Sarum Use and other Old English uses).

14 Cf. Elie Griffe, “Aux origines de la liturgie gallicane”, in *Bulletin de Littérature Ecclésiastique* 52 (1951) 17–43; William S. Porter, *The Gallican Rite* (Studies in Eucharistic Faith and Practice 4), London 1958; King, *Liturgies of the Past* (see note 13), 75–185; Theodorus A. Vismans, “Oud-gallicaanse liturgie”, in *Liturgisch Woordenboek* vol. 2, Roermond 1968, 2084–2094; Helmut Büsse, “Das eucharistische Hochgebet in der altgallischen Liturgie”, in *Liturgisches Jahrbuch* 23 (1973) 42–55; Jordi Pinell, “La Liturgia gallicana”, in Salvatore Marsili et al. (ed.), *Anàmnesis: Introduzione storico-teologica alla Liturgia*. Vol. 2: *La liturgia, panorama storico generale*, Turin 1978, 62–67, 185–190; Klaus Gamber, *Die Messfeier nach altgallikanischem Ritus. Anhand der erhaltenen Dokumente dargestellt* (Studia Patristica et Liturgica 14), Regensburg 1984; Vogel, *Medieval Liturgy* (see note 13), 275–277.

15 Cf. Louis Gougaud, “Celtiques (Liturgies)”, in *Dictionnaire d'Archéologie Chrétienne et de Liturgie* 2 (Paris 1910) 2969–3032; Frederick E. Warren, *The Liturgy and Ritual of the Celtic Church*, Oxford 1881 (2nd

the Western non-Roman traditions still in use today there is the Milanese or Ambrosian Rite,<sup>16</sup> as well as the Old Spanish or (Hispano-)Mozarabic Rite.<sup>17</sup> Furthermore, there is another form of the Roman Rite in ancient Church Slavonic, the so-called Glagolitic Use with its roots in the 9th/10th centuries, which is partially still in use in Croatia.<sup>18</sup>

---

ed. with a new introduction and bibliography by Jane Stevenson. With a foreword by Henry Chadwick [Studies in Celtic History 9], Woodbridge 1987); John Henning, "Studies in the Liturgy of the Early Irish Church", in *The Irish Ecclesiastical Record* 75 (1951) 318–333; King, *Liturgies of the Past* (see note 13), 186–275; Jordi Pinell, "La Liturgia celtica", in *Anàmnesis: Introduzione storico-teologica alla Liturgia* 2 (see note 14), 67–70; Vogel, *Medieval Liturgy* (see note 13), 280–282; David N. Power, "Affirmed from Under: Celtic Liturgy and Spirituality", in *Studia Liturgica* 27 (1997) 1–32.

16 Cf. also Pietro Borella, "Il 'Canon Missae' ambrosiano", in *Ambrosius* 30 (1954) 225–257; King, *Liturgies of the Primatial Sees* (see note 13), 286–456; Josef Schmitz, *Gottesdienst im altchristlichen Mailand. Eine liturgiewissenschaftliche Untersuchung über Initiation und Meßfeier während des Jahres zur Zeit des Bischofs Ambrosius († 397)* (Theophaneia 25), Cologne—Bonn 1975; Pietro Borella, "Ambrosiana liturgia", in *Liturgisch Woordenboek* vol. 1, Roermond 1962, 128–144; Vogel, *Medieval Liturgy* (see note 13), 282–283; Achille M. Triacca, "Ambrosiana, Liturgia", in *Nuovo Dizionario di Liturgia*. A cura di Domenico Sartore e Achille M. Triacca, Rome 1995, 16–52; Cesare Alzati, *Ambrosianum Mysterium: The Church of Milan and Its Liturgical Tradition*, vol. 1-2 (Alcuin/GROW Joint Liturgical Studies 44 and 47–48), Cambridge 1999/2000.

17 Cf. Hieronymus Engberding, "Die spanisch-westgotische Liturgie. Eine Einführung in ihr Wesen und ihren Geist", in *Liturgische Zeitschrift* 4 (1931/32) 155–166 and 241–249; Matthias Dietz, *Gebetsklänge aus Altspanien. Illationen (Präfationen) des altspanisch-westgotisch-mozarabischen Ritus mit geschichtlicher und liturgischer Einführung*, Bonn 1947; Juan F. Rivera Recio (ed.), *Estudios sobre la liturgia Mozárabe* (Series 3: Estudios, Introducciones, Repertorios 1), Toledo 1965; Jordi Pinell, "Mozarabische liturgia", in *Liturgisch Woordenboek* 2 (see note 14), 1796–1825; idem, "La Liturgia ispanica", in *Anàmnesis: Introduzione storico-teologica alla Liturgia* 2 (see note 14), 70–88 and 190–201; José Janini, "El 'Ordo Missae' del Misal mozárabe de Cisneros", in *Anales Valentinus* 10 (1984) 333–344; Vogel, *Medieval Liturgy* (see note 13), 277–280; José Aldazábal, "El 'nuevo' Ordo Missae de la liturgia hispánica", in *Phase* 26 (1986) 83–91; Anton Thaler, "Das Hochgebet in der altspanischen Liturgie", in Andreas Heinz—Heinrich Rennings (ed.), *Gratias agamus: Studien zum eucharistischen Hochgebet. Festschrift Balthasar Fischer*, Freiburg et al. 1992, 503–514; Jordi Pinell, *Liturgia Hispánica* (Biblioteca litúrgica 9), Barcelona 1998.

18 Cf. Stephen Smrzik, *The Glagolitic or Roman-Slavonic Liturgy* (Se-

From the many earlier diocesan liturgical traditions (as, for example, in many dioceses of Italy,<sup>19</sup> Germany,<sup>20</sup> and until the Reformation also in England<sup>21</sup>), there remains only one in use today—that of the archdiocese of Braga<sup>22</sup> in northern Portugal (here we also find a revision of the Missal after Vatican II<sup>23</sup>).

---

ries Cyrillomethodiana 2), Cleveland—Rome 1959; Dragutin Kniewald, “Altslawische und kroatische Sprache im Gottesdienst”, in *Liturgisches Jahrbuch* 13 (1963) 67–87; Lucas Brinkhoff, “Romeins-slavische liturgie”, in *Liturgisch Woordenboek* 2 (see note 14), 2446–2450; Francis J. Thomson, “The Legacy of SS. Cyril and Methodius in the Counter-Reformation. The Council of Trent and the Question of Scripture and Liturgy in the Vernacular, together with an Account of the Subsequent Consequences for the Slavo-Latin (Glagolitic) Rite and the Bible in Croatian Translation”, in Evangelos Konstantinou (ed.), *Methodios und Kyrillos in ihrer europäischen Dimension* (Philhellenische Studien 10), Frankfurt 2005, 85–246.

19 Cf. King, *Liturgies of the Past* (see note 13), 1–51 (Aquileia), 52–76 (Benevento).

20 Cf. Bernhard Opfermann, “Die alten Eigenliturgien der rheinischen Bistümer”, in *Bibel und Liturgie* 21 (1953/54) 222–224; Andreas Heinz, “Im Banne der römischen Einheitsliturgie. Die Romanisierung der Trierer Bistumsliturgie in der zweiten Hälfte des 19. Jahrhunderts”, in *Römische Quartalschrift* 79 (1984) 37–92; Dominik Daschner, “Vom Diözesanmeßbuch zum Missale Romanum Pius’ V (1570). Die Übernahme des Missale Romanum in den Diözesen des südlichen deutschen Sprachgebietes”, in *Archiv für Liturgiewissenschaft* 37 (1995) 304–346, esp. 306–307; idem, *Die gedruckten Meßbücher Süddeutschlands bis zur Übernahme des Missale Romanum Pius’ V. (1570)* (Regensburger Studien zur Theologie 47), Frankfurt/M. 1995, 614–643; important references in Emil J. Lengeling, *Missale Monasteriense 1300–1900: Katalog, Texte und vergleichende Studie* (Liturgiewissenschaftliche Quellen und Forschungen 76), ed. Benedikt Kranemann—Klemens Richter, Münster 1995, 601–609.

21 Cf. Feulner, *Das Anglikanische Ordinale* 1 (see note 13), 9–15; King, *Liturgies of the Past* (see note 13), 276–374: Uses of Sarum (Salisbury), York, Hereford, Bangor and Lincoln.

22 Cf. Henry Fulford Williams, “The Diocesan Rite of the Archdiocese of Braga”, in *Journal of Ecclesiastical History* 4 (1953) 123–138; King, *Primate Sees* (see note 13), 155–285; Th. Gonçalves de Oliveira, “Braga”, in *Liturgisch Woordenboek* 1 (see note 16), 313–316; Joaquim de Oliveira Bragança, “A Liturgia de Braga”, in *Miscellanea en Memoria de D.M. Férotin*, Madrid—Barcelona 1965, 259–281; idem, “Preces galicanas no Missal de Braga”, in *Lusitania Sacra* 7 (1964/66) 217–236; idem, “O Ordo Missae de Braga”, in *O Distrito de Braga* 5 (1968) 1–34.

23 *Missal Bracaraense. Ordinario da Missa*, Braga 1972 (Latin and Portuguese versions). Cf. *Notitiae* 8 (1972) 145–150 and 355.

The same can be said about religious orders:<sup>24</sup> many religious communities, such as the Premonstratensians,<sup>25</sup> the Cistercians,<sup>26</sup> the Carmelites,<sup>27</sup> the Dominicans<sup>28</sup> and the Carthusians,<sup>29</sup> had their own monastic liturgy. The Carthusian Liturgy, in particular, has been maintained to this day.<sup>30</sup> The special usage of Lyon seems to have practically disappeared in the course of the postconciliar liturgical reform,<sup>31</sup> and the Dominicans have adopted the Roman *Ordo Missae* since November 18, 1969.<sup>32</sup> However, there has lately

---

24 Cf. the overview in Archdale A. King, *Liturgies of the Religious Orders*, London 1956.

25 Cf. King, *Religious Orders*, 157–234; W. de Wolf, “Premonstratensiers”, in *Liturgisch Woordenboek* 2 (see note 14), 2263–2268.

26 Cf. Joseph M. Canivez, “Le rite cistercien”, in *Ephemerides Liturgicae* 63 (1949) 276–311; King, *Religious Orders* (see note 24), 62–156; Jordi Pinell, “Cisterciënzers”, in *Liturgisch Woordenboek* 1 (see note 16), 411–420.

27 Cf. King, *Religious Orders* (see note 24), 235–324; H. Spikker, “Karmelieten”, in *Liturgisch Woordenboek* 1 (see note 16), 1228–1234.

28 Cf. King, *Religious Orders* (see note 24), 325–395; Theodorus A. Vismans, “Dominicanen”, in *Liturgisch Woordenboek* 1 (see note 16), 558–567; Gisbert M. Sölch, “Die Liturgie des Dominikanerordens”, in *Angelicum* 27 (1950) 3–42 and 129–164; idem, *Die Eigenliturgie der Dominikaner: Eine Gesamtdarstellung* (Für Glauben und Leben 7), Düsseldorf 1957.

29 Cf. King, *Religious Orders* (see note 24), 1–61, 409–410; B. du Moustier, “Kartuizers”, in *Liturgisch Woordenboek* 1 (see note 16), 1234–1244.

30 A very good overview in Hansjakob Becker, “*Cartusia numquam reformata quia numquam deformata*. Liturgiereformen bei den Kartäusern in Vergangenheit und Gegenwart”, in Martin Klöckener—Benedikt Kranemann (ed.), *Liturgiereformen: Historische Studien zu einem bleibenden Grundzug des christlichen Gottesdienstes*. Teil 1: *Biblische Modelle und Liturgieformen von der Frühzeit bis zur Aufklärung* (Liturgiewissenschaftliche Quellen und Forschungen 88/1), Münster 2002, 325–345. See also idem, *Die Kartause. Liturgisches Erbe und konziliare Reform. Untersuchungen und Dokumente* (Analecta Cartusiana 116/5), Salzburg 1990.

31 Cf. King, *Primaatial Sees* (see note 13), 1–154; Theodorus A. Vismans, “Lyon”, in *Liturgisch Woordenboek* 2 (see note 14), 1634–1638; Denys Buenner, *L'ancienne liturgie romaine: Le rite lyonnais*, Lyon et al. 1934 (Farnborough 1969); idem, “Die Liturgiefeier von Lyon”, in *Eucharistiefeier der Christenheit* (Liturgie und Mönchtum 26), Maria Laach 1960, 71–78; Robert Amiet, *Inventaire général des livres liturgiques du diocèse de Lyon*, Paris 1979. It was reported that in 1974 a Mass was celebrated according to this tradition, on the occasion of the 700th anniversary of the Second Council of Lyon; see Reiner Kaczynski, “Der Ordo Missae in den Teilkirchen des römischen Ritus”, in *Liturgisches Jahrbuch* 25 (1975) 99–136, here 129 note 87.

32 Cf. *Notitiae* 8 (1972) 17–18. At least at the Second Vatican Council, on October 31, 1962, there was a Mass celebrated according to the Do-



been a revived interest in restoring the particular usage of the Dominican Order, at least in part<sup>33</sup> (also in the form of the liturgical books that were in effect in 1962<sup>34</sup>). The revision of the *Missale Romanum* after the Second Vatican Council was also a challenge for the Liturgical Commission of the Cistercian Order (O.Cist. and O.C.S.O. [Trappists]). It did not publish its own *Institutio Generalis Missalis Cisterciensis*, but rather a revised *Rituale Cisterciense*, with its own usages within the ordo of the Mass.<sup>35</sup> In 1972 the “Calced Carmelites” (O.Carm.) decided to give up their traditional rite for the renewed Roman Rite and kept only a few of their own usages.<sup>36</sup>

## II. ON UNITY AND DIVERSITY IN ECCLESIAL DOCUMENTS

In an explanatory note of the Congregation for the Doctrine of the Faith about personal ordinariates for Anglicans entering the Catholic Church, William Cardinal Levada, the then-Prefect, made the following significant statement in October 2009:

---

minican Usage; cf. Herman Schmidt, *Die Konstitution über die Heilige Liturgie. Text—Vorgeschichte—Kommentar* (Herder-Bücherei 218), Freiburg 1965, 222.

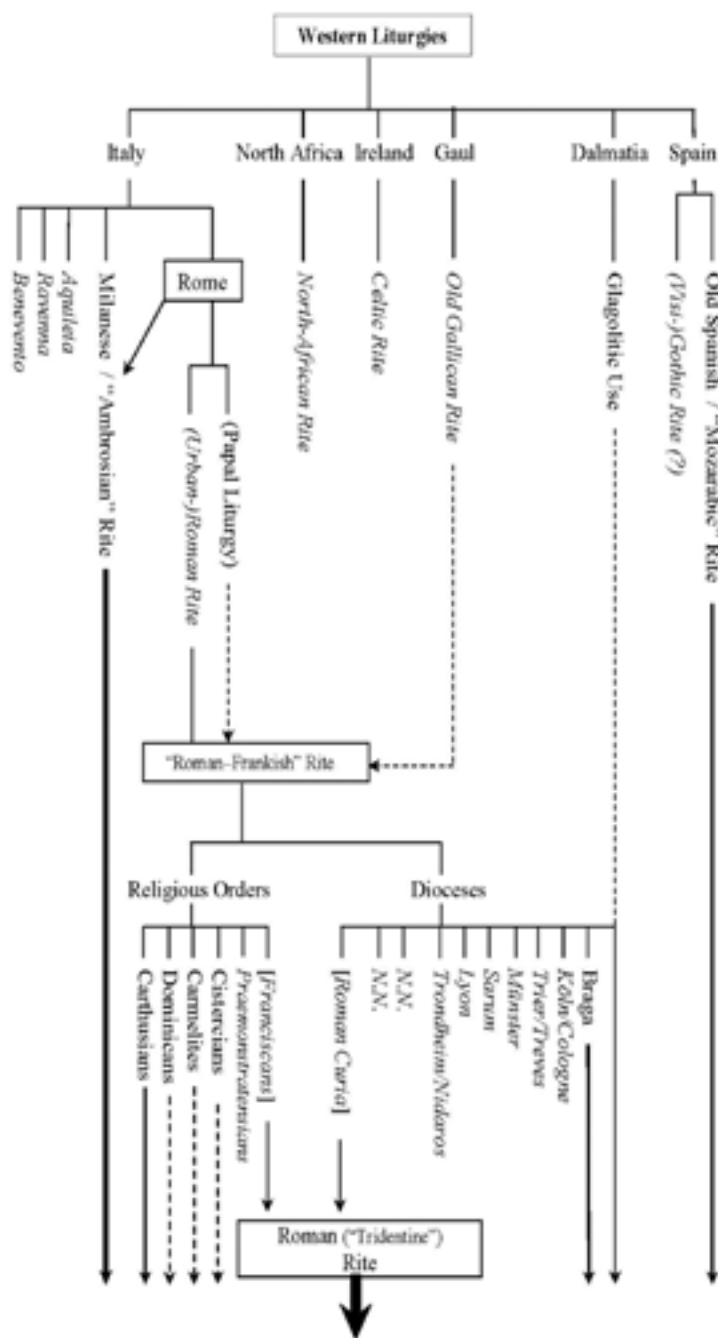
33 A few particular rituals of the Dominican Order have been approved and published since 1999 (upon approval by the Holy See): *Proprium Ordinis Praedicatorum: Rituale—Professionis Ritus*, Rome 1999; *Proprium Ordinis Praedicatorum—Documenta II: Ordo Unctionis Infirmorum Eorumque Spiritualis Curae*, Rome 2008; *Proprium Ordinis Praedicatorum—Documenta III: Ordo Exsequiarum*, Rome 2008.

34 Also according to the Instruction *Universae Ecclesiae*, no. 34 (of April 30, 2011): “The use of the liturgical books proper to the Religious Orders which were in effect in 1962 is permitted.” Pontifical Commission *Ecclesia Dei, Instructio* “Ad exsequendas Litteras Apostolicas *Summorum Pontificum* a S.S. BENEDICTO PP. XVI Motu Proprio datas”, in *AAS* 103 (2011) 413–420, here 420; Latin text: “Sodalibus Ordinum Religiosorum licet uti propriis libris liturgicis anno 1962 vigentibus”; English text: [http://www.vatican.va/roman\\_curia/pontifical\\_commissions/eccls-dei/documents/rc\\_com\\_ecclsdei\\_doc\\_20110430\\_istr-universae-ecclesiae\\_en.html](http://www.vatican.va/roman_curia/pontifical_commissions/eccls-dei/documents/rc_com_ecclsdei_doc_20110430_istr-universae-ecclesiae_en.html) [accessed 10/13/2012]).

See also Augustine Thompson, “Preconciliar Reforms of the Dominican Rite Liturgy: 1950–1962”, in *Antiphon* 15 (2011) 185–201; idem, “Postconciliar Reform of the Dominican Rite Liturgy: 1962–1969”, in *Antiphon* 15 (2011) 299–317. One can observe the same tendencies in the Cistercian Order.

35 *Rituale Cisterciense iuxta Statuta Capituli Generalis sive O.Cist. sive O.C.S.O. (...) post Concilium Vaticanum II*, Langwaden 1998. The revised rite of the order is, however, only used in some monasteries, for example in Boquen (France) and Hauterive (Switzerland).

36 Lately, there are attempts (especially in the United States) to revive the Missal of 1935, or to adapt it to the norms of *Sacrosanctum Concilium*.



*Italic entries*

= disappeared rites in the past

It is the hope of the Holy Father, Pope Benedict XVI, that the Anglican clergy and faithful who desire union with the Catholic Church will find in this canonical structure [Personal Ordinariates] the opportunity to preserve those Anglican traditions precious to them and consistent with the Catholic faith. Insofar as these traditions express in a distinctive way the faith that is held in common, they are a gift to be shared in the wider Church. The unity of the Church does not require a uniformity that ignores cultural diversity, as the history of Christianity shows. Moreover, the many diverse traditions present in the Catholic Church today are all rooted in the principle articulated by St. Paul in his letter to the Ephesians: “There is one Lord, one faith, one baptism” (4:5). Our communion is therefore strengthened by such legitimate diversity, and so we are happy that these men and women bring with them their particular contributions to our common life of faith.<sup>37</sup>

Unity of liturgy does not mean rigid uniformity, but allows for a diversity of liturgical forms of expression within the Roman Rite, which always has been acknowledged in the Catholic Church, especially since Vatican II.

## I. THE CONSTITUTION ON THE SACRED LITURGY *SACROSANCTUM CONCILIUM*

In SC 4 the Council solemnly declared its recognition of the equal right and dignity of all lawfully acknowledged rites:

SC 4. Traditioni denique fideliter obsequens, Sacrosanctum Concilium declarat Sanctam Matrem Ecclesiam omnes Ritus legitime agnitos aequo iure atque honore habere, eosque in posterum servari et omnimode foveri velle, atque optat ut, ubi opus sit, caute ex integro ad mentem sanae traditionis recognoscantur et novo vigore, pro hodiernis

4. Lastly, in faithful obedience to tradition, the sacred Council declares **that holy Mother Church holds all lawfully acknowledged rites to be of equal right and dignity; that she wishes to preserve them in the future and to foster them in every way.** The Council also desires that, where necessary, the rites be revised carefully in the light of sound tradition, and that

---

<sup>37</sup> Vatican Press Office, “Note of the Congregation for the Doctrine of the Faith on Personal Ordinariates for Anglicans Entering the Catholic Church”, in *L’Osservatore Romano—Weekly Edition in English* (28 October 2009), p. 20.

adiunctis et necessitatibus,  
donentur.<sup>38</sup>

they be given new vigor to  
meet the circumstances and  
needs of modern times.<sup>39</sup>

For the first time in Church history, a Council has confirmed the legitimacy of the traditional diversity among various liturgical families and liturgical rites.<sup>40</sup> Some commentators on this article of the Constitution on the Sacred Liturgy suppose that the expression *ritus legitime agnitos* (lawfully acknowledged rites)<sup>41</sup> might even definitely allow for the possibility of the Church lawfully developing (and letting develop) and approving new, previously non-existing rites in the future. In the first draft of the Constitution on the Sacred Liturgy (Liturgy Schema I) of August 10, 1961, in the accompanying *declaratio* (explanation) of article 4, it was stated that the expression *ritus legitime agnitos* allows for the possibility “that in the future the Church lawfully acknowledges other rites,

---

38 Reiner Kaczynski (ed.), *Enchiridion Documentorum Instaurationis Liturgicae*, vol. 1 (*EDIL I*), Torino 1976, no. 4 (*emphasis added*).

39 [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19631204\\_sacrosanctum-concilium\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html) (accessed 10/13/2012; *emphasis added*). See also Reiner Kaczynski, “Theologischer Kommentar zur Konstitution über die heilige Liturgie Sacrosanctum Concilium”, in Peter Hünemann—Bernd J. Hilberath (ed.), *Herders Theologischer Kommentar zum Zweiten Vatikanischen Konzil*, vol. 2, Freiburg 2004, 1–227, *here* 58–60. *Documents on the Liturgy 1963–1979*. Conciliar, Papal, and Curial Text (DOL), Collegeville 1982, no. 4, has a slightly different English translation. There are no “official” English translations of the conciliar documents, unlike in the German-speaking countries with their “*amtlichen*” (*officially approved*) German translations.

40 Cf. Balthasar Fischer, *Liturgie oder Liturgien?* (see note 1), 265. But Fischer believes that SC 4 refers first and foremost to the Eastern rites (*ibid.* 267). We did indeed have an impermissible “latinization” of many Eastern rites, whereas article 4 now signals an end to the long and regrettable history of belittling the Eastern rites. However, I believe that this article also encompasses the Western non-Roman rites, which partly suffered the same fate in the Middle Ages.

41 In the draft, the issue was primarily all “rites being legitimately in force” (*ritus legitime vigentes*), which from now on enjoy the recognition of their equal right and equal dignity. So this is a backwards-looking formulation and a fixation of a situation, as it was at the moment of the Council; cf. the comment of Josef A. Jungmann in the edition and commentary of SC in *Lexikon für Theologie und Kirche. Ergänzungsband 1* (Freiburg 1966) 17; Fischer, *Liturgie oder Liturgien?* (see note 1), 271.

which are not in force in Her at the present time, as it was . . . the case with the Syro-Malankar Rite in Southern India” in 1930.<sup>42</sup>

At the very beginning of article 37, the Constitution on the Sacred Liturgy declares that the Church has no wish for unnecessary uniformity:<sup>43</sup>

**SC 37. Ecclesia, in iis quae fidem aut bonum totius communitatis non tangunt, rigidam unius tenoris formam ne in Liturgia quidem imponere cupit;** quinimmo, variarum gentium populorumque animi ornamenta ac dotes colit et provehit; quidquid vero in populorum moribus indissolubili vinculo superstitionibus erroribusque non adstipulatur, benevole perpendit ac, si potest, sartum tectumque servat, immo quandoque in ipsam Liturgiam admittit, dummodo cum

**37. Even in the liturgy, the Church has no wish to impose a rigid uniformity in matters which do not implicate the faith or the good of the whole community;** rather does she respect and foster the genius and talents of the various races and peoples. Anything in these peoples’ way of life which is not indissolubly bound up with superstition and error she studies with sympathy and, if possible, preserves intact. Sometimes in fact she admits such things into the liturgy itself, so long as they harmonize

---

42 “Haec expressio [‘ritus legitime agnitos’] praebet possibilitatem ut in futuro Ecclesia legitime agnoscat alios ritus hodie in ea non vigentes, uti recentius pro ritu syro-malankarensi in India meridionali factum est” (my English translation from the Latin). Pontificia Commissio de sacra Liturgia praeparatoria Concilii Vaticani II, *Constitutio de sacra Liturgia fovenda atque instauranda: Schema transmissum Sodalibus Commissionis die 10 augusti 1961* (typewritten), Rome 1961, p. 8; cf. Kaczynski, *Theologischer Kommentar* (see note 39), 58.

The relator of the Liturgical Commission, the Canadian bishop Joseph Martin, expressly told the Council Fathers before the vote that the new formula at once is also meant in a future sense: “ut pateat non solum ritus nunc in usu honorari sed forsitan alios ritus in futuro agnoscendos.” (*Acta Synodalia SS. Concilii Oecumenici Vaticani II*, vol. I—pars III, Rome 1971, 121). However, one may doubt that here “a door to the creation . . . of an independent African or Indian Liturgy has been opened” (Fischer, *Liturgie oder Liturgien?* [see note 1], 272 [my translation from German]).

43 On this see Kaczynski, *Theologischer Kommentar* (see note 39), 111–113.

rationibus veri et authentici  
spiritus liturgici congruat.<sup>44</sup>

with its true and authentic  
spirit [of the liturgy].<sup>45</sup>

On the assumption of a liturgy celebrated in a homogeneous manner throughout the entire world, the Council held that the Church, however, “(e)ven in the liturgy, has no wish to impose a rigid uniformity.”

When revising the liturgical books, the rites should be structured and the rubrics formulated, so as to leave room for legitimate variations and adaptations (*legitimae varietates et aptationes*) for different groups, regions and peoples, provided that the substantial unity of the Roman Rite (*substantialis unitas ritus romani*) is preserved:<sup>46</sup>

**SC 38. Servata substantiali unitate Ritus romani, legitimis varietatibus et aptationibus ad diversos coetus, regiones, populos, praesertim in Missionibus, locus relinquatur, etiam cum libri liturgici recognoscuntur; et hoc in structura rituum et in rubricis instituendis opportune prae oculis habeatur.**<sup>47</sup>

**38. Provisions shall also be made, when revising the liturgical books, for legitimate variations and adaptations to different groups, regions, and peoples, especially in mission lands, provided that the substantial unity of the Roman rite is preserved; and this should be borne in mind when drawing up the rites and devising rubrics.**<sup>48</sup>

“Adaptation is only possible when rigid uniformity is given up—not, of course, for the sake of chaos, but for the sake of a legitimate diversity of the particular, within a unity of the essential.”<sup>49</sup> For the last almost fifty years, there have been differing opinions,

44 EDIL I, no. 37 (emphasis added).

45 [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19631204\\_sacrosanctum-concilium\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html) (accessed 10/13/2012; emphasis added). DOL has a slightly different translation.

46 On the whole article 38 of SC cf. Kaczynski, *Theologischer Kommentar* (see note 39), 114–116.

47 EDIL I, no. 38 (emphasis added).

48 [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19631204\\_sacrosanctum-concilium\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html) (accessed 10/13/2012; emphasis added). DOL has a slightly different translation.

49 Kaczynski, *Theologischer Kommentar* (see note 39), 114 (my translation from German).

among those responsible for worship at various levels, as to what constitutes the *substantialis unitas* of the Roman Rite. There have also been different ideas of where, among the many particular and local churches belonging to the Roman Rite and scattered across the world, various forms and adaptations that differ from one another are allowable or should be allowed.<sup>50</sup>

The words “especially in mission lands” (*praesertim in Missionibus*) were the topic of many interventions at the Council, since the situation in countries not considered mission lands also demanded adaptations. According to the opinion of the Preparatory Liturgical Commission, however, the word *praesertim* (especially) clearly indicates that the mission lands are not the only regions where

---

50 Cf. also Burkhard Neunheuser, “Servata substantiali unitate ritus romani: SC 38”, in *Ecclesia Orans* 8 (1991) 77–95; Kaczynski, *Ordo Missae in den Teilkirchen* (see note 31), 100–105; idem, *Theologischer Kommentar* (see note 39), 115, 204–209. I believe it is regrettable that it has not yet been (officially) attempted to establish, at least in general terms, what constitutes “substantial unity,” specifically in the Roman Rite. Reiner Kaczynski disagrees and finds it fortunate that nobody has tried to define this, not even the Congregation for Divine Worship: idem, *Ordo Missae in den Teilkirchen*, 99–100 and 105; idem, “Zwanzig Jahre Liturgiekonstitution. Eine Bestandsaufnahme”, in *Notitiae* 19 (1983) 764–780, here 774; idem, *Theologischer Kommentar* (see note 39), 116. The (substantial) unity of the liturgy does not, in any event, mean a single liturgical language. Because the possibility opened up by the Second Vatican Council of translating the liturgical books into local languages and of celebrating the liturgy in the vernacular did unfortunately lead to rather diverse translations and even interpretations. These include significant differences,—including differences in the structure of liturgical texts, and omissions. This sort of diversity was targeted in the newest Instruction on translations, *Liturgiam authenticam*, published in 2001 (from the vast literature on this topic, see most recently Benedikt Krane-mann—Stefan Wahle (ed.), „... Ohren der Barmherzigkeit“. *Über angemessene Liturgiesprache*, Freiburg 2011; Uwe Michael Lang, *The Voice of the Church at Prayer. Reflections on Liturgy and Language*, San Francisco 2012, 152–180). The correction of the literal translation of “pro multis” in the words over the chalice (together with the words over the bread), traditionally seen as substantial within the Eucharistic Prayer, is to be seen in this context of “substantial unity” of translations. For in the Norwegian, Swedish, Polish, French and other versions this passage has up until this day read “for many,” as distinct from other linguistic areas that had originally translated this phrase as “for all.” See for example: Magnus Striet (ed.), *Gestorben für wen? Zur Diskussion um das „pro multis“*, Freiburg 2007; Manfred Hauke, „Für viele vergossen“. *Studien zur sinngetreuen Wiedergabe des pro multis in den Wandlungsworten*, Augsburg 2008.

adaptations are necessary.<sup>51</sup> Note also that here “groups” (*coetus*)<sup>52</sup> are mentioned—an expression that can be of significance for the Anglicans who have converted to the Catholic Church within the Personal Ordinariates and for their liturgy, which remains to be developed.<sup>53</sup>

According to *Sacrosanctum Concilium* 39, it is the prerogative of the bishops’ conferences to specify appropriate adaptations, especially in the case of the administration of the sacraments and sacramentals, processions, liturgical language, sacred music and arts (one could add to this list also the liturgical calendar):

**SC 39.** Intra limites in editionibus typicis librorum liturgicorum statutos, erit competentis auctoritatis ecclesiasticae territorialis, de qua in art. 22 § 2, **aptationes definire**, praesertim quoad **administrationem Sacramentorum**, quoad **Sacramentalia**, processiones, **linguam liturgicam**, **musicam sacram et artes**, iuxta tamen normas fundamentales quae hac in Constitutione habentur.<sup>54</sup>

39. Within the limits set by the typical editions of the liturgical books, it shall be for the competent territorial ecclesiastical authority mentioned in Art. 22, 2, **to specify adaptations**, especially in the case of the **administration of the sacraments, the sacramentals**, processions, **liturgical language, sacred music, and the arts**, but according to the fundamental norms laid down in this Constitution.<sup>55</sup>

---

51 On this see Kaczynski, *Theologischer Kommentar* (see note 39), 114–115.

52 In Roman documents to date, there is barely any mention of adaptation to certain groups. In the Instruction on the celebration of the Mass for small groups, for example, this is implied only indirectly. It is clearer only in the *Directorium de Missis cum pueris* (*Directory on Children’s Masses*) of Nov. 1, 1973 (cf. EDIL I, no. 3115–3169).

53 Particularly the Apostolic Constitution *Anglicanorum Coetibus* which mentions “groups of Anglicans” (“Anglicanorum coetibus”) at the very beginning.

54 EDIL I, no. 39 (emphasis added).

55 [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19631204\\_sacrosanctum-concilium\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html) (accessed 10/13/2012; emphasis added). DOL (see note 39) has a slightly different translation.



Although there is no mention of any confirmation (or *recognitio*<sup>56</sup>) by the Holy See in the official final draft of this article, one must presume such a *recognitio* (meaning permission and confirmation/approval after reviewing) of the Holy See when it comes to the creation of special rituals (see also SC 63b, 77, 79).

Further in *Sacrosanctum Concilium*, the possibility of even more radical adaptation is mentioned,<sup>57</sup> but these necessarily require the consent (*consensus*) of the Holy See:

**SC 40. Cum tamen variis  
in locis et adiunctis,  
profundior Liturgiae aptatio  
urgeat, et ideo difficilior . . .**<sup>58</sup>

**40. In some places and  
circumstances, however,  
an even more radical  
adaptation of the liturgy  
is needed, and this  
entails greater difficulties . . .**<sup>59</sup>

After an almost twenty-year effort of the local hierarchy, on April 30, 1988 the Congregation for Divine Worship confirmed a Missal for the dioceses of Zaire (since 1997, the Democratic Republic of Congo). Although this Missal had its particular *Ordo Missae*, special introductory pastoral instructions, its particular calendar and mass formulae,<sup>60</sup> it was nonetheless entitled “Ro-

---

56 See the excursus on “recognitio” in Hans-Jürgen Feulner, “Der Ordo Missae von 1965 und das Missale Romanum von 1962”, in Stefan Wahle et al. (ed.), *Römische Messe und Liturgie in der Moderne* (Quaestiones Disputatae), Freiburg 2013, 103–142, here 117–119 (in print). Cf. also Ulrich Rhode, “Die ‘recognitio’ von Statuten, Dekreten und liturgischen Büchern”, in *Archiv für katholisches Kirchenrecht* 169 (2000) 433–468; Pontifical Council for Legislative Texts, “Nota Esplicativa X: La natura giuridica e l’estensione della ‘recognitio’ della Santa Sede”, in *Communicationes* 38 (2006) 10–17.

57 It was not only in Zaire (Democratic Republic of Congo) that far-reaching adaptations of the liturgy were allowed, but also in certain Asian countries: India (*Notitiae* 5 [1969] 365–374; 6 [1970] 89); Japan (*Notitiae* 6 [1970] 57, 66–67); Korea (*Notitiae* 9 [1973] 93); Indonesia and Laos/Cambodia (*Notitiae* 11 [1975] 43–44).

58 EDIL I, no. 40 (emphasis added).

59 10 [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19631204\\_sacrosanctum-concilium\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html) (accessed 10/13/2012; emphasis added).

60 Cf. the Decree *Zairensium Dioecesium* (Prot.N. 1520/85) of the Congregation for Divine Worship in *Notitiae* 24 (1988) 457; German translation in Ludwig Bertsch (ed.), *Der neue Meßritus im Zaire. Ein Beispiel kontextueller Liturgie* (Theologie der Dritten Welt 18), Freiburg et al. 1993, 23. Cf. “Le Missel pour les diocèses du Zaïre”, in *Notitiae* 24 (1988) 454–472.

man Missal for the Dioceses of Zaire,”<sup>61</sup> despite the fact that far-reaching changes were made, including structural ones. The Congregation for Divine Worship chose such a title for the Missal probably to prevent the impression that there could be a new independent, non-Roman rite.<sup>62</sup> And Pope Benedict XVI also has adhered to the idea that this Missal “is the Roman Rite ‘in the Zairean mode’”<sup>63</sup> and “that there can be no question of creating totally new rites.”<sup>64</sup>

The Conciliar Decree on Ecumenism, *Unitatis Redintegratio*, affirms:

**UR 4. In necessariis unitatem custodientes, omnes in Ecclesia, secundum munus unicuique datum, cum in variis formis vitae spiritualis et disciplinae, tum in diversitate liturgicorum rituum, immo et in theologica veritatis revelatae elaboratione, debitam libertatem servant;** in omnibus vero caritatem colant. Hac enim agendi ratione ipsi veri nominis catholicitatem simul et

**4. All in the Church must preserve unity in essentials. But let all, according to the gifts they have received enjoy a proper freedom, in their various forms of spiritual life and discipline, in their different liturgical rites, and even in their theological elaborations of revealed truth. In all things let charity prevail. If they are true to this course of action, they will be giving ever better expression to the**

---

61 *Missel Romain pour les diocèses du Zaïre*, Kinshasa 1989. Cf. the documentation in Bertsch, *Meßritus im Zaïre*, esp. 20–100.

62 Cf. Bertsch, *Meßritus im Zaïre*, 209–256, esp. 209–213. Reiner Kaczynski spoke nonetheless in 1988 of “a Roman Rite that is gradually branching off into special forms, according to article 37 of the Constitution on the Sacred Liturgy”; idem, “Die Entwicklung des Missale Romanum und einiger volkssprachiger Meßbücher nach der Editio typica des Missale Romanum”, in *Liturgisches Jahrbuch* 38 (1988) 123–137, here 124 (my translation from German).

63 Ratzinger (Benedict XVI), *Spirit of the Liturgy* (see note 12), 170.

64 *Ibid.* 169. Joseph Cardinal Ratzinger, the then-Cardinal-Prefect of the CDF, clearly expressed in an *Explanatory Note* (“Liturgical Elements of the ‘Pastoral Provision’”; Prot.N. 66/77) to Bernard F. Cardinal Law already in February 1987—with a copy to Archbishop John J. May of St. Louis (the then-president of the NCCB): “The BOOK OF DIVINE WORSHIP, as now approved, in no way constitutes a special Rite.”

apostolicitatem Ecclesiae in  
dies plenius manifestabunt.<sup>65</sup>

authentic catholicity and  
apostolicity of the Church.<sup>66</sup>

These precedents suggest that inculturation,<sup>67</sup> rightly understood (of course not in the sense of general freedom and creativity, but as *aptatio* or *accomodatio ad diversos coetus*), can help explain and justify an “Anglican Use (of the Roman Rite)” for the Personal Ordinariates in England and Wales, the United States and Canada, and Australia. These Ordinariates may, then, inculturate the patrimony of English Christianity filtered through the Anglican tradition that is to be honored in liturgical books of the Anglican tradition as prepared for the clergy and lay faithful in these specific communities (see *Anglicanorum Coetibus*, article III).<sup>68</sup> Some may object that inculturation only refers to adaptations and variations of liturgy determined by ethnicity,<sup>69</sup> but more properly *Sacrosanctum Concilium* speaks to wider dimensions of culture than ethnic identity alone and certainly includes linguistic culture and its related musical, artistic, and architectural expressions.<sup>70</sup>

---

65 AAS 57 (1965) 95 (emphasis added).

66 12 [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decree\\_19641121\\_unitatis-redintegratio\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19641121_unitatis-redintegratio_en.html) (accessed 10/13/2012; emphasis added).

67 SC does not use the term “inculturatio,” but “aptatio” (SC 37–40) or “accomodatio.”

68 See below notes 116 and 118.

69 See e.g. Anscar J. Chupungco, *Liturgies of the Future: The Process and Methods of Inculturation*, New York 1982; idem, *Liturgical Inculturation: Sacramentals, Religiosity, Catechesis*, Collegeville 1992; idem, “Liturgy and Inculturation”, in idem (ed.), *Fundamental Liturgy* (Handbook for Liturgical Studies 2), Collegeville 1998, 337–375.

70 Cf. also Anscar J. Chupungco, “The Magna Carta [!] of Liturgical Adaptation”, in *Notitiae* 14 (1978) 75–89; idem, “A Historical Survey of Liturgical Adaptation”, in *Notitiae* 17 (1981) 34–43; Achille M. Triacca, “Adattamento: Dalla *Sacrosanctum Concilium* agli altri documenti del Vaticano II”, in *Rivista Liturgica* 72 (1985) 189–208; Alessandro Pistoia, “L’adattamento nei *Praenotanda* dei libri liturgici di rito romano”, in *ibid.* 209–226; Franco G. Brambilla, “Ermeneutica teologica dell’adattamento liturgico”, in *Liturgia e adattamento. Dimensioni culturali e teologico-pastorali* (Bibliotheca “Ephemerides Liturgicae”. Subsidia 54), Rome 1990, 39–83.

## 2. THE INSTRUCTIONS *VARIETATES LEGITIMAE* AND *LITURGIAM AUTHENTICAM*

The Fourth Instruction for the Right Application of the Conciliar Constitution on the Liturgy, *Varietatis Legitimae* (VL),<sup>71</sup> issued on January 25, 1994, concerned the inculturation of the Roman liturgy. Referring to SC 37–40, the Instruction established that the “process of inculturation should maintain the substantial unity of the Roman rite” (*ritus romani unitate substantiali servata*). The document further states that this substantial unity is expressed in the liturgical books, as approved by the bishops’ conferences and confirmed by the Holy See. The correspondent article 36 states as follows:

**VL 36. Inculturationis processus perficiendus est Ritus romani unitate substantiali servata.** Unitas haec hisce nostris temporibus invenitur in libris liturgicis typicis ex auctoritate Summi Pontificis editis et in libris liturgicis illis respondentibus, a Conferentiis Episcoporum probatis pro suis respectivis dicionibus atque a Sede Apostolica confirmatis. **Inculturationis inquisitio non contendit ad novas familias rituales creandas;** consulens autem culturae datae exigentiis, aptationes inducit, quae semper pars manent Ritus romani.<sup>72</sup>

**36. The process of inculturation should maintain the substantial unity of the Roman rite.** This unity is currently expressed in the typical editions of liturgical books, published by authority of the supreme pontiff and in the liturgical books approved by the episcopal conferences for their areas and confirmed by the Apostolic See. **The work of inculturation does not foresee the creation of new families of rites;** inculturation responds to the needs of a particular culture and leads to adaptations which still remain part of the Roman rite.<sup>73</sup>

71 Congregation for Divine Worship and the Discipline of the Sacraments: AAS 87 (1995) 288–314 (Latin text).

72 Instruction *Varietates Legitimae*, no. 36: AAS 87 (1995) 302 (*emphasis added*); cf. also *Missale Romanum (Editio typica tertia: Vatican City 2002): Institutio Generalis Missalis Romani*, no. 398: “(...) *Inculturationis denique inquisitio minime contendit ad novas familias rituales creandas, sed culturae datae exigentiis consulere eo tamen modo, ut aptationes inductae sive in Missali sive in aliis libris liturgicis compositae indoli propriae ritus Romani non sint noxiae.*”

73 [http://www.adoremus.org/doc\\_inculturation.html](http://www.adoremus.org/doc_inculturation.html) (accessed 10/13/2012; *emphasis added*).

The Fifth Instruction for the Right Application of the Conciliar Constitution on the Liturgy, *Liturgiam Authenticam* (LA),<sup>74</sup> issued on March 28, 2001, concerned the use of the vernacular in Roman liturgical books. This document insists that inculturation does not mean the creation of new families of rites, but only adaptations within the framework of the Roman Rite. Thus in paragraph 5 we read that inculturation cannot be seen as a path to the introduction of new forms and families of liturgical rites. Adaptations to accommodate the cultural and pastoral situations of particular constituencies should be a part of the Roman Rite and therefore must be added to it in a harmonious way:

**LA 5. Ritus romani identitas atque expressio unitaria** in praeparandis cunctis translationibus librorum liturgicorum **summa diligentia sunt servandae**, non quasi quiddam mnemosynum historicum, sed ut manifestatio realitatum theologiarum communionis unitatisque ecclesialis. Opus inculturationis, cuius rei translatio in linguas populares est pars, **ideo ne habeatur quasi via ad nova genera vel familias rituum inferendas**, contra, oportet reputetur quasvis accommodationes, inductas ut necessitatibus culturalibus aut pastoralibus occurratur, partes esse Ritus Romani, eidemque inde harmonice inserendas.<sup>75</sup>

5. In preparing all translations of the liturgical books, **the greatest care is to be taken to maintain the identity and unitary expression of the Roman Rite**, not as a sort of historical monument, but rather as a manifestation of the theological realities of ecclesial communion and unity. The work of inculturation, of which the translation into vernacular languages is a part, **is not therefore to be considered an avenue for the creation of new varieties or families of rites**; on the contrary, it should be recognized that any adaptations introduced out of cultural or pastoral necessity thereby become part of the Roman Rite, and are to be inserted into it in a harmonious way.<sup>76</sup>

<sup>74</sup> Congregation for Divine Worship and the Discipline of the Sacraments: AAS 93 (2001) 685–726 (Latin text).

<sup>75</sup> Instruction *Liturgiam Authenticam*, no. 5: AAS 93 (2001) 687 (*emphasis added*).

<sup>76</sup> [http://www.vatican.va/roman\\_curia/congregations/ccdds/documents/rc\\_con\\_ccdds\\_doc\\_20010507\\_liturgiam-authenticam\\_en.html](http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20010507_liturgiam-authenticam_en.html) (accessed 10/13/2012; *emphasis added*).

With this in mind, any considerations of the possibility of a branching out of the Roman Rite were probably dealt a final blow, although this prospect was supported in the past and might be again in the future.<sup>77</sup>

Pope Benedict XVI adheres in his well-known book *The Spirit of the Liturgy* to the statement “that there can be no question of creating totally new rites.”<sup>78</sup> But he continues:

However, there can be variations within the ritual families. The Christian West, in particular, well into modern times, saw such variations taking place within the general framework of a fundamental ritual form. An example of this kind of development seems to me to be the Missal that may be used in Zaire (the Congo). 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 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.<sup>79</sup>

What does all this mean for an official liturgical order of the three Personal Ordinariates for former Anglicans in Great Britain, the United States and Australia (and later perhaps elsewhere)?

### III. THE ANGLICAN USE LITURGY OF THE PERSONAL ORDINARIATES FOR FORMER ANGLICANS<sup>80</sup>

In the 16th century under King Henry VIII († 1547), the Church in England separated from the rest of the Catholic Church. Through the

---

77 Cf. on this Fischer, *Liturgie oder Liturgien?* (see note 1), 271–274; Kaczynski, *Zwanzig Jahre Liturgiekonstitution* (see note 50), 774–777; idem, *Entwicklung des Missale Romanum* (see note 62), 124. See also Winfried Haunerland, “Authentische Liturgie. Der Gottesdienst zwischen Universalität und Individualität”, in *Liturgisches Jahrbuch* 53 (2002) 135–157, here 137–138.

78 Ratzinger (Benedict XVI), *Spirit of the Liturgy* (see note 12), 169.

79 *Ibid.* 169–170.

80 In what follows cf. Feulner, *Das Anglikanische Ordinale* 1 (see note 13), 113–238; idem, “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. Reflections on Recent Developments*, San Francisco 2011, 184–224, here 201–209.

Parliament’s Act of Supremacy of 1534, Henry had himself declared the “Supreme Head” or First-Hierarchy of the “Church of England,” with far-reaching authority and prerogatives. The king did this in order to get his divorce from Catherine of Aragon—a divorce previously denied by Rome—ratified by the compliant Archbishop of Canterbury, Thomas Cranmer († 1556).<sup>81</sup> During King Henry’s reign, however, there were only a few changes introduced in the area of liturgy. It was only during the reign of his underage son, Edward VI († 1553), that there was an extensive reform of church life and liturgy, inspired by Calvinistic teaching. This reform was promulgated and codified through royal authorization of the *Book of Common Prayer* (1549,<sup>82</sup> 1552,<sup>83</sup> 1559,<sup>84</sup> 1662 etc.).<sup>85</sup> The *Book of Common Prayer* of 1662,<sup>86</sup>

---

81 Cf. Edward C. Ratcliff, “The Liturgical Work of Archbishop Cranmer”, in *Journal of Ecclesiastical History* 7 (1956) 189–203; Jasper Ridley, *Thomas Cranmer*, Oxford 1962; Diarmaid MacCulloch, *Thomas Cranmer: A Life*, New Haven 1996; Gordon Jeanes, “Cranmer and Common Prayer”, in Charles C. Hefling—Cynthia L. Shattuck (ed.), *The Oxford Guide to the Book of Common Prayer: A Worldwide Survey*, New York—Oxford 2006, 21–38.

82 *The Book of Common Prayer and Administration of the Sacraments, and Other Rites and Ceremonies of the Church: After the Use of the Church of England* (1549). The ordination rites that had not been in the *First Book of Common Prayer* were published a year later: *The Form and Manner of Making and Consecrating of Archbishops, Bishops, Priests, and Deacons* (1550). Cf. Feulner, *Das Anglikanische Ordinale* 1 (see note 13), 173–221. See Frank E. Brightman, *The English Rite: Being a Synopsis of the Sources and Revisions of the Book of Common Prayer*, vol. 2, Farnborough 1970, 928–1017. Cf. Feulner, *Das Anglikanische Ordinale* 1 (see note 13), 165–172; idem, *Anglican Use* (see note 80), 201–204.

83 *The Book of Common Prayer and Administration of the Sacraments, and Other Rites and Ceremonies in the Church of England* (1552). Cf. Feulner, *Das Anglikanische Ordinale* 1 (see note 13), 223–238; idem, *Anglican Use* (see note 80), 204–206.

84 John E. Booty (ed.), *The Book of Common Prayer 1559: The Elizabethan Prayer Book* (Folger Documents of Tudor and Stuart Civilization 22), Charlottesville 1976.

85 Cf. David N. Griffiths, *The Bibliography of the “Book of Common Prayer” 1549–1999*, London 2002; Charles C. Hefling—Cynthia L. Shattuck (ed.), *The Oxford Guide to the Book of Common Prayer: A Worldwide Survey*, New York—Oxford 2006.

86 *The Book of Common Prayer and Administration of the Sacraments, and Other Rites and Ceremonies in the Church of England, according to the Use of the Church of England, Together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches: And the Form and Manner of Making, Ordaining and Consecrating Bishops, Priests, and Deacons* (1662). Cf. Feulner, *Anglican Use* (see note 80), 206–208.

published shortly after the regency of Oliver Cromwell († 1658), remains basically and theoretically to this day, in some sense, the unifying liturgical text of the Anglican Communion. It is still allowed in many church provinces or local churches, alongside contemporary *Prayer Books* or other liturgical books (as, for example, in England).<sup>87</sup>

Since the late 1970's there have been splits, especially in the United States,<sup>88</sup> of separate parishes (and lately, of entire dioceses) from the (Protestant) Episcopal Church in the United States of America ([P]ECUSA), which is the American particular church (or province) of the Anglican Communion.<sup>89</sup> It was for this reason that in 1980 the Congregation for the Doctrine of the Faith established the *Pastoral Provision* in the United States,<sup>90</sup> which regulated the entrance of former Anglican pastors and laity into the Catholic Church. It also gave the Catholic diocesan bishops in

---

87 Cf. Edward C. Ratcliff, "The Savoy conference and the Revision of the Book of Common Prayer", in *From Uniformity to Unity 1662-1962*, ed. Geoffrey F. Nuttall—Owen Chadwick, London 1962, 89-148; Geoffrey J. Cuming, *A History of Anglican Liturgy*, London<sup>2</sup> 1982, 116-127.

88 The (Protestant) Episcopal Church in the United States separated in 1790 from the Church of England and had as a liturgical source the English *Book of Common Prayer* of 1662, as well as especially the *Scottish Book of Common Prayer* of 1637; cf. Feulner, *Anglican Use* (see note 80), 207-209. See also Kenneth F. Yossa, "Alterations and Additions Therein Added"—Some Liturgical and Ecumenical Implications for the Eucharistic Rite in the Book of Divine Worship", in *En Cristo* 1 (2007) 27-42, here 28-29.

89 For the American Episcopal Church cf. Brand, *That Nothing Be Lost* (see note 7), 51-57. Good overviews of American Anglicanism include: Stephen Neill, *Anglicanism*, London—Oxford 1977, 216-228 and 282-287; David Locke (ed.), *The Episcopal Church*, New York 1991.

90 The Decree of Erection (Prot.N. 66/77), in the form of a letter of the CDF, signed by the then-Cardinal-Prefect Franjo Šeper, to the Archbishop of San Francisco, John R. Quinn, is dated July 22, 1980, and its contents were approved by Pope John Paul II during an audience on June 20, 1980; printed in Cavanaugh, *Anglicans and the Roman Catholic Church* (see note 80), 227-231 [Appendix B]). On the history of the Pastoral Provision see James M. Sheehan, *A New Canonical Configuration for the "Pastoral Provision" for Former Episcopalians in the United States of America?* (dissertation at the Pontificia Università della Santa Croce/Rom), Rome 2003, *passim* and Jack D. Barker, "A History of the Pastoral Provision for Roman Catholics in the USA", in Cavanaugh, *Anglicans and the Roman Catholic Church* (see note 80), 3-26. The 1980 Pastoral Provision stretches deep into American religious history which is clearly shown by Brand, *That Nothing Be Lost* (see note 7), *passim*. See also Joseph H. Fichter, *The Pastoral Provision—Married Catholic Priests*, Kansas City/MO 1989.



the United States the authority, under certain conditions, to create personal parishes within existing territorial dioceses for converted communities.<sup>91</sup> Such parishes are commonly called “Anglican Use Parishes,” or sometimes also “Pastoral Provision Parishes” (officially “Personal Parishes of the Anglican Common Identity”), and they are permitted to retain an adapted Anglican liturgy:

**Liturgy: The group may retain certain elements of the Anglican liturgy;** these are to be determined by a Commission of the Congregation set up for this purpose. Use of these elements will be reserved to the former members of the Anglican Communion. Should a former Anglican priest celebrate public liturgy outside this group, he will be required to adopt the common Roman Rite.<sup>92</sup>

There was moreover a generous dispensation made concerning the Church’s discipline of celibacy, whereby the mostly-married Anglican priests could, under certain conditions, further function as Catholic priests,<sup>93</sup> after they received “absolute” (re-)ordination—i.e., both Catholic diaconal and presbyteral ordinations.<sup>94</sup>

---

91 See Pastoral Provision II §1 (see note 90).

92 See Pastoral Provision II §2 (see note 90; emphasis added). The Congregation for the Sacraments and Divine Worship is to be involved when there are liturgical aspects to be considered (see Pastoral Provision V §1: “... In what concerns the liturgical aspects of the statute, the Congregation for the Sacraments and Divine Worship will be asked for its accord ...”).

93 See Pastoral Provision II §3 (see note 90).

94 See Pastoral Provision III §3. Behind this regulation is a decision of Pope Leo XIII of 1896, when in his Apostolic Letter “Apostolicae Curae” he declared Anglican ordinations “fully invalid and absolutely null”: “... Itaque omnibus Pontificum Decessorum in hac ipsa causa decretis usquequaque assentientes, eaque plenissime confirmantes ac veluti renovantes auctoritate Nostra, motu proprio certa scientia, pronunciamus et declaramus, ordinationes ritu anglicano actas, irritas prorsus fuisse et esse, omninoque nullas ...” (*Acta Sanctae Sedis* 29 [1896/97] 193–203, here 202). See also John J. Hughes, *Absolutely Null and Utterly Void: The Papal Condemnation of Anglican Orders 1896*, London et al. 1968; Giuseppe Rambaldi, *Ordinazioni Anglicane e Sacramento dell’Ordine nella Chiesa. Aspetti storici e teologici: A cento anni dalla bolla Apostolicae curae di Leone XIII*, Rome 1995; R. William Franklin (ed.), *Anglican Orders. Essays on the Centenary of Apostolicae Curae, 1896–1996*, London 1996.

In addition to the (re-)ordination<sup>95</sup> of the (mostly married) Anglican clergy in the United States, the Pastoral Provision of 1980 permitted the opening of Anglican Use Parishes in the United States (but only there), and also allowed a special liturgical book that contained elements from the Anglican tradition.<sup>96</sup> This liturgical form was gradually broadened; in 1984 it was permitted for a transitional period, and then finally approved by the Congregation for Divine Worship and the National Conference of Catholic Bishops (NCCB) on February 20, 1987.<sup>97</sup> This “Anglican Use Liturgy” has been available in printed form as a book since 2003 and bears the title *Book of Divine Worship* (BDW).<sup>98</sup> It mainly contains elements from the American *Prayer Books* of 1928<sup>99</sup> and

---

95 Cf. John J. Hughes, *Stewards of the Lord: A Reappraisal of Anglican Orders*, London—Sydney 1970; idem, *Der Priesterliche Dienst 6: Zur Frage der anglikanischen Weihen—Ein Modellfall festgefahrener Kontroverstheologie* (Quaestiones Disputatae 59), Freiburg 1973. In 1968 John J. Hughes, former Anglican pastor, was conditionally (*sub conditione*) ordained Catholic deacon and priest in Münster by Bishop Joseph Höffner (later Cardinal-Archbishop of Cologne) after his conversion to the Catholic Church.

96 See Pastoral Provision II §2 (see note 90).

97 Cf. Barker, *History of the Pastoral Provision* (see note 90), 22–23. The NCCB has been renamed in USCCB (*US Conference of Catholic Bishops*) since July 2001.

98 *Book of Divine Worship 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—Approved by the National Conference of Catholic Bishops of the United States of America and Confirmed by the Apostolic See*, Mt. Pocono 2003. This liturgical book was first called “Book Containing Elements of the Anglican Liturgy for the Use of the Common Identity Group” (1983); cf. Sheehan, *Configuration* (see note 90), 170–171. It was, however, never the intention of the Apostolic See that the BDW be published as a printed book in available form. As a printed liturgical book of 2003 it has not received a Roman *confirmatio*. See especially the valuable study of Daniel Podertschnig, *Die “Anglican Use Liturgy”. Eine Untersuchung des Römischen Ritus für Katholiken anglikanischer Tradition* (unpublished dissertation), Vienna 2012, *passim*. Cf. also a rather polemical review of the BDW: Robert I. Williams, *The Book of Divine Worship—a Catholic Critique: The Heresies of Cranmer Honoured Within the Anglican Use of the Catholic Church*, Bangor is y Coed 2004.

99 *The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church according to the Use of the Protestant Episcopal Church in the United States of America Together with the Psalter or Psalms of David*, New York 1929. Cf. Thaddäus A. Schnitker, *The Church’s Worship: The 1979 American Book of Common Prayer in a Historical Perspective* (Europäische Hochschulschriften Reihe XXIII/Theologie 351), Frankfurt 1989, 49–104.

1979,<sup>100</sup> as well as from the American Roman Missal (*Sacramentary*) of 1973/74.<sup>101</sup> The *Book of Divine Worship* includes not only the Eucharistic celebration (*The Holy Eucharist*) in two forms (in traditional [Rite One] and modern English [Rite Two]), but also *The Daily Office, Holy Baptism, Holy Matrimony, The Burial of the Dead*, and two Psalters.<sup>102</sup>

Before the creation of the Personal Ordinariate of the Chair of St. Peter, there were only a few Anglican Use Parishes in the United States,<sup>103</sup> more precisely, only seven in various dioceses (and most of those in Texas): Our Lady of the Atonement in San Antonio, Texas, since 1983; Our Lady of Walsingham in Houston, Texas, since 1984, now the principal church of the Personal Ordinariate; St. Mary the Virgin in Airlington, Texas, since 1994; St. Anselm of Canterbury in Corpus Christi, Texas, since 1994; St. Athanasius in Boston, Massachusetts, since 1997; St. Thomas More in Scranton, Pennsylvania, since 2005; and Our Lady of Good Hope in Kansas City, Missouri, since 2008.<sup>104</sup> Unfortunately, attempts at the creation of similar Anglican

---

100 *The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church Together with the Psalter or Psalms of David according to the Use of the Episcopal Church*, New York 1979. For the description of the revised 1979 *American Prayer Book* see Schnitker, *Church's Worship* (see note 99), 105–150. For detailed studies of the making of the *American Prayer Book* and its differences from the 1662 *English Book of Common Prayer*, see Marion J. Hatchett, “The Colonies and States of America”, in Hefling—Shattuck, *The Oxford Guide to the Book of Common Prayer* (see note 85), 176–185; and Massey H. Shepherd, *The Oxford American Prayer Book Commentary*, New York 1950.

101 *The Roman Missal—The Sacramentary*, New York 1974 (the English translation was probably approved in November 1973 by the NCCB).

102 See Clinton A. Brand, “Restoring All Things in Christ: Some Reflections on the Pastoral Provision for the Anglican Use of the Roman Rite”, in Paula Jean Miller—Richard Fossey (ed.), *Mapping the Cultural Landscape*, New York 2004, 259–274; Yossa, “Alterations and Additions” (see note 88), 29–36.

103 See also Brand, *That Nothing Be Lost* (see note 7), 61–62; Barker, *History of the Pastoral Provision* (see note 90), 25.

104 The “Anglican Use Parishes” in Las Vegas, Nevada (St. Mary the Virgin; created in 1983) and in Austin, Texas (St. Margaret of Scotland; created in 1984) have closed, and The Good Shepherd (created in 1984) in Columbia, South Carolina was eventually assimilated to the common Roman Rite. Cf. also Brand, *That Nothing Be Lost* (see note 7), 61; Barker, *History of the Pastoral Provision* (see note 90), 25.

Use Parishes in Canada and Great Britain have failed, meaning that the converted Anglicans have had to join the local Roman Catholic parishes, and the former Anglican clergymen ordained to the Catholic priesthood have been integrated into the Roman Catholic dioceses in a regular manner.

In addition to these Anglican Use Parishes in the United States, there continue to be Anglican clergymen and laypeople becoming Catholic, as well as members of a larger community, the Traditional Anglican Communion (TAC),<sup>105</sup> which established itself in 1991 as a worldwide federation of traditional Anglicans comprising some of the so-called Continuing Churches.<sup>106</sup> The TAC subscribes to a “Catholic” interpretation of the Thirty-Nine Articles (of 1563), and most of the parish members can be called “Anglo-Catholics” with regards to theology and liturgical practice. Their liturgical services are mostly celebrated according to the *American Missal*<sup>107</sup> (or *Anglican Missal*<sup>108</sup> or *English Missal*<sup>109</sup>). To a certain extent, these missals<sup>110</sup> also reflect the liturgical diocesan Use of Sarum (Salisbury), which was the most widespread usage in 16th-century pre-Reformation England, and is partly similar to the pre-Tridentine liturgy.<sup>111</sup> In October of 2007 in Portsmouth, England, the bishops of the TAC signed the Catechism of the Catholic Church, and a petition requesting the Holy See for ac-

---

105 Cf. <http://traditionalanglicancommunion.org> (accessed 10/13/2012). Cf. also Feulner, *Anglican Use* (see note 80), 214–216.

106 “Continuing” in the sense that these church bodies have “continued” what they believe to be an authentic representation of the Anglican doctrine and practice (Yossa, “Alterations and Additions” [see note 87], 38 note 11). For a description of the major Anglican communities in the United States see William J. Tighe, “Anglican Bodies and Organizations”: [http://touchstonemag.com/merecomments/2006/10/anglican\\_taxono](http://touchstonemag.com/merecomments/2006/10/anglican_taxono) (accessed 11/5/2012).

107 *The American Missal* (Milwaukee et al. 1931, 1951, 1988, 2010).

108 *The Anglican Missal* (London et al. 1921, 1943, 1947 etc.); *The Anglican Missal in the American Edition* (1961, 1988). — For the *Anglican Missals* cf. the important overview: Mark Dalby, *Anglican Missals and their Canons: 1549, Interim Rite and Roman* (Joint Liturgical Studies 41), Cambridge 1998, esp. 16–33.

109 *The English Missal* (London et al. 1912, 1933, 1958, 2001).

110 For these missals cf. Feulner, *Anglican Use* (see note 80), 218–219.

111 *The Sarum Missal in English*, ed. by Albert H. Pearson, London 1868, 1911 (2004); *The Old Sarum Rite Missal* (Sarum Rite Series 6), ed. by Aidan Keller, Austin 1998.

ceptance into full, corporate, and sacramental communion (similar to a Oriental Catholic Church *sui iuris*).<sup>112</sup>

This petition and the steady stream of conversions of Anglican clergymen and laity in the United States, Canada, Great Britain, and Australia finally moved the Holy See to grant this issue its attention. The regulations of the Pastoral Provision that were in force since 1980 were redefined on a canonical and universal basis, which eventually led to the issuance of an Apostolic Constitution in November 2009. The Apostolic Constitution *Anglicanorum Coetibus* (AC) was signed by Pope Benedict XVI on November 4, 2009, issued by the Holy See at first in English and Italian, and it regulates the creation of Personal Ordinariates for Anglicans who had converted to the Catholic Church.<sup>113</sup> There were fourteen additional articles published at the same time, which contained the Complementary Norms<sup>114</sup> to this Constitution. The personal ordinariates that are to be erected by the Congregation for the Doctrine of the Faith shall exist alongside the already-existing, but territorially defined, Roman Catholic dioceses. They are hence not part of a diocese, but rather a canonically independent local/particular church (similar to the military ordinariates).<sup>115</sup> The Personal Ordinariates may further use an adapted form of the liturgical books of the Anglican tradition, and celebrate the Eucharist, the other sacraments, and the Daily Office according to these books. The celebration of the Roman Rite is not excluded:

**AC III.** Liturgicis haud  
exclusis celebrationibus  
secundum Romanum  
Ritum, Ordinariatui facultas  
praebetur celebrandi sacram  
Eucharistiam ceteraque  
Sacramenta, Horarum  
Liturgiam aliasque liturgicas  
actiones **iuxta libros**

III. 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)<sup>116</sup> liturgical**

---

112 Text of the petition of the TAC to the Holy See: <http://www.theanglocatholic.com/2010/01/text-of-the-tac-petition-to-the-holy-see> (accessed 10/13/2012).

113 See above note 3.

114 See above note 4.

115 See above note 5.

116 The official Latin text naturally has no article, therefore one could also read in the English translation: “(...) according to liturgical books proper to the Anglican tradition (...)”

**liturgicos Anglicanae traditioni peculiare, ab Apostolica Sede adprobatos**, ita ut intra Catholicam Ecclesiam vitales serventur spirituales, liturgicae pastoralesque Communionis Anglicanae traditiones, ad instar magni pretii doni, ad sodalium fidem alendam ac participandam.<sup>117</sup>

**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.<sup>118</sup>

Since autumn 2011 (and actually already since 2010), there has been an international commission (“Working Group”),<sup>119</sup> at first organized only by the Congregation for the Doctrine of the Faith, which is responsible for providing a liturgical order for all the personal ordinariates, according to the requirements of *Anglicanorum Coetibus*, article III. This liturgical form is to be finally approved and confirmed by the Congregation for the Doctrine of the Faith, in agreement with the Congregation for Divine Worship and the Discipline of the Sacraments. To date, the Holy See has successively approved for ordinariate usage a *Liturgical Calendar*,<sup>120</sup>

117 AAS 101 (2009) 987 (emphasis added).

118 [http://www.vatican.va/holy\\_father/benedict\\_xvi/apost\\_constitutions/documents/hf\\_ben-xvi\\_apc\\_20091104\\_anglicanorum-coetibus\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/apost_constitutions/documents/hf_ben-xvi_apc_20091104_anglicanorum-coetibus_en.html) (accessed 10/13/2012; emphasis added).

119 The later decree of October 8, 2011 of the CDF (Prot.N. 217/08–36793 et al.) newly-created the “Anglicanae Traditiones Interdicasterial Working Group” under the leadership of representatives of the CDF and the Congregation for Divine Worship and the Discipline of the Sacraments (with clear statutes). To date, there have been four meetings of this commission (January 9–11, 2012 in London/England, April 28–May 1, 2012 in Vienna/Austria, October 2–5, 2012 in Oakland and San Francisco/United States, and January 16–18, 2013 in London/England). There was another meeting of a “preparatory” commission of a slightly different composition already on July 4–5, 2011 in London/England which had been established in autumn 2010 by the CDF.

120 The liturgical calendar for the Personal Ordinariate in England and Wales has already been approved by the Congregation for Divine Worship and the Discipline of the Sacraments (letter of February 15, 2012; Prot.N. 76/12/L): <http://www.ordinariate.org.uk/document.doc?id=44> (accessed 10/13/2012).

A liturgical calendar has also been approved and confirmed for the United States by the Congregation for Divine Worship and the Disci-

*Eucharistic Lectionary*,<sup>121</sup> *Order for Funerals*,<sup>122</sup> and *Order for the Celebration of Holy Matrimony*.<sup>123</sup> In the near future *Holy Mass*, *Baptism*, *Daily Office*, *Anointing of the Sick*, *Blessings*, and others shall follow.<sup>124</sup> Adaptations to regional peculiarities, especially in the area of the liturgical calendar and music, are of course possible and also welcome (see also SC 37–40 and *Anglicanorum Coetibus*, article III). In the transitional period until the final approbation and confirmation of an entire liturgical order for the Personal Ordinariates with their own liturgical books (Anglican Use Liturgy), next to the allowable use of the Roman Rite (in both its forms), it is possible in the United States to celebrate the Eucharist, Baptism, Matrimony, Funerals, and the Daily Office according to the BDW (with a few additions and corrections)—but only in the form of Rite One with its traditional “Prayer Book English.” The same holds true for both

---

pline of the Sacraments (letter of February 15, 2012; Prot.N. 75/12/L): [http://www.usordinariate.org/documents/Calendar\\_for\\_Ordinariate.pdf](http://www.usordinariate.org/documents/Calendar_for_Ordinariate.pdf) (accessed 10/13/2012). The liturgical calendars for Canada and Australia are still in the process of preparation or approval.

121 Roman permission has also been granted for the Mass Lectionary for the Personal Ordinariates, namely the two-volume *RSV Lectionary (Revised Standard Version Three-Year Lectionary—2<sup>nd</sup> Catholic Edition)*, published by Ignatius Press/San Francisco. This was allowed for the United States in a decree of the Congregation for Divine Worship and the Discipline of the Sacraments of February 15, 2012 (Prot.N. 77/12/L), and for England and Wales in a corresponding decree of February 15, 2012 (Prot.N. 78/12/L). — On the history of the American translations of the Bible to 1971, from a Catholic perspective, cf. Claude J. Pfeifer, “The New American Bible”, in *Worship* 45 (1971) 102–113.

122 Approved text: [http://www.usordinariate.org/documents/AC\\_Order\\_for\\_Funerals.pdf](http://www.usordinariate.org/documents/AC_Order_for_Funerals.pdf) (accessed 10/13/2012). Cf. the decree of the CDW of June 22, 2012 for England and Wales (Prot.N. 168/12/L), and the corresponding decrees of June 22, 2012 for the United States (Prot.N. 169/12/L) and for Australia (Prot.N. 357/12/L).

123 Approved text: [http://www.usordinariate.org/documents/AC\\_Marriage\\_Rite.pdf](http://www.usordinariate.org/documents/AC_Marriage_Rite.pdf) (accessed 10/13/2012). Cf. the decree of the Congregation for Divine Worship and the Discipline of the Sacraments of June 22, 2012 for England and Wales (Prot.N. 359/12/L), and the corresponding decrees of June 22, 2012 for the United States (Prot.N. 360/12/L) and for Australia (Prot.N. 358/12/L).

124 The *Order for Funerals* and the *Order for the Celebration of Holy Matrimony* are to be published soon as liturgical books (with a Roman approbation like “editiones typicae”) by *Libreria Editrice Vaticana* (Vatican Publishing House).

forms of the Psalter, of which only the traditional-language version (“The Psalter: Traditional”) is allowed.<sup>125</sup>

There will certainly be no creation of a new “Anglican-Catholic Rite”, but only a special liturgical form (or use/usage) of the Roman Rite, adapted to the Anglican patrimony (i.e., to the Anglican liturgical and spiritual heritage),<sup>126</sup> so that the substantial unity of the

---

125 Cf. the letter of the Congregation for Divine Worship and the Discipline of the Sacraments of December 14, 2011 (Prot.N. 335/11/L) to the then-US-American delegate, Archbishop Donald Cardinal Wuerl of Washington/DC, who was responsible for the implementation of *Anglicanorum Coetibus* in the United States. Besides this, Bishop Kevin W. Vann, then Bishop of Fort Worth, Texas (now Bishop of Orange, California), the new delegate of the still extant “Pastoral Provision,” as well as Mgr. Jeffrey N. Steenson, the Ordinarius of the American Personal Ordinariate, have been appointed as “custodians” by the Holy See, to adapt the BDW for use in the transitional period (an *ad hoc* liturgical commission in Houston, set up by Mgr. Steenson, assists also for these adaptations). The interim (altar) Missal for use in the United States and Canada has been distributed in November/December 2012: *Order of Mass: Altar Missal and Pew Edition, from the Book of Divine Worship (2003) amended in Conformity with the Roman Missal (2010)—approved and promulgated by Mgr. Jeffrey Steenson, Ordinary of the Ordinariate of The Chair of St Peter (November 2012)*. For England and Wales, however, the CDF has endorsed “ad interim” in a letter of June 25, 2011 (Prot.N. 80/2011—35918) the submitted “liturgical provision for use by the clergy of the Ordinariate of Our Lady of Walsingham.” This resulted in a “Daily Prayer Book” in early November 2012 (Andrew Burnham—Aidan Nichols (ed.), *Customary of Our Lady of Walsingham. Daily Prayer for the Ordinariate*, Norwich 2012) with unclear *de facto* authority, only with the printed imprimatur of the English Ordinarius Mgr. Keith Newton. It contains material from the Anglican tradition, adapted according to the Roman Rite including an order for morning, evening and night prayer throughout the year, spiritual readings for the Liturgical Year, the minor offices, calendar and lectionary tables.

126 Since 1983 we have found terms like “Anglican Liturgical Use” (cf. Sheehan, *Configuration* [see note 90], 172: in a letter of Archbishop Bernard F. Cardinal Law to the CDF of January 29<sup>th</sup>, 1983) or “Anglican Liturgy for the Use of the Common Identity Group” (cf. in a letter of Giuseppe Cardinal Casoria [then-Prefect of the Sacred Congregation for the Sacraments and Divine Worship] to Bernard F. Cardinal Law from January 14<sup>th</sup>, 1984 [Prot.N. 1083/83]; cf. Podertschnig, “*Anglican Use Liturgy*” [see note 98], 77, 80) or even “The Roman Rite for Use by Roman Catholics Coming from the Anglican Tradition” (BDW, 3). The current working terms also sound rather impractical and clumsy: “Provision for the Liturgical Celebrations of the Personal Ordinariates” or “... for use by the Ordinariates erected under the



Roman Rite is preserved. This will certainly be accomplished with adaptations that will remain generous, in keeping with SC 37<sup>127</sup> and especially SC 38 and with the following norm:

SC 38: “**Provisions shall also be made**, when revising the liturgical books, **for legitimate variations and adaptations to different groups, regions, and peoples**, especially in mission lands, provided that the **substantial unity of the Roman rite is preserved**; and this should be borne in mind when drawing up the rites and devising rubrics.”<sup>128</sup>

As we have seen above, this article clearly allows for the possibility of developing new liturgical forms or expressions, but within the Roman Rite. This can occur—despite certain limiting specifications of the Instructions *Varietates Legitimae* and *Liturgiam Authenticam*—via adaptations from within the vast area of the Roman Rite, while the *unitas substantialis* with this rite must be maintained for theological and ecclesiological reasons.<sup>129</sup> So the liturgical Ordo for the Personal ordinariates, to be prepared and then approved by the Holy See according to *Anglicanorum Coetibus* (article III), will probably have to be guided by the following general liturgico-theological, ecclesiological, liturgico-canonical, and pastoral principles:

- To offer an instrument for the sanctification of those faithful who come to the Catholic Church from the Anglican tradition, promoting their unity with one another, with their fellow Catholics in the wider Church, and with the Pope, while also serving the good of the Universal Church in her liturgical life;

---

auspices of the Apostolic Constitution *Anglicanorum Coetibus*” (see the “official” subtitles of the two approved liturgical texts for funerals and matrimony [cf. notes 122 and 123]). In practice, however, “Anglican Use of the Roman Rite” (or “Anglican-Catholic Use of the Roman Rite”) will hopefully come to be officially accepted.

127 See above notes 44 and 45.

128 [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19631204\\_sacrosanctum-concilium\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html) (accessed 10/13/2012; emphasis added). Cf. also above notes 47 and 48.

129 Now there is a particular liturgy made available for Zaire (today the Democratic Republic of Congo). Far-reaching adaptations of the liturgy have also been permitted in Asian countries (India, Japan, Korea, Indonesia, Laos, and Cambodia). See the above note 57.

- To preserve such characteristic liturgical elements that are representative of 1) the traditional Anglican *Books of Common Prayer* that have been handed down since 1549, and 2) the so-called *Anglican Missals*, as well as the *English Rituals*, the *Anglican Breviary* etc., as long as these are consistent with the doctrinal and liturgical norms of the Catholic Church;
- To prepare liturgical orders that are, on the one hand, distinctively and traditionally Anglican in their character, structure, and contents, while, on the other hand, remaining clearly recognizable as adapted forms of expression of the Roman Rite (in both its forms);
- To collect, consolidate, and harmonize the many Anglican liturgical orders to be found worldwide, wherever possible, in order to assure continuity, integrity, and pastoral utility;
- To minimize the number of options for the sake of the unity and transparency of this liturgical form, except where certain adaptations and alternatives appear clearly justified by pastoral need in respecting the various groups seeking unity with the Catholic Church, in order to preserve for them the worthy Anglican patrimony, or to suit the dignity of the celebration according to the quality of the day or season;
- To find an appropriate balance between prescriptive and permissive rubrics and also between general rubrics (in the *Praenotanda*) and special rubrics (in the liturgical formularies), where the latter require particular precision.

#### IV. SUMMARY AND FUTURE PROSPECTS

It is noteworthy that in his papal bulls *Quod a nobis* (1568) and *Quo primum* (1570) Pope Pius V already made a strong presumption in favor of the preservation of venerable rites, and the Second Vatican Council, in its Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, once more affirms, in faithful obedience to tradition, that the Church holds all lawfully acknowledged rites to be of equal right and dignity, and wishes to preserve them in the future and foster them in every way (SC 4).

The Second Vatican Council also ordered and instituted the revision of the Roman Rite, according to SC 3. Article 39 of the Constitution on the Sacred Liturgy describes the usual process for the preparation of liturgical books. However, in SC 37 the Council declared that the Church does not wish to make a rigid uniformity

obligatory, even in worship, as long as issues of the faith and of the general good are not affected. It is inappropriate to identify Catholic liturgy nowadays only and exclusively with the liturgy of the Roman Rite. The reasonable efforts of the Council of Trent to halt liturgical abuses led to a standardization and unification of the Western liturgy, while still allowing for several exceptions that have unfortunately all but disappeared (exceptions are, for instance, the special liturgical forms of Braga and that of the Carthusians). It is only the Milanese Liturgy that has survived as an independent rite throughout the centuries (the Old Spanish Rite has been celebrated since the 11th century, but only in a rudimentary fashion). Article 4 of the Constitution on the Sacred Liturgy basically recognizes the lawfulness of legitimate variety in the different liturgical families and liturgical rites—especially in the East, but also in the West.

Unity does not require rigid uniformity, and the catholicity of the Church admits diverse forms of expression, drawing from different cultures and traditions (see UR 4 and UR 13).<sup>130</sup> Thus, a broader understanding of inculturation in the sense of *aptatio ad diversos coetus* (adaptation to different groups) according to *Sacrosanctum Concilium* justifies an “Anglican Use” that is informed by specific cultural traditions, yet remains an integral part of the Roman Rite.<sup>131</sup> It remains to be seen within the next two to three years, as the various personal ordinariates develop in England and Wales, in the United States (with Canada), and in Australia, how an “Anglican Use of the Roman Rite” or an “Anglican-Catholic Use (of the Roman Rite)” can or should establish itself as an additional

---

130 As already Cardinal Levada very accurately said in his note (of October 28th, 2009) on the Personal Ordinariates: “The unity of the Church does not require a uniformity that ignores cultural diversity (...); *L'Osservatore Romano—Weekly Edition in English* (28 October 2009), p. 20. Cf. also above note 37.

131 No. 8 of the Instruction *Varietates Legitimae* should not be opposed to such a broader and surely unique understanding of “inculturation” within the context of adaptations and legitimate variations of an “Anglican Use of the Roman Rite” although it reads: “It is necessary to be equally attentive to the progressive growth both in countries with a Christian tradition and in others of a culture marked by indifference or disinterest in religion. In the face of this situation, it is not so much a matter of inculturation, which assumes that there are pre-existent religious values and evangelizes them, but rather a matter of insisting on liturgical formation and finding the most suitable means to reach spirits and hearts.” ([http://www.adoremus.org/doc\\_inculturation.html](http://www.adoremus.org/doc_inculturation.html) [accessed 10/13/2012]).

special liturgical form within the framework of the Roman Rite. In this way, the adaptation of the liturgical books to the needs of the Anglican groups (see SC 37) may be achieved, retaining Anglican patrimony as intended by *Anglicanorum Coetibus* (article III), while the Roman Rite is essentially maintained (see SC 38)—although to this date nobody has attempted to define what exactly constitutes the substantial unity (*substantialis unitas*) of the Roman Rite. This will certainly be a particular challenge for the Anglicanae Traditiones Interdicasterial Working Group, established by the Congregation for the Doctrine of the Faith, in collaboration with the Congregation for Divine Worship and the Discipline of the Sacraments, on October 11, 2011 for putting together a liturgical Ordo for the personal ordinariates of the former Anglicans. Thus, careful attention needs to be paid when developing an “Anglican Use” liturgy so “that any new (liturgical) forms adopted should in some way grow organically from forms already existing” (SC 23, see AC III).<sup>132</sup> In due course, this liturgical Ordo will be approved and confirmed by the Holy See.

Kurt Cardinal Koch, President of the Pontifical Council for Promoting Christian Unity, when asked in an interview in Austria (June 2012), how the Catholic Church was being affected by the conversion of many Anglicans, responded:

If during a dialogue it is only one side that changes, then there has been no dialog. By getting to know others, we discover our own Church anew. In that sense Ecumenism is enriching. And that is what is so special about Pope Benedict’s offer to the Anglicans that they maintain their own liturgical traditions. This is a positive sign for the future that the Pope values diversity, not standardization.<sup>133</sup>

From these words of the cardinal responsible for Ecumenism, one can surmise that ecumenical talks—in this case the recent ones with parts of the Anglican Communion—have a capacity for

---

132 EDIL I, no. 23: “(...) et adhibita cautela ut novae formae ex formis iam exstantibus organice quodammodo crescant.”

133 Kurt Cardinal Koch, “Die Grundtugend der Ökumene ist Geduld”, in *Kärntner Kirchenzeitung—Der Sonntag* (28 June 2012): [http://www.kath-kirche-kaernten.at/sonntag/imbrennpunkt\\_detail/die\\_grundtugend\\_der\\_oekumene\\_ist\\_die\\_geduld](http://www.kath-kirche-kaernten.at/sonntag/imbrennpunkt_detail/die_grundtugend_der_oekumene_ist_die_geduld) (accessed 10/12/2012; my translation from German).

enrichment in two ways. Alongside shared understanding there can also be the enriching exchange of liturgical traditions.<sup>134</sup>

Thus unity of liturgy does not mean rigid uniformity, but allows also for a diversity of liturgical forms of expression within the Roman Rite. This includes Western non-Roman rites and liturgical usages—for example, the “Anglican Use” and the Extraordinary Form<sup>135</sup> of the Roman Rite—as well as all lawfully recognized rites, and diocesan and monastic usages, of which unfortunately only few remain. This does not, however, necessarily mean a division into new liturgical rites or families,<sup>136</sup> but could certainly be seen as enrichment, even if now and then there arise significant problems that appear to be irresolvable.<sup>137</sup> In the words of Pope Paul VI, “The Savior wanted one single Church, but she must at the same time be Catholic: this means requiring quality and legitimacy, and open to uncountable possible (liturgical) forms of expression”.<sup>138</sup>

A rigid uniformity would be contrary to the Apostolic Constitution’s affirmation of the “precious gift” of the Anglican liturgical

---

134 Cf. also Podertschnig, “*Anglican Use Liturgy*” (see note 98), 124.

135 Benedict XVI, *Motu Proprio* “*Summorum Pontificum*” (July 7, 2007), in AAS 99 (2007) 777–781 (Latin text); [http://www.vatican.va/holy\\_father/benedict\\_xvi/letters/2007/documents/hf\\_ben-xvi\\_let\\_20070707\\_lettera-vescovi\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/letters/2007/documents/hf_ben-xvi_let_20070707_lettera-vescovi_en.html) (English text; accessed 10/17/2012). See also the cover letter of Pope Benedict XVI to the bishops: [http://www.vatican.va/holy\\_father/benedict\\_xvi/letters/2007/documents/hf\\_ben-xvi\\_let\\_20070707\\_lettera-vescovi\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/letters/2007/documents/hf_ben-xvi_let_20070707_lettera-vescovi_en.html) (English text; accessed 10/17/2012) and the Instruction “*Universae Ecclesiae*” of the Pontifical Commission *Ecclesia Dei* from April 30, 2011 (see also note 34): [http://www.u.arizona.edu/~aversa/scholastic/universae\\_ecclesiae.html](http://www.u.arizona.edu/~aversa/scholastic/universae_ecclesiae.html) (Latin and English texts; accessed 10/17/2012). See also Gero P. Weishaupt, *Die Instruktion „Universae Ecclesiae“: Ein kirchenrechtlicher Kommentar*, Aadorf 2012.

136 See also above note 78.

137 In the Archdiocese of Braga there remained the old, local form of the diocesan liturgy, and it remains legitimate, only alongside the *Novus Ordo Missae* of the *Missale Romanum* of 1969/70, 1975 and 2002, because many priests do not want to celebrate the particular diocesan use (on this cf. Kaczynski, *Entwicklung des Missale Romanum* (see note 62), 125 note 4). The same is probably also true of the church-province of Milan, with its parallel liturgical forms—the Milanese and the Roman.

138 The talk of Pope Paul VI during a visit on August 18, 1963 to the Italo-Byzantine Abbey of Grottaferrata next to Rome (original Italian text in *Insegnamenti di Paolo VI*, vol. I: 1963, Rome (no year), 554; quoted according to the German translation by Fischer, *Liturgie oder Liturgien?* (see note 1), 275 with note 46).

tradition reclaimed for Catholic worship in the context of *unitas in diversitate* (unity in diversity). The Anglican tradition—with its roots in the distinctive sacral dialect of the Prayer Books, with a wide diffusion throughout the English-speaking world, and with a rich heritage of music, art, and architecture, not to mention a particular ethos of parish life—surely constitutes an enriching cultural patrimony worthy of inculturation, or *aptatio ad diversos coetus*, and one uniquely susceptible to “repatriation” to the Catholic Church under the terms of *Anglicanorum Coetibus*.

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:

- 1) Renaming the future and final liturgical Ordo of the personal ordinariates “Anglican Use of the Roman Rite”<sup>139</sup> instead of the very impractical and bulky expressions or paraphrases like “Provision for the Liturgical Celebrations of the Personal Ordinariates” or the (unfortunately) already used term “for use by the Ordinariates erected under the auspices of the Apostolic Constitution *Anglicanorum Coetibus*.”<sup>140</sup> In any case, it is necessary to entitle the final liturgical Ordo of the Ordinariates with a proper and feasible term. The “Anglican Use” is a particular way or form to celebrate the Roman Rite, based on those liturgical books proper to the Anglican tradition (see AC III).
- 2) Determination of the exact scope and meaning of “substantial unity” in the Roman Rite in the context of *Anglicanorum Coetibus*, article III: It seems that unity of “substance” must be distinct from style, expression, dialect, or idiom.<sup>141</sup> The

---

139 Cf. already [http://en.wikipedia.org/wiki/Anglican\\_Use](http://en.wikipedia.org/wiki/Anglican_Use) (accessed 10/13/2012). Already in the pre-Reformation period the Catholic Church in England and Wales was called “Ecclesia Anglicana.” Therefore the term “Anglican” does not necessarily have a predominant denominational connotation and is merely derived from the Latin translation for “English.” The additional specification “of the Roman Rite” clearly denotes it is already “Catholic” and does not reduce the substantial unity of the Roman Rite.

140 Cf. above note 126 for other former “semi-official” terms (e.g. “Anglican Liturgical Use”, “Anglican Liturgy for the Use of the Common Identity Group” or “Roman Rite for Use by Roman Catholics Coming from the Anglican Tradition”).

141 Obviously, “substantial unity” can be preserved intact despite the linguistic and stylistic differences between the *Extraordinary Form* (in Latin) and the many vernacular versions of the *Ordinary Form* (including

substantial unity of the Roman Rite does not demand that all English-speaking faithful use the exact same translations of the Creed or the Eucharistic Prayer or any of the Ordinary of the Mass.<sup>142</sup> The 1987 *Book of Divine Worship* already takes this aspect into account.

For pastoral reasons, the use of slightly different English texts (i.e., more traditional translations) for some of the parts of the Ordinary of the Mass (e.g., Kyrie, Gloria, Creed, Canon Missae with Sanctus-Benedictus, Agnus Dei), which have distinguished the Prayer Book heritage for some four hundred years in continuous usage, should be allowed.<sup>143</sup> Careful adaptations and even variations of style and expression would surely not derogate the necessary substantial unity of the Roman Rite.

- 3) Agreeing on a final liturgical form for the ordinariates which is open to a few more adaptations to the liturgical heritage of the different Anglican groups coming into the Catholic Church while being consistent with the Catholic faith and preserving the substantial unity of the Roman Rite.

This can be achieved by an appropriate balance of general rubrics (*Praenotanda*) and special rubrics (including a few Appendices), and by minimizing the number of options (except where clearly justified by the need for pastoral flexibility in respecting the various constituencies coming together in Catholic unity, to preserve worthy Anglican patrimony). The *Order of Mass* shall be a single basic formula preferably developed from the *Book of Divine Worship* with possibilities for necessary and appropriate pastoral adaptations and variations according to a few Appendices.

---

the differences between the 1973/74 *Sacramentary* and the new English translation of the 2010/11 *Roman Missal*). What ever else “substantial unity” might mean, it does *not* mean rigid uniformity of expression.

142 We have already different approved vernacular translations of the *Roman Missal* (2nd or 3rd ed.) for Spanish speaking countries (Spain, Mexico, Argentina etc.) or for Croatians in Croatia and for Croatians in Burgenland (Austria).

143 This is not only in accordance with AC III (“... according to (the) liturgical books proper to the Anglican tradition ...”), but also with SC 37 (“Even in the liturgy, the Church has no wish to impose a rigid uniformity in matters which do not implicate the faith or the good of the whole community ...”), SC 38 (“Provisions shall also be made ... for legitimate variations and adaptations to different groups, regions, and peoples ...”) and SC 40 (“In some places and circumstances, however, an even more radical adaptation of the liturgy is needed ...”).

- 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.<sup>144</sup> This needs, however, to be treated with the utmost care.

---

144 In 1973 the Sacred Congregation for Divine Worship has even given the generally legitimate possibility to provide a larger number of Eucharistic Prayers in addition to the new post-conciliar Eucharistic Prayers II–IV by its circular letter (“Litterae circulares”) *Eucharistiae participationem* (April 27, 1973), no. 6 (Latin text: AAS 65 [1973] 341; EDIL I, no. 3042; English Text: DOL [see note 39], no. 1980). In 1988 this regulation was then repeated verbatim in the declaration *De Precibus eucharisticis et experimentis liturgicis* (March 21, 1988) of the Congregation of Divine Worship in its no. I/3: *Notitiae* 24 (1988) 234; EDIL III, no. 6148:

*Eucharistiae participationem*, no. 6 (EDIL I, no. 3042):

6. (...) Ius moderandi rem tanti momento, cuius modi est disciplina Precum eucharisticarum, Apostolica Sedes, pastoralis unitatis amore impulse, sibi reservat. In unitate ritus Romani legitimas postulationes considerare non renuet, et petitiones a Conferentiis Episcopalis sibi allatas ad novam Precem eucharisticam peculiaribus in adiunctis forte exarandam et in liturgiam inducendam benigne perpendet; normas vero singulis in casibus servandas proponet.

(DOL, no. 1980)

6. (...) Moved by a pastoral love for unity, the Apostolic See reserves to itself the right to regulate a matter so important as the discipline of the Eucharistic prayers. The Apostolic See will not refuse to consider lawful needs within the Roman Rite and will accord every consideration to the petitions submitted by the conferences of bishops for the possible composition in special circumstances of a new Eucharistic prayer and its introduction into the liturgy. The Apostolic See will set forth the norms to be observed in each case.

Before and after 1973 the Sacred Congregation for Divine Worship (1969–1975) / Sacred Congregation for the Sacraments and Divine Worship (1975–1984) / Congregation for Divine Worship (1984–1988) has successively approved the following Eucharistic Prayers (EP): e.g. • EP for Deaf Persons in the German-speaking countries (1970; Prot.N. 1546/70); • EP for the celebration of First Communion at the Philippines (“ad experimentum” in 1971); • EP for Aborigines in Australia (1973; Prot.N. 1477/72 and 545/73); • EP on the occasion of the “Synod 72” for the Church in Switzerland (1974; Prot.N. 19/72) = EPs for Various Needs and Occasions I–IV (1991/94: cf. EDIL III, no. 6621–6629); • EP for the opening of a session of the Dutch “Pastoral Council” (temporarily limited 1974–1977; Prot.N. 1852/74 and 855/75); • EP on the occasion of a National Eucharistic Congress for the Church in



- 5) For the Daily Office and some of the blessings, one could allow, under certain circumstances, a greater liturgical flexibility and some minor diversity in the adaptations to the pastoral needs and local customs in England and Wales as well as in the United States, Canada, and Australia (as there already is in the English and American versions of the *Liturgy of the Hours*).
- 6) Retaining the title *Book of Divine Worship* (or a similar name) as a generic title<sup>145</sup> for all finally approved liturgical rituals collected in *one* liturgical book, split, however, into 3 or 4 parts/fascicles because this would be in continuity with the *Book of Common Prayer* tradition (having one collection of liturgical rituals) as a distinguished feature of Anglican patrimony. For pastoral-liturgical needs, however, one could publish extracts from this collection (as liturgical booklets or Altar versions): *Order of Mass, Marriage, Funerals, Baptism, Daily Office*, etc.
- 7) In particular the Anglican *Daily Office* in an adapted form would be an immense theological and pastoral enrichment to the whole Roman Rite and to the universal Church (see AC III, where the “Liturgy of the Hours” has been explicitly mentioned), because it has far better preserved the “cathedral” (that is, the parochial) form—especially the Evensong on feasts and solemnities. Therefore the Daily Office (or Divine Office) has to be part of

---

Brazil (1974; Prot.N. 272/74); • EPs for Masses with Children I–III (1974/75; cf. EDIL II, no. 3323–3347); • EPs for Reconciliation I–II (1974/75; cf. EDIL II, no. 3348–3351); • EP for the Flemish Dioceses of Belgium (1976/79; Prot. 430/75 and Prot.CD 2283/77; also approved for Netherlands); • EP for use at Marriage Masses for the Canadian Church (1982/87; Prot.CD 366/81 and Prot.N. 1007/87; also approved for Netherlands); • EP for the Church of Zaire (1988; Prot. 1520/85). The Old Spanish Rite has quite variable texts for the EP, and the Milanese Rite has two additional EPs for Holy Thursday and Easter. Cf. Annibale Bugnini, *Die Liturgiereform 1948–1975. Zeugnis und Testament* (German edition by Johannes Wagner and François Raas), Freiburg et al. 1988, 497–519; Kaczynski, *Ordo Missae in den Teilkirchen* (see note 31), 106–108, 130, 134; idem, *Die Aussagen über die kirchliche Gemeinschaft in den Texten des Hochgebets*, in *Liturgia Opera Divina e Umana* (Bibliotheca “Ephemerides Liturgicae”. Subsidia 26), ed. Pierre Jounel et al., Rome 1982, 329–351, here 331–340; idem, “Eucharistiegebete der Teilkirchen des römischen Ritus”, in *Sursum Corda. Variationen zu einem liturgischen Motiv. FS Philipp Hanoncourt*, ed. Erich Renhart—Andreas Schnider, Graz 1991, 130–139, here 132 and 135–136 and 139.

145 Similar to the postconciliar “Pontificale Romanum” and “Rituale Romanum” (whose main titles are like “series’ titles” of several parts/fascicles).

the “Anglican Use of the Roman Rite” by all means,<sup>146</sup> even it should involve extensive effort and revision to provide it.

What has been said so far does not, of course, mean that the Holy See should abandon its well-grounded and understandable reluctance to allow any far-reaching adaptation or to establish a possible precedent. It would, however, pertain to an ecumenically most significant and unique concession within the history of liturgy, as the unity of the Church does not require a uniformity that ignores cultural diversity. Since the announcement of *Anglicanorum Coetibus*, the expectation has been that liturgical texts for the Ordinariates would build upon the *Book of Divine Worship* to result in something even more representative of the “liturgical books proper to the Anglican tradition” (*Anglicanorum Coetibus*, article III). Thus the Congregation for the Doctrine of the Faith and the Congregation for Divine Worship and the Discipline of the Sacraments will hopefully contribute positively to the ambitious promise of *Anglicanorum Coetibus*, and also “that any new (liturgical) forms adopted should in some way grow organically from forms already existing” (SC 23).<sup>147</sup>

---

*Dr. Hans-Jürgen Feulner is Professor of Liturgical Studies and Sacramental Theology at the University of Vienna, Austria.*

---

146 Cf. also the presentation of Mgr. Steven J. Lopes in Houston on Febr 2, 2013: “The Ordinariate’s Mission: Liturgy” (<http://usordinariate.org/symposium/wp-content/uploads/2013/02/Ordinariate-Symposium-Lopes-Liturgy-Feb-02-2013.pdf>, p. 5–6 [accessed 2/6/2013]). Of course, one needs to clarify the question of the “canonical obligation” for clerics of the Personal Ordinariates to say the “Daily Office” in the “Anglican Use” form.

147 Cf. also IGMR/GIRM, no. 398.

I am very grateful for assistance with the English translation by Sr. Dr. Vassa Larin (Vienna) and Prof. Dr. Clint A. Brand (Houston). Prof. Brand offered helpful criticism and suggestions.