

# BDW Holy Eucharist Rite One and the New Ordinariate Order of Holy Mass: Principal Changes

## *What's different and why*

The Order of Holy Mass for use by the Ordinariates erected under the auspices of *Anglicanorum coetibus* was approved and confirmed by the Apostolic See in May 2013. This provision for the Order of Holy Mass represents a substantial revision of the Book of Divine Worship, Holy Eucharist Rite One, as developed by the Congregation for the Doctrine of the Faith and the Congregation for Divine Worship in consultation with the Interdiocesan Commission *Anglicanane traditiones*. This Order of Mass was designed pursuant to the provisions of the Apostolic Constitution *Anglicanorum coetibus* for a rite of Holy Mass to be fashioned “according to the liturgical books proper to the Anglican tradition” insofar as compatible with Catholic doctrine and receiving the approval of the Holy See. Accordingly, this Order was devised in light of the following principles and objectives:

- (a) to preserve in the Catholic Church the worthy Anglican liturgical patrimony, understood as that which has nourished the Catholic faith throughout the history of the Anglican tradition and prompted aspirations towards ecclesial unity;
- (b) to maintain for Catholic worship such features and elements that are representative of the historic Anglican Books of Common Prayer (in the first place) and the Anglican missals (in the second place), in conformity with Catholic doctrinal and liturgical norms;
- (c) to provide an Order of Mass at once distinctively and traditionally Anglican in character, content, and structure, whilst also being clearly and recognizably a form of the Roman Rite, in both its modern and traditional expressions, safeguarding thereby the substantial unity of the Roman Rite;
- (d) to combine, consolidate, and harmonize wherever possible the diversity of Anglican liturgical usage for the sake of assuring the continuity, integrity, and pastoral utility of the rite for the Ordinariates in England and Wales, the United States, Canada, and Australia;
- (e) to minimize the number of options, except where clearly justified by the need for pastoral flexibility in respecting the various constituencies coming together in Catholic unity, to preserve worthy Anglican patrimony, or to suit the dignity of the celebration according to the quality of the day or season;
- (f) to offer an instrument for the sanctification of the faithful who come to the Catholic Church from the Anglican tradition whilst promoting their unity with one another, with their fellow Catholics in the wider Church, and with the See of Peter.

BDW HOLY EUCHARIST	ORDINARIATE HOLY MASS
<b><u>Opening acclamation</u></b>	
✠ Blessed be God: Father, Son, and Holy Spirit. . . .	✠ In the Name of the Father, and of the Son, and of the Holy Spirit.
✠ Alleluia. Christ is risen. ( <i>in Eastertide</i> ) . . . .	Amen.
✠ Bless the Lord who forgiveth all our sins. ( <i>in Lent</i> ) . . . .	
<p><b>Ratio:</b> The BDW’s opening acclamations are a modern novelty from the 1979 US BCP, which reflects here some quasi-Byzantine appropriations previously unknown in the Anglican tradition. In order to clarify the Western provenance and affiliation of Ordinariate usage, the Mass now begins with the traditional invocation of the Holy Trinity common to the Roman Rite.</p>	

<p><b><i>Penitential Rite A (optional)</i></b>          Let us humbly confess our sins . . .          Most merciful God . . .</p>	<p><i>(Omitted from the new Order in favor of a normative placement of the Penitential Rite after the Prayers of the People.)</i></p>
<p><b>Ratio:</b> The placement of the Penitential Rite after the Bidding Prayers is more typical of classic Anglican Eucharistic liturgies. Unlike the modern Roman Rite, where the Penitential Rite leads into the Liturgy of the Word, in Ordinariate usage the Penitential Rite culminates the Liturgy of the Word and leads into the Offertory: the hearing of the Word and the profession of the Faith prompts us to make our intercessions and offer our repentance so that we might move to the Liturgy of the Eucharist.</p>	
<p><b><i>The Trisagion (as an optional alternative to the Kyrie)</i></b>          Holy God,          Holy and Mighty,          Holy Immortal One,  <i>Have mercy upon us.</i></p>	<p><i>(In Ordinariate usage, the Kyrie is normative, without this optional alternative.)</i></p>
<p><b>Ratio:</b> The optional use of the <i>Trisagion</i> as an alternative to the <i>Kyrie</i> in the BDW derives from the 1979 US BCP and other modern Anglican liturgies. It was imported from Eastern liturgies but is not native to Anglican or Roman tradition. While the <i>Trisagion</i> figures prominently in Eastern liturgies, it is not there used as an alternative to the <i>Kyrie</i>.</p>	
<p><b><i>Prayers of the People</i></b>          Forms I-V</p>	<p><i>(Where the BDW gives 5 forms of the Intercessions, these have been carefully edited and reviewed for conformity to Catholic norms and doctrine and supplemented to yield 7 forms drawn from various Anglican sources and the original BDW.)</i></p>
<p><b>Ratio:</b> The different forms of the Prayers of the People have been clarified and enriched to offer greater pastoral flexibility while specifying that Forms I and II are to be said by the Priest alone, as these are more properly “presidential” in character, deriving as they do originally from the intercessions in the Roman Canon.</p>	
<p><b><i>Bidding for the Penitential Rite</i></b>          Ye that do truly and earnestly repent you of your sins . . . make your humble confession to Almighty God, devoutly kneeling.</p>	<p>Ye that do truly and earnestly repent you of your sins . . . make your humble confession to Almighty God, meekly kneeling upon your knees.</p>

<p><i>OR</i></p> <p>Let us humbly confess our sins unto Almighty God.</p>	<p><i>OR</i></p> <p>Draw near with faith and make your humble confession to Almighty God, meekly kneeling upon your knees.</p>
<p><b>Ratio:</b> The concluding phrase “meekly kneeling upon your knees,” perhaps strange to American ears, is in fact classic Anglican patrimony and common to all of the classic BCPs except the American editions.</p> <p>It should be emphasized that the general confession that follows is never a substitute for personal sacramental Confession. The Penitential Rite here is a <i>corporate</i> acknowledgement of sin (“... make your humble confession ...”—<i>second-person plural</i>; “We acknowledge and bewail our manifold sins”—<i>first-person plural</i>). As in the modern Roman Rite, the Penitential Act at Mass serves for those with perfect contrition to remit only venial sins, never mortal sins which require <i>individual</i> recourse to the Sacrament of Penance.</p>	
<p><b><u>The Comfortable Words</u></b></p> <p>Hear the Word of God to all who truly turn to him ...</p>	<p>Hear what comfortable words our Saviour Christ saith unto all who truly turn to him ...  Hear also what Saint Paul saith ...  Hear also what Saint John saith ...</p>
<p><b>Ratio:</b> Where the BDW and the 1979 US BCP truncate the so-called “Comfortable Words” (omitting that phrase), Ordinariate usage here restores the full text as featured in all of the traditional Books of Common Prayer.</p>	
<p><b><u>The Peace (located before the Offertory)</u></b></p> <p>The peace of the Lord be always with you.</p> <p><b>Ratio:</b> See below for the Peace.</p>	<p><i>(Ordinariate usage now locates the Peace normatively in the Roman position after the Lord’s Prayer.)</i></p>
<p><b><u>The Sentences</u></b></p> <p><i>Omitted from the BDW</i></p>	<p><i>(These Sentences from the Bible, called the “Offertory” Sentences in the Prayer Book tradition, here function as scriptural warrants or biddings for the collection.)</i></p>
<p><b>Ratio:</b> These brief passages from Scripture are not called “Offertory” Sentences here to distinguish them from the proper Offertory Antiphon which accompanies the preparation of the Altar and Gifts, the Priest’s offering of bread and wine, as distinct from the People’s offering of alms for the needs of the Church and relief of the poor.</p>	

<p><b><u>The Preparation of the Altar and the Gifts</u></b></p> <p><i>Text and rubrics in the BDW corresponding to the Roman Missal.</i></p>		<p><i>Offertory (Form I)</i></p> <p><i>Offertory (Form II)</i></p>
<p><b>Ratio:</b> Allowing a certain pastoral flexibility, the Ordinarate Mass gives two versions of the Offertory prayers. For the Offertory (Form I), Ordinarate usage provides the traditional Roman form of the Offertory, in the translations derived from the Anglican missals (and said quietly), while the Offertory (Form II) consists in the Offertory prayers from the modern Roman Rite as freshly translated from the Latin and presented in consistent, traditional “Prayer Book” English.</p>		
<p><b><u>Posture and Response at the Orate Prayers</u></b></p> <p>Pray, brethren, that our sacrifice ...          May the Lord accept the sacrifice at your hands for the praise and glory of his name ...  <i>The People kneel.</i></p>		<p>Pray, brethren, that our sacrifice ...  <i>The People stand and respond:</i>          May the Lord accept the sacrifice at thy hands, for the praise and glory of his Name ...  <i>[The People remain standing.]</i></p>
<p><b>Ratio:</b> The response to the <i>Orate fratres</i> is rendered in consistent, traditional English (“... at thy hands ...”—<i>second-person singular</i>). After the response, the People remain standing until the end of the <i>Sanctus</i>, as in the Ordinary Form of the Roman Rite.</p>		
<p><b><u>Posture for the Sursum Corda (Preface Dialogue) and Sanctus</u></b></p> <p><i>(In the BDW the People are kneeling from the response to the Orate fratres through Communion.)</i></p>		<p>The Lord be with you ...  <i>[The People standing (and bowing)]</i>          HOLY, HOLY, HOLY, Lord God of Hosts:          Heaven and earth are full of thy glory.          Glory be to thee, O Lord Most High. <i>[rising]</i>          ✠ Blessed is he that cometh in the Name of the Lord.          Hosanna in the Highest.  <i>The People kneel.</i></p>
<p><b>Ratio:</b> In keeping with the Roman Rite, the People remain standing for the <i>Sursum Corda</i> (Preface Dialogue), and then, according to Anglican custom, bowing deeply at the <i>Sanctus</i> and making the sign of the cross at the <i>Benedictus</i>. The People then <i>kneel</i> before the beginning of the Prayer of Consecration: “Therefore, most merciful Father ...”</p>		

**Responses to the Mysterium fidei**

<p>[A] We proclaim your Death, O Lord, and profess your Resurrection until you come again.</p> <p>[B] When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.</p> <p>[C] Save us, Savior of the world, for by your Cross and Resurrection you have set us free.</p>	<p>[A] We proclaim thy Death, O Lord, and profess thy Resurrection until thou come again.</p> <p>[B] When we eat this Bread and drink this Cup, we proclaim thy Death, O Lord, until thou come again.</p> <p>[C] O Saviour of the world, who by thy Cross and precious Blood hast redeemed us: save us and help us, we humbly beseech thee, O Lord.</p>
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**Ratio:** These so-called “memorial acclamations,” previously taken verbatim from the modern Roman Missal, are now rendered in traditional language. The third, a variation on the Roman Missal’s *Salvator mundi, salva nos, qui per crucem et resurrectionem tuam liberasti nos*, is specially approved for Ordinariate usage in the Anglican Prayer Book’s translation of the traditional *Salvator Mundi* (as preserved in the historic Book of Common Prayer’s Office for the Visitation of the Sick).

**Bidding and Posture for the Lord’s Prayer**

<p>[The People still kneeling]</p> <p>And now, as our Savior Christ hath taught us, we are bold to say ...</p>	<p>[after the concluding Amen at the end of the Eucharistic Prayer]</p> <p>The People stand.</p> <p>As our Saviour Christ hath commanded and taught us, we are bold to say ...</p>
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**Ratio:** In the modern Roman Rite, after the conclusion of the Eucharistic Prayer, the Lord’s Prayer is recited standing, just before the embolism and the offering of the Peace.

The bidding of the Lord’s Prayer in Ordinariate usage restores the form most widespread in the classic Prayer Books and the form closer to the Latin of the Roman Rite (*Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere*—“At the Saviour’s command and formed by divine teaching, we dare to say ...”).

**Form of the Lord's Prayer and Embolism**

... And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

[*The Fraction*]

... And lead us not into temptation, but deliver us from evil.

*The Priest alone continues:*

Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come; and at the intercession of the blessed and glorious ever Virgin Mary, Mother of God, with thy blessed Apostles Peter and Paul, and with Andrew, and all the Saints, favourably grant peace in our days, that by the help of thine availing mercy we may ever both be free from sin and safe from all distress.

*The People respond:*

For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

**Ratio:** In the BDW as in the Anglican Prayer Books, the Lord's Prayer at the Eucharist concludes with the so-called "Doxology," according to the form more common among Protestants than in Catholic worship. For Ordinarate usage, the biblical and typically Catholic form of the Lord's Prayer is said, followed then by the Celebrant singing or saying the words of the *embolism* as an integral feature of the Catholic Mass. The *embolism* is here rendered in its traditional form in a translation deriving from the Anglican missals. Finally, then, the People respond with the "Doxology," as in the Ordinary Form of the Roman Rite.

**The Peace**

*(Though a rubric in the BDW, on p. 275, allows the Peace to be offered and exchanged after the Lord's Prayer, the BDW normatively locates the Peace in the "Eastern" or "Byzantine" position before the Offertory)*

*the Priest says:*

O Lord Jesus Christ, who saidst to thine Apostles, Peace I leave with you; my peace I give unto you: Regard not our sins, but the faith of thy Church; and grant to her peace and unity according to thy will; who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

*The Priest kisses the altar and, turning toward the People and extending his hands, he sings or says:*

The peace of the Lord be always with you.  
People And with thy spirit.

[*The People then kneel at just after the Fraction: (Alleluia). Christ our Passover is sacrificed and remain kneeling through Communion.*]

**Ratio:** In the Roman Rite, the Peace flows from the sacramental presence of the risen Christ manifest on the altar in the consecrated Eucharistic Species. The Peace issues from the altar to be offered by the Celebrant *in persona Christi* to the ministers and people. In contrast, the BDW, following the 1979 US BCP and much modern Anglican liturgical revision, located the Peace in the Byzantine or Eastern position where it proceeds from the reconciled assembly and serves to prepare for the Offertory (cf. Mt. 5:24). After the first BCP (1549), in which the Pax occurred in the Roman position, the Peace completely disappeared from Anglican Eucharistic liturgies until it was added in the 20<sup>th</sup> century, usually in the Byzantine position. The new Ordinarate usage taps into the rich theology of the Peace in the Roman Rite and restores it to its historic Western position, as reflected in the English Use of Sarum, the first English BCP, and certain other Anglican Eucharistic liturgies such as the 1962 Canadian BCP.

The People, standing from just before the Lord's Prayer, kneel just after the Peace and remain kneeling through Communion.

**The Prayer of Humble Access**

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

**Ratio:** This prayer, truncated in the BDW and 1979 US BCP, is here restored to its complete and traditional form as given in all the classic BCPs. The underlined clause (“...that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood ...”) is here added and reflects some ancient liturgical formulas as well as the Eucharistic theology of St. Thomas Aquinas, among other fathers and doctors of the Church.

**Invitation to Communion**

The Gifts of God for the People of God.  
Behold the Lamb of God,  
who taketh away the sins of the world.

Behold the Lamb of God,  
behold him that taketh away the sins of the world.  
Blessed are those who are called to the Supper of the Lamb.

**Ratio:** The BDW's Invitation beginning “The Gifts of God for the People of God” represents a quasi-Byzantine appropriation, previously unknown in the Anglican tradition. For Ordinarate usage, reflecting the Roman Rite and Anglican missals, the Invitation is the traditional *Ecce Agnus Dei*, with the addition of the Ordinary Form's *Beati qui ad cenam Agni vocati sunt* (“Blessed are those called to the Supper of the Lamb”).

Words of Administration

The Body (Blood) of our Lord Jesus Christ keep you in everlasting life.  
[Amen.]

The Body of Christ, the bread of heaven. [Amen.]

The Blood of Christ, the cup of salvation. [Amen.]

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. [Amen.]

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. [Amen.]

[Or in both kinds together:]

The Body and Blood of our Lord Jesus Christ, preserve thy body and soul unto everlasting life. [Amen.]

**Ratio:** Ordinariate usage returns to the words of administration from the 1549 BCP (without the additions of later Prayer Books), thereby preserving the classically Anglican variant of the traditional Roman formula: *Corpus/Sanguis Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam.*

Thanksgiving after Communion

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be all honour and glory, world without end. Amen.

**Ratio:** This prayer, truncated in the BDW and the 1979 US BCP, is here restored to its complete and traditional form as given in all the classic BCPs. The underlined clause (“...by the merits of the most precious death and passion of thy dear Son ...”) is here added and accentuates that our thanksgiving for Communion is a participation in the atoning merits of Our Lord’s Passion and the Paschal mystery.



**Proper Postcommunion after the Thanksgiving**

*(The BDW provides for the corporate Thanksgiving after Communion but not for a Proper Postcommunion prayer, except at Masses for marriage, for the sick, or for the dead.)*

*Then the Priest says:*

Let us pray.

*Then the Priest says the Postcommunion Prayer, at the end of which the People acclaim: Amen.*

**Ratio:** Following the BDW and Anglican tradition, Ordinariate usage provides both for the general, corporate Thanksgiving after Communion (recited by the congregation) and also for a proper Postcommunion (particular to each Mass and prayed by the Celebrant), the latter as in the Roman Rite and the Anglican missals.

**Additional features of Ordinariate Usage**

Alternative Eucharistic Prayer (The Roman Missal's Eucharistic Prayer II, in traditional English, for optional use on weekdays)

Prayers of Preparation (as may be prayed in the sacristy or at the foot of the altar)

Rite of Sprinkling Holy Water: *Asperges* or *Vidi aquam*

The Decalogue (arranged to reflect the Catholic ordering of the Ten Commandments)

The Prayers of the People (7 forms)

The Collect at the Prayers of the People (expanded from the provision in the BDW)

The Last Gospel

Pontifical Variations (for Masses celebrated by the Ordinary or a Bishop, at the Celebrant's First Greeting and at the Blessing)