"A Dream of Common Prayer": A Case Series of Eucharistic Prayers in Their Context

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Thesis under the direction of James Turrell and Lizette Larson-Miller

The idea of common prayer has been a guiding framework since the first Book of Common Prayer in 1549. The emphasis on common, or standard, prayer has been affirmed to the present day, though the meaning of common has varied with the ages. The 1979 Book of Common Prayer (BCP) outlines that the Holy Eucharist is the principal act of Christian worship in the Episcopal Church. Thus, Eucharistic liturgy and practice are central to the expression of how common prayer throughout the Episcopal Church. While the 1979 Book of Common Prayer is the only authorized liturgical standard across the Episcopal Church, not all Episcopalians pray only out of the BCP. This project offers an exploration of the idea of common Eucharistic Prayer in practice by describing and comparing three parishes and their Eucharistic liturgies that are not found within the 1979 BCP. Interviews with clergy and bishops put the Eucharistic texts and practices into context, highlighting the importance of sociological insights and performance to understand written liturgy. This case series offers reflection on the role of ecclesial authority in relation to creativity, liturgical practice, lived theology, and dynamic interplay of the center and the edges in the Episcopal Church.
“A Dream of Common Prayer”: A Case Series of Eucharistic Prayers in Their Context

by

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Introduction

“To know what was generally believed in all Ages, the way is to consult the Liturgies, not any private Man’s writing. As if you would know how the Church of England serves God, go to the Common-Prayer-Book, consult not this nor that Man.” John Seldon (1584-1654)

Since the beginning of the Anglican expression of the Church, the idea of common, or standardized, prayer has been integral to the identity of Anglicanism. The writer of the first Book of Common Prayer, the Archbishop of Canterbury Thomas Cranmer, envisioned the Book to standardize the Order of prayer and celebration of liturgy, and this model of the “whole Realm shall have but one Use” was continued in the 1662 Book of Common Prayer. History reveals, however, that one use often was an idea rather than a reality. Each age has had its Book of Common Prayer to guide and govern the doctrine, discipline, and worship of the church. In most eras, countries, and provinces, each new book has replaced the previous one as the authorized Liturgy of the Church, with a few exceptions of offering more than one book simultaneously. The global Anglican Communion has had more than half-a-dozen books titled the Book of Common Prayer, yet the differences between the Prayer Books of the past four hundred and fifty

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2 The Church of England, The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church 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 or manner of making, ordaining and consecrating of bishops, priests and deacons (Cambridge: Cambridge University Press, Original publication 1662, 2004).
years range from minute to radical. Thus even speaking of the Book of Common Prayer is difficult.

The idea and ideal of common prayer has remained constant as has the understanding that the Prayer Books are the repository of theology and practice of the key sacraments of Eucharist and Baptism of the Episcopal Church. Praying together from the Prayer Book is central to Episcopal/Anglican identity, as Marion Hatchett frequently wrote.³ As the epigram to this project states, liturgy as performed for and with the people, is what illuminates the beliefs of the Anglican Church.⁴ Neil Alexander wonders if in the Episcopal Church the Prayer Book alone holds too heavy a weight of containing all the theology, identity, unity, and liturgical uniformity.⁵ Yet, carry this weight for the identity of the Episcopal Church it does. Andrew Pearson, one of the clergy featured in this case series, asks the question that inspired the title of this thesis: “I’m afraid that any dream of common prayer may be just that, a dream. … If common prayer has not been a reality for much of our history, why should we expect it now?”⁶

This study proposes to closely examine the Eucharist in the 1979 BCP alongside several alternative or experimental Eucharistic liturgies in their context in order to ponder


the idea or imaginary of common prayer in the current Episcopal Church in the United States and the interaction between individual parishes’ experimentation and the authorization from the bishop. The 1979 BCP is the standard and only authorized Prayer Book across the Episcopal Church, yet the Prayer Book does envision the bishop’s setting forth other forms for “special occasions” or special days of fasting or thanksgiving. As Pierre Whalon writes, the Prayer Book holds an elevated status in the worship and life of the Episcopal Church because it is a “constitutional document whose text and rubrics have the full force of canon law.” In a recent essay, Matthew Olver expands on the canonical status of the Prayer Book and how alternative prayer book rites are authorized by General Convention but are “without any legal basis in the Constitution and Canons.” Oliver writes, “There are currently no legal means to authorize texts that are

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7 Unfortunately, I was not able to include a case study in the Episcopal Church outside the United States. Additionally, I was not able to include a non-English or non-majority white case study in the United States. These two elements would be two directions for further expansion of this research.


alternatives to the rites in the 1979 prayer book unless they are trial rites for a proposed revision of the prayer book.”\footnote{Olver, "Containing the Uncontainable," 3.}

Much has been recently discussed and debated about the future of Prayer Book revision and the place of supplemental liturgical texts such as Enriching Our Worship 1 (henceforth EOW1)\footnote{The Episcopal Church, Enriching Our Worship 1: Morning and Evening Prayer, the Great Litany, the Holy Eucharist (New York: Church Publishing, 1998).} or other resources as subject to “the direction of a bishop exercising ecclesiastical authority.”\footnote{Olver explains: “2018-D046 did not include this line. But EOW1 authorized first in 1997-A075 and reauthorized in 2000, 2003, 2006, 2009, 2012. … 2012 may have been interpreted as authorizing them indefinitely. … The approach of D078 follows the current Constitution and Canons and thus presents them for a period of ‘trial use’ that extends ‘until the completion of the next comprehensive revision of the Book of Common Prayer.’”} It should be noted that there are a number of parishes which use the 1928 BCP and are thus experimenting by going chronologically backwards rather than into writing new creative liturgies. Yet liturgy conducted in individual Episcopal parishes is not always “set forth” by bishops or approved ahead of time by ecclesiastical authority. This reality should be studied and understood in order to probe the idea of common prayer and common liturgy. This study seeks to describe a select cases where there is a lack of adherence to the Eucharistic rite in the BCP.

At the most recent General Convention in 2018, full-scale Prayer Book revision was proposed, but not adopted. The resolution that was approved as 2018-A068 “memorialize[s]” the 1979 BCP “as a Prayer Book of the church … ensuring its
continued use.”¹⁴ The resolution also mentions further engagement with the Baptismal and Eucharistic theology and practice of the 1979 Book. However, 2018-A068 does not seem to acknowledge the diversity already present in the use of the 1979 BCP with no acknowledgement of worshipping communities already utilizing or creating alternative texts. The resolution is written as if bishops will begin that process, rather than raise up or share what is already in their midst. Additionally, 2018-A068 resolved to create liturgical commissions to “collect, reflect, teach and share [alternative] resources” with the Task Force on Liturgical and Prayer Book Revisions (TFLPBR) and the Task Force report back to the 80th General Convention on these experimentations.¹⁵ This study is an offering to that portion of the resolution with a collection, reflection, and study on alternative liturgical resources already in use and how they are understood by the priests and bishops that interact with these liturgies.

This study will explore what are points of variation from the norm of the 1979 Rite II Eucharistic Prayers in the liturgies used in three diverse Episcopal parishes and what meaning can be made of the similarities and differences between the liturgies and in the context of the particular settings. The Eucharistic liturgy was chosen due to the centrality of the Eucharist to the worship of the Episcopal Church since 1979. Other rites could easily have been studied in these various settings and other insights would invariably arise. One sample liturgy and its performance was studied, and thus, the

¹⁴ The Episcopal Church General Convention, Reports to the 79th General Convention of the Episcopal Church, Austin, 2018 (New York: General Convention, 2018), https://www.episcopalarchives.org/e-archives/gc_reports/.

¹⁵ Convention, Reports to the 79th General Convention of the Episcopal Church, Austin, 2018.
conclusions are limited in nature to the insights that arise from a close analysis of one regular Sunday liturgy. However, the Eucharist is the “principal act of Christian worship,” to be celebrated every Sunday and thus the most common worship service in a church and most engaged by congregations.\textsuperscript{16} Several questions influence this case series: 1) What does Eucharistic liturgy look like in places not utilizing the 1979 BCP? 2) How different are the non-standard liturgies in actual use from 1979? 3) How does the liturgical and episcopal leadership of these parishes understand these liturgies and the idea of Prayer Book unity? And 4) What are the relationships between the imaginary of unity, the imaginative horizons of liturgy diversity, episcopal authority, and Episcopal identity?

\textit{Methodology and Project Overview}

Eucharistic liturgy and practice will be explored through a mixed methods qualitative case series.\textsuperscript{17} Interview data and participant-observation will be considered as well as textual analysis. A case series does not make broad, generic statements or apply each case to the whole, but rather allows a close view of a particular community in

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context—and a single, particular liturgical text in perspective. As such, it is hypothesis generating rather than hypothesis testing. I am interested to put into dialogue qualitative case study methodology with close textual comparison and analysis as seen in Paul Marshall’s *Prayer Book Parallels*, Marion Hatchett’s *Commentary on the American Prayer Book*, and the revised *Prayers of the Eucharist Early and Reformed*.18 I both draw from liturgical framework and structural analysis and ethnographic and narrative methodologies.19 However, this study is by no means a full ethnography and a full analysis of the qualitative interviews is beyond the scope of the present project. Thus, while there is a case study from the three “edges” or of the Episcopal Church—a progressive cathedral, an evangelical and Reformed cathedral, and an Anglo-Catholic parish—this study does not intend to make conclusions about the liturgical theology or Eucharistic performance of the broader church parties or identifications of progressive or liberal, evangelical, or Anglo-Catholic. This is an intentional decision in order to achieve granularity in analysis.

The drawback to this approach is that it will sacrifice breadth for depth; thus, I will not be able to generalize about liturgical experimentation across the Episcopal Church. Additionally, because I was not able to look at multiple liturgies from each parish, I am limited in my analysis. I am making no generalizable statements about all the


liturgies done at the three sites. For instance, S. Clement’s low mass, sung mass, and 8 am mass do not all use the same mass liturgy text. However, it is my hope this case series will bring a fresh light into how the Book of Common Prayer and the imaginary of common prayer are understood from the ground up. This case series is limited in several additional ways, such as lack of parishioner interviews about their experience of the liturgy and the nature of a limited participant observation, rather than full ethnographic embedding. My preliminary work suggests that further engagement in these directions would be fruitful.

Each case study will be structured the same: a brief overview of the parish in its socio-cultural and condensed or pertinent historical setting, a qualitative and participant-observational account of experiencing the Holy Eucharist liturgy, a review of the entire liturgy, and a close analysis of the Eucharistic Prayer after the Sursum Corda in dialogue with the 1979 Rite II liturgy and other pertinent liturgies. Appendices of the liturgies are laid out similar to Marshall’s *Prayer Book Parallels* with comparison of each to Rite II Prayer A. Attention to the texts themselves and the rubrics will be given to explore how the text is performed. Due to “off-the-page” performance that has varied greatly throughout history, it is important to acknowledge and describe manual action and their theological ramifications, such as how to dispose of the leftover elements after the Eucharist. Each case study will also include insights from interviews with priests and the diocesan bishops, in order to bring further insights into the analysis of the liturgical texts and their practice. This study hopes to put into dialogue close analysis of liturgical texts with the lived insights of those responsible for liturgical authorization and performance. The written liturgical texts must be engaged with from a liturgical and theological
epistemology as well as from a critical social science perspective, situated in social and historical context.\textsuperscript{20}

The three cases were chosen because they are well known in the wider church for their unique liturgical offerings and have influence beyond their local area. The case studies were also chosen by convenience sampling, i.e. places I was able to physically attend and were open to being included in this project, and with an eye for different regions—Mid-Atlantic, Deep South, and West, though all three are in major metropolitan cities.

Saint John’s Cathedral in Denver and its Sunday evening Wilderness service, which features newly written Eucharistic Prayers, is considered the “progressive” edge. Interviews were conducted with Dean Richard Lawson and Canon Precentor Broderick Greer and the Bishop of Colorado, Kym Lucas. Follow-up interviews during the 2020 COVID-19 pandemic were conducted with Lawson and Lucas. The Cathedral Church of the Advent (or the Advent) in Birmingham, Alabama, is the Reformed, evangelical edge of the Episcopal Church and features a hybrid 1662-1979 Rite I Eucharistic Prayer.

Interviews were conducted with Dean Andrew Pearson and Canon Zac Hicks and the Bishop of Alabama, Kee Sloan, who retired at the end of 2020. Follow-up interviews during the 2020 COVID-19 pandemic were conducted with Hicks and now Bishop of Alabama Glenda Curry. The third case study is S. Clement’s in Philadelphia, which represents the far Anglo-Catholic edge of the Episcopal Church, with the use of The English Missal. Interviews were conducted with Rector Richard Alton and Bishop of Pennsylvania, Daniel Gutiérrez, both of which were conducted during the CONVID-19 pandemic.

I am using several frameworks or overarching themes to situate this case series. The first is the framework of lived religion. The concept of lived religion and its emphasis on presence and practice, held in dialogic and generative tension with doctrinal or text-based religion, is one that has grown in importance to me. All theology is lived and practiced; all liturgical texts are interpreted and applied.21 Due to my commitment to engage a fulsome informed consent and follow the ethical commitments of reflexive, postmodern anthropology22 and its relationship to lived religion studies, all participants were asked to review their case studies and invited to revise quotes and offer revision suggestions and critical feedback. I took their critiques and feedback into revising the project as best as I was able to. In nearly all cases, I was able to revise to their requests.


22 Caroline Brettell, ed., When They Read What We Write: The Politics of Ethnography (Westport, Conn.: Bergin & Garvey, 1993).
In places where I disagreed with their assessments, I did my best to honor their understanding. As one of the epigraphs says in *When They Read What We Write: The Politics of Ethnography*, “It was one thing to publish ethnographies about Trobrianders or Kwakiutls half a century ago: it is another to study people who read what you write and are more than willing to talk back.” Reflexive and co-constructed lived religion study means taking seriously the perspectives of the participants.

The second framework is most closely aligned to most liturgical study: an analytic one that investigates liturgies comparatively and structurally. This is one of the most common ways to study liturgy as seen in *Prayer Book Parallels, Prayers of the Eucharist: Early and Reformed, The Oxford Guide to the Book of Common Prayer*, and *Commentary on the American Prayer Book*. The third framework is one of liturgical inculturation and adaption as highlighted by Anscar Chupungco’s work. Fourth, I am bringing a framework of the *imaginary*. While this term has at times a negative tone, I wish to use it in a more expansive way. Uniformity and standardized “common prayer” or all parishes following one use, is imaginary in the way that most adults think of unicorns—a lack of existence or truthfulness. Common prayer across the Episcopal Church is also *imaginary* in the other sense of the word—imaginative, or ideal, with possibility and positive connotation. In his book *Imaginative Horizons*, anthropologist Vincent Crapanzano formulates the idea of imaginary as containing envisioned

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possibilities for the future with appreciation of the particularities of the present and the past, and creative movement toward realizing those possibilities.\textsuperscript{25} Common prayer is best understood as imaginary in Crapanzano’s sense because there appears to be a vast diversity of what the experience of common prayer actually \textit{is}. This aligns with Neil Alexander’s contention that the Prayer Book may be “less a book and more a tradition.”\textsuperscript{26} Finally, I am using an analytic framework attending to authority’s role to allow diversity and non-uniformity with a focus on the episcopacy.

It is my contention that elucidating the imaginative horizon of the reception and practice of various divergent liturgies assists scholars, clergy, and the laity in engaging with the concept of Prayer Book unity as well as diversity. Many current liturgical scholars praise the revision that resulted in the 1979 BCP, such as Hatchett who writes that the 1979 BCP provides “greater richness than any previous Anglican Prayer Book ever offered for the Eucharistic celebration.”\textsuperscript{27} Louis Weil explained that the theology of the 1979 BCP \textit{is} “new” compared to the 1928 BCP, because, as he understands it, the theology has changed for the \textit{better} to retrieve a more biblical understanding and greater drawing upon the riches of historical antecedents. Weil writes, “It is the theology of the great tradition which must be reclaimed in terms of the life and culture of each generation.


of the Church’s members.” Leonel Mitchell, back in 1996, when revision was possibly on the horizon, wrote that while it is not reasonable to revise the BCP frequently, “neither is it reasonable to allow it to become so dated as to be a hindrance to evangelism and worship.” Yet who decides what is a “hindrance” to evangelism and worship? Who decides, and how do they decide, where the Holy Spirit is moving among us and what it means to be in “faithful adherence to the historic rites of the Church Universal”?

While Matthew Olver and others propose there is clarity in adherence to the current BCP, Lesley Northup’s work illustrates that there has been diversity in application of the Prayer Book in the United States at least since the 1892 Prayer Book, which allowed severability and options in the rubrics. The 1979 BCP offers more flexibility and options than any revision before it with six full-text prayers and An Order for Celebrating the Eucharist (known commonly as Rite III). Contrary to much discussion around the 2018 revision conversations, in 2006 Northup wrote, “the 1979 revision has not only challenged the long-cherished idea of uniformity, but has led to suggestions that

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30 Convention, Reports to the 79th General Convention of the Episcopal Church, Austin, 2018.

it be finally laid to rest.”

In a chapter on liturgical renewal and modern Anglican liturgy, Louis Weil quotes from Phillip Tovey’s 1988 book on inculturation and the Eucharist in Africa: “Anglicans are only just beginning to realize that that Church of only one form of worship is in a fact a myth that has never existed.”

A tension always exists between commitment to the old and the pull to the new. As T.A. Lacey wrote in an 1898 Alcuin Club Tract on liturgical interpolations, “We need never again, perhaps, look for such a rigid uniformity as once prevailed; but some sort of order there must be …” What order is now present and what does the diversity say to us about the current state of liturgy in the Episcopal Church?

This study will propose that the imaginary of common prayer connects creativity with authorization. Attention to ecclesiology and authorization by the episcopate is what connects these three case studies. Even though the three case studies show wide variation/diversity away from the 1979 BCP, what connects them is the bishop’s authorization for their liturgical variation. These case studies illustrate the possibility of communion in the midst of difference: choosing to stay together in spite of diversity and allowance by the hierarchy for diversity in theology or practice.

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History of Prayer Books: A Brief Overview

Prior to engaging with the cases in this series, it is useful to briefly review the contours of the history and development of the English, Scottish, and American Prayer Books, particularly as they relate to the liturgies encountered in the cases and the three streams or margins away from broad-church: the Anglo-Catholic stream, the Reformed evangelical stream, and the progressive stream. A comprehensive history is beyond the scope of the present project, yet as the 1662 BCP says in the Preface, in a comparison of the present Book with former Books, the reason for the changes should easily appear. That comparison and the connection to the case studies is what will be included in this brief history.

In the first of Cranmer’s Book of Common Prayer (1549), the Eucharist was structured similarly to the Roman rite with the largest change being the use of English. In the 1552 BCP, the Eucharistic rite changed dramatically. The title “the Mass” was removed and replaced by the Lord’s Supper, or Holy Communion. The Reformation theology of remembrance of Christ’s death became prominent, rather than reenacting the sacrifice. The anamnesis was greatly reduced, and the people’s oblation was moved to

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after Communion for a focus on receptionism. What was transformed was the believer, through their faith. Gone was the concept of consecration and mystical transformation of the elements—no more “holy mysteries” and bread and wine were simply bread and wine at the end of the Eucharistic Prayer. The little epicletic language also disappeared, which is in line with the lack of transformation of the elements. The kneeling instruction or “black rubric” was added with an explanation that it signaled humility and obedience rather than adoration. The 1559 BCP dropped the black rubric and brought back the phrase “this is the body and blood” from the 1549 Book to move the 1559 to a slightly higher Eucharistic theology. The 1604 Book was changed very little with no substantive changes in the Eucharist liturgy.

The Advent, as a parish that identifies as protestant, evangelical and Reformed, looks back heavily to Cranmer’s work in 1552 for their focus on sola fida, no invocation of the Holy Spirit or transformation of the elements, removal of sacrificial language, and reception of Holy Communion as the climax of the rite. The Advent has also maintained itself as a “Morning Prayer parish,” which connects well with Cranmer’s emphasis on the reading of Scripture for the edification of all and a lessening of the mystical focus on the mass.

In Scotland, King Charles I and Archbishop Laud wanted the Scottish church to use the BCP of 1604. However, the Scottish church preferred—and was apparently

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allowed—to devise their own liturgy. The 1637 Scottish Book of Common Prayer devised new Eucharistic rites to include Scottish custom and undo some of Cranmer’s more “Protestant” changes. The concept of offertory and oblation was greatly restored, as was the epiclesis of 1549. Manual acts were included in the institution narrative, and rubric for consuming the elements was included. However, due to a number of factors, the Book was not imposed by Charles I and Archbishop Laud, and the Church of Scotland abolished the episcopacy. Yet, the Book was influential in later revisions.

The 1662 BCP is basically the 1559 Book with updated language. A few changes in the Eucharistic rite were made, including the title “offertory” and bread and wine placed on the table. The Eucharistic Prayer was also called “The Prayer of Consecration” which was emphasized with an Amen at the end of the prayer. Several elements were included from the Scottish 1637 Book: provision for consecrating additional bread and wine, manual acts in the institution narrative, elements to be veiled and then consumed after the service. The term priest was substituted for minister, and the kneeling rubric was restored. As Jasper and Cuming summarize, “The words of the rite were

38 Jasper and Cuming, Prayers of the Eucharist: Early and Reformed.


substantially unchanged: what changed was the manner of celebrating the rite in small but significant ways.”

Much was done in the realm of liturgical creativity in Scotland between the 1637 failed Book and the Scottish Communion Office of 1764. Several points of note: four items rose to importance in a growing sense of difference from the 1662 English BCP: ceremonial mixing of water and wine, public prayer for the departed, and restoring oblation and invocation of the Holy Spirit in the Communion service. These liturgies were published in “wee bookies” or pamphlets which could be tucked into the 1662 BCP and which led to the Scottish Communion Office of 1764. The 1764 Book became the standard and brought these elements into the rite in a rearranged structure, due to discovery of the Apostolic Constitutions and the Liturgy of St. James, which were thought to be the most ancient. Charles Hefling proposes that “strict liturgical uniformity was not an ideal that had ever taken root in Scotland,” but that authorization of liturgical texts came from a “gradual and almost entirely informal process of reception.” The 1764 Office brought the oblation and invocation or epiclesis after the institution narrative, which is called the eastern position.

While the Scottish innovations did not follow the “one use” principle set out by Cranmer and subsequent English Books, the first American Prayer Book in 1789 did propose the ideal of common prayer. The writers of the 1789 Book both admitted to differences from the 1662 BCP of the Church of England and also affirmed the Protestant Episcopal Church did not depart in any essential way from the Church of England, even

42 Jasper and Cuming, Prayers of the Eucharist: Early and Reformed, 343.
as it drew largely from the Scottish Book of 1637, the Scottish Communion Office, and wee bookies. The 1789 American Book of Common Prayer does use the Scottish form with oblation and invocation. However, it included a few changes, such as removal of the phrase that the bread and wine “may become the body and blood of thy most dearly beloved Son.”

The 19th century saw changes that were not codified in Prayer Books that are nonetheless important for these case studies. For example, due to social and evangelical concerns, flexibility and shortening of services was sought. William Reed Huntington, crafter of what would later become the Chicago-Lambeth Quadrilateral, wanted a liturgy more attentive to modern language, the needs of urban workers with more variety in worship, but his Book Annexed was considered too radical and rejected. However, his attention to the social concerns, creativity based on the needs of the congregation, and multiplicity in options foreshadows the progressive liturgy done at Saint John’s. At the same time, the Oxford Movement in England, among other things, sought continuity and connection with the pre-Reformation Church of England. While ritual concerns were not primary at the beginning of the movement, ceremonial changes that were more Roman began to become influential. A greater emphasis on real presence—and even

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transubstantiation—developed, leading to practices like Benediction of the Blessed Sacrament. Some with Anglo-Catholic leanings began to develop what became known as an Anglican missal in an attempt to harmonize Roman Catholic and Anglican texts or added in interpolations from the Roman missal in both English and Latin. Gerald Cuming writes, “Many of the clergy were deliberately taking the worship of the Church of Rome in its contemporary form as their authoritative model.”

There were intense questions of authority of the rubrics and the episcopacy and what ornamentation, candles, incense, wafers, and other such ceremonials were allowed. The Oxford Movement, also known as Ritualism or the High Church Movement, had influence in America in the late 1800s. In fact, S. Clement’s is directly descended from this movement and the interest in various points of its history to unification with the Roman Catholic Church. Many of the Oxford Movement or ritualist principles endure in the Episcopal Church today, such as frequency of the Eucharist.

The 1892 revision was a minor revision with little changed in the Communion service, but changes that were made focused on rubrical options and allowed greater flexibility in practice. However, for the purposes of this study, Lesley Northup contends that the 1892 Book was a triumph of “evangelical, Anglo-Catholic, and broad churchmen” working together, respecting one another, and putting aside party rivalries of the mid-19th century.

Tractarian Movement or Ritualism, with very few comments on the topic in the index. Buchanan writes there were little changes in official texts even as there were “Romanizing” tendencies in the way services were conducted.

46 Cuming, A History of Anglican Liturgy, 152.

The 1928 BCP was considered the first major revision of an American BCP with return to prayers for the departed (which were important to the English and Scottish Nonjurors) in the Prayer for the Whole State of Christ’s Church.\(^48\) The second major revision was the order of the Communion service with the Prayer of Humble Access moved right before the reception of Communion as in 1549 and 1637. By some, this was an Anglo-Catholic triumph of a long prayer more similar to the Roman canon.\(^49\) In the 1552, 1662, 1789 and 1892, the Prayer for Humble Access was right after the Sanctus to emphasize the reception of communion as the focal point of the liturgy.\(^50\) However, reception had already been moved further from the institution narrative in the American revisions.

Finally, the 1979 BCP drew on a larger number of sources than any revision before, including the previous American Books, Cranmer, the Scottish Nonjurors, and great attention to the early Church and historical comparison of early liturgies. The 1979 Book made Eucharist the normative liturgical rite with a greater focus on the overall structure of the service, following the work of Gregory Dix and others in the liturgical movement.\(^51\) The Communion service is renamed the Holy Eucharist, though it still includes Holy Communion as a subtitle. Thanksgiving is emphasized through the title


\(^{49}\) Buchanan, "Winds of Change."

\(^{50}\) Hatchett, *Commentary on the American Prayer Book*, 382.

\(^{51}\) Northup, "The Episcopal Church in the U.S.A."
“The Great Thanksgiving,” and no longer includes the language of a prayer of consecration.

Like the move of previous editions, the 1979 Book expands the options in many rites, but especially Communion with six different fully written out prayers and an outline for devising a new text. Five of the six prayers continue the Scottish and West Syrian structure of institution-anamnesis-oblation-epiclesis. The sixth prayer follows a Roman-Alexandrian structure with an epiclesis over the elements before the words of institution. Like the 1928 Book, the Lord’s Prayer follows the Great Amen and also added is an explicit section on the Breaking of the Bread with increased distance from Cranmer’s immediate reception after the institution narrative, with silence, an anthem, and an invitation and acclamation before the reception.

Of the three case studies, Saint John’s theological ethos and practice is closest to the 1979 Book. This is unsurprising because S. John’s uses 1979 Rite II and Enriching Our Worship I at its morning services. The Advent uses Rite I Morning Prayer and some portions of the Rite I Eucharist, which do not as clearly reflect the theology of the 1979 BCP as Rite II. For the purposes of this study, Prayer A will be considered the standard for comparison, due to it being the closest to the prayers of previous American Books.52

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Case Study 1: “Language is Always Contextual, Always Limited”: Newly Written Prayers and the Wilderness Service at Saint John’s Cathedral, Episcopal Diocese of Colorado

Saint John’s Cathedral in Denver provides an excellent case study of a parish that straddles the progressive and creative side of the Episcopal Church, while still being rooted in the broad-church tradition. The focus of this chapter is on the Wilderness service, their Sunday evening “ancient-future” Eucharist service, though the rest of the parish will be profiled. Of special note is how the pandemic and live church service shut down stripped Saint John’s of the ability to have its Wilderness service. The Wilderness did not seem to translate well to online ritual or ritual online. This chapter will thus examine the Wilderness service and Saint John’s liturgical creativity in light of the liturgical decisions the cathedral made during the COVID pandemic between March 2020 and March 2021. As of March 2021, there were no plans for when the normal style of Wilderness service might return, as the Cathedral has not resumed any in-person, indoor services. Rite II Eucharist with spiritual communion has been recorded and shared on Sunday mornings with in-person reception of communion (bread only) on Sunday afternoons in the Cathedral.

I will provide an overview of Saint John’s and the Wilderness in its socio-cultural historical setting, offer a brief account of experiencing one Sunday at Saint John’s, and end with a close analysis of the Eucharistic liturgy, and insights from interviews with the dean, the canon for liturgy and music, and the bishops of Colorado.
I visited Saint John’s for worship for purposes of this study on June 30, 2019, though I have attended Saint John’s at other times over the years when I am in Denver. I interviewed the Right Reverend Kimberly (Kym) Lucas, bishop of Colorado by phone on September 26, 2019, and in a follow-up phone interview on September 22, 2020. I interviewed the Very Reverend Richard Lawson, dean of the Saint John’s, on the phone on September 23, 2019, and again during COVID on October 7, 2020; and interviewed the Reverend Canon Broderick Greer, canon precentor, in person on July 2, 2019. All have given permission to be quoted for this project.

Parish Overview and Brief History

Saint John’s was established in 1806, the same time as the city of Denver was incorporated and Colorado became a territory. It was chartered as “Saint John’s Church in the Wilderness” because the nearest Episcopal congregation was over seven hundred miles away in Kansas.53 The church was incorporated as a cathedral by Bishop John Franklin Spalding, missionary Bishop of Colorado and Wyoming in 1879, and Saint John’s moved into its first cathedral church in 1881. A fire in 1903 destroyed the cathedral, and the new cathedral was completed in 1911. The cathedral since its beginning has been involved in civic and social causes, such as the founding of the Denver Charity Organization with other religious leaders (Jewish, Roman Catholic, Congregational), which later became The United Way. A dean in the 1930s-1950s was called the “Red Dean” in the local press and was a pacifist during World War II and

“championed the rights of women and minorities, when neither of these causes was popular” and he is credited as integrating several institutions in Colorado.  

The current Dean, the Rev. Richard Lawson, was instituted in 2017. The relationship with the Bishop is particularly strong at Saint John’s, both with the new current bishop who was ordained in 2019, the Rt. Rev. Kym Lucas, and the previous bishop. The Cathedral has hosted General Convention several times and is frequent host to national conferences and events. Average Sunday attendance is 606 with about 400 to 450 at the 10.30 service, 100 at 8 am, and 70 to 120 at the Wilderness. Saint John’s has 1934 members and a plate and pledge of $1.5 million in 2019.

Saint John’s Cathedral updated its website in the fall of 2020 and its new “About” page says that the cathedral exists as a house of prayer for the Episcopal Church in Colorado and the people of metropolitan Denver. Through the union of Word, Sacrament, and music, we share the loving presence of God in Christ with all who enter our doors. Our beliefs about God, meaning, and love are best experienced in the ancient liturgies we pray and sing week in and week out. Join our growing and diverse community as we strive to follow Jesus Christ in faithful and creative ways.

In the previous version of the website, the cathedral defined itself as a “progressive Christian community in the Anglican, catholic tradition.” Saint John’s called itself a “diverse, energetic congregation” that strived to be “inclusive” and centered on common

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56 From the website before it was updated in October 2020. https://www.sjcathedral.org/About
faith. The description seems to be addressed to those who identify with ritual or spirituality but are not necessarily affiliated with religious institutions. They offered a place for everyone.

We are a place for questions and rediscovery, stillness, and growth. We are welcoming and inclusive of people of all sexual orientations and gender expressions, including those who identify as lesbian, gay, bisexual, transgender, and queer.57

The updated website simplifies the language to say, “Welcoming and inclusive of all” and “Saint John’s is home to a large community with a wide range of ages and faith backgrounds.”58

Saint John’s has the feel of a broad-church parish with an EOW lean during its morning services. The 8 am Eucharist is Rite I with small choir and organ. The 10.30 am Eucharist is either Rite II (using the 2018 Expansive Language version) or EOW with choirs, cantors, and organ. Lawson described himself as very flexible and pretty broad church, enjoying Rite I at 8, chanting at a Rite II, incense on high holy days, and then going to the Wilderness. “I love them all and find them all compatible.” Yet, on the other side, Lawson said that EOW is used “left, right, and center” and “we’re big on EOW, and we used one EOW prayer all summer—it took me forever to learn the chant, but it is absolutely richer than Eucharistic Prayer A [in BCP]. It just sings.” Saint John’s also uses the Expansive Language or EOW version of the Nicene Creed without the filioque.

Saint John’s has two weekday Eucharist services and three days of Evening Prayer. Adult education on Sundays is offered through the Dean’s Forum, and

57 From the website before it was updated in October 2020. https://www.sjcathedral.org/About
Wednesday nights there is a shared Eucharist, dinner and formation classes including a formal Catechumenate. Children’s spiritual formation and education occurs during the same time as the Adult Forum, using Godly Play curriculum. The Cathedral has a number of small groups and service opportunities. Sunday evenings at 6 pm the worship is called the Wilderness and is the focus on this study.

The updated website calls the Wilderness an evening service that “allows attendees to look inward and explore different prayer exercises” with liturgical texts both ancient and new, “offering worshipers the space to engage the contemporary world with integrity and creativity.”59 The previous version of the website described the Wilderness as a worshipping community that strives to explore Anglican heritage “creatively” and with a particular emphasis on those who are new or returning to Christian organized religion. The previous website described their mission was to “create a welcoming and inclusive place for worship, inquiry, prayer, and formation while encouraging service to others.”60 This is done through a special emphasis on prayer and meditation through the service of Holy Communion, which is done in context of “seasons of intention” with incense, original music and visuals, and liturgical texts in “language new and ancient.”61 The description is evocative but unclear as to its meaning at times and appears to be


60 From the website before it was updated in October 2020. https://www.sjcathedral.org/Wilderness

written for insiders. It is not explained what “seasons of intention” are, nor what it means that the Eucharistic Prayers are changed seasonally to correspond to the “Church Year’s shifting ethos.” The Wilderness band includes four or five instrumentalists and one or more vocalists. The current website more briefly describes the Wilderness, and in bold type, explains that they are not hosting the Wilderness at this time due to COVID-19.

*History of the Wilderness*

In 2007, the cathedral began planning an alternative worship for their Sunday evening time. Some cathedral staff wanted a simple evening service for outdoor enthusiast who were not at church on Sunday mornings, while others were interested in elements from the emergent church. It was envisioned, the Rev. Canon Broderick Greer said, as a low threshold or low commitment to see what might happen once you got in the door. Kate Eaton, a musician, composer, and the then-dean’s spouse, created the new worship design which led to the liturgy. Eaton’s work has led to multiple other Episcopal parishes experimenting with multi-sensory experiences. The Wilderness Eucharist service has had mini “seasons” since its inception, usually about four- to eight-weeks long and with a thematic focus and newly arranged music to fit the theme and season. While the lectionary readings stay with the classical liturgical season, the season titles

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63 As of March 25, 2021.


and themes do not always match the recognized church year seasons. Much of the music features words of traditional hymns but arranged for a variety of instruments such as oud, sitar, and balalaika. The move in 2019 and 2020 before the shutdown was toward more styles of jazz and Americana, with more feature of piano and drums and less “Eastern” instruments.

In the Wilderness’ first few years, Eaton did the worship design and set-up, the “prayer stations [which] were nearly works of art themselves” with fabrics, special paper, fragrant and vibrant oils, all types of candles. A number of people did connect with Saint John’s first through the Wilderness service, including some who have gone on to be on the vestry, adults who were baptized at Saint John’s, and even at least one who is in the discernment toward ordination to the priesthood.

After Eaton left the cathedral in 2015, more simplicity was needed in the art station set-up but has continued through two canons for liturgy, Jadon Hartsuff and now Broderick Greer. A dedicated group of parishioners assist with the set-up of the space, but Greer is the writer of the liturgical texts. Greer is particularly interesting in this study as he considers himself a liturgical traditionalist and what he does in the Wilderness goes against “everything I normally think of myself.” In fact, he said, “I wouldn’t mind if the mass was in Latin.”

Experiencing the Wilderness

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66 Spicer, *Beating the Boundaries: The Church God is Calling Us to Be*, 27.
I attended the Wilderness for this project on June 30, 2019, the third Sunday of Pentecost. The setup in the cathedral for the Wilderness immediately let a visitor know this was not a broad-church service. There were colored spotlights and colored candles, incense burning, and non-traditional instruments such as a sitar playing as worshippers enter. Pink, red, and purple lights highlighted the choir loft and high altar, while blue, green, and yellow lights reflected off the metal rood screen and band area. The parish used the open rood screen creatively at other times and not just for the Wilderness service, such as Christmastime when it was decorated with greenery and poinsettias. The light went up all the way to the edge of the ceiling in the choir area, highlighting the colors of the Gothic stained glass at sunset.  

The Sunday of my visit was the last week of the six-week Season of Spirit 2019 and the introduction page on the season’s theme quoted from Dr. Willie Jennings’ *Acts Commentary* and Greer’s introduction talked about Holy Spirit blowing through group of LGBTQ people on June 28, 1969, at Stonewall and the “still, small voice of the Spirit spoke in them and caused them to howl like a fierce wind against the policy, sparking a social and political rebellion that … reverberates in the walls of our hearts some fifty years later.”

Greer wrote about practicing acts of justice and “joining the howling of a fierce wind that can renew the whole creation, a flash of fresh air that counters the stale air of homophobia, trans-antagonism, erasure of any kind, sexism, and heterosexism.” Greer

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67 During the summer, it is still light during the Wilderness service which brings out the color of the glass. During winter, it is a more warm, cozy feel with the glass all dark.

68 The full-text bulletin is outlined in Case Study 1: Appendix 1, beginning on page 144.
concluded that this season of Spirit is about celebrating the gifts of LGBTQ people in order to enter into “God’s fantasy to see the whole creation – especially those LGBTQ dimensions of creation – flourish in God’s life-giving love.”

The liturgy carried the themes of the Holy Spirit, diversity in sexual orientation, and justice. The scope of the Holy Spirit was wide ranging, with references throughout the service to the Spirit hovering over the face of the deep, the Spirit leading the people of Israel, the baptism of Jesus, and the spirit filling people today. The prayer at the font called to mind the people of Israel passing through the Red Sea and used language of “imperial violence” and “the troubled waters of violence in this day.” In an essay on expansive language, Jennifer M. Phillips proposes that good liturgical language is evocative and should take risks “and offer fresh, even startling imagery … the language of prayer needs juiciness and passion.”

The blessing at the end of the service again returned to the Spirit leading the Israelites through the wilderness, resting on Jesus, and “lives inside of you, burning with a desire to bring the whole cosmos into a glorious harmony.” Phillips’ essay also focuses on the necessity of liturgical language to focus on justice and Greer’s liturgy does just that.

During Sunday morning services, the parish uses a moveable altar table at the front side of the elevated choir, as the high altar is extremely far away from the congregation. During the Wilderness service, this altar was turned lengthwise and

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70 Phillips, "Praying Rightly: The Poetics of Liturgy," 8. “… our liturgical texts must be mindful of the injuries we may do one another through our prejudices of class and gender and other human difference.”
covered in a white floor-length cloth and strips of colored cloth and colored lights in tall votives, similar to Latin American saint votives. A smaller altar table was set up on the ground level and was not particularly easy to see even though it was considerably closer to the main section of the nave. The use of the high altar and main altar as a cohesive prayer station seemed to enable participants more interaction with the “holy place,” as candles on the main altar were moved by participants to the high altar, who then knelt, sat, and even lay on brightly colored pillows and rugs within the altar rail.

A large glass bowl font was placed in the center of the walkway upon entering the sanctuary. Greer noted that he has been inspired by *Evangelical Lutheran Worship*, the ELCA’s textbook, and its focus on Font-Word-Table, rather than the Episcopal focus on Word and Table. Thus, he has frequently tried to include starting the liturgy at the font during the Wilderness services, using thanksgiving at the font services from Enriching Our Worship and the *Evangelical Lutheran Worship*, and the Church of England’s Common Worship.

Another element key to the Wilderness experience is that Prayers of the People have no script. Lawson sees this as one of the strengths of the Wilderness. “It’s so personal and what I say is going to be said to God and what I leave unsaid will be unsaid, and how personal those prayers become. … I’ve found that incredibly moving and deeply personal.” Lawson also notes how liturgy always takes place in a particular place and the role of architecture is enormous. Architecture has been largely neglected in our liturgical theology, according to Lawson, especially as it relates to services like the Wilderness with movement and the whole space being used for worship, with people coming up to the high altar, moving from back to front to even outside, and how the architectural
setting is part of the personal prayers. “You are a full participant in this entire liturgy,” Lawson says. The role of architecture for worship will be returned to later in this chapter in the discussion of COVID online recorded worship.

One change under Greer is that the music is repeated for the whole season now and is better coordinated with the liturgical theme and prayers. In the summer of 2019, a new music director was hired to oversee all the music program including the Wilderness. Previously, the Wilderness music program was not well integrated with the rest of Saint John’s music program. Lawson said, among other reasons, this hire was intentional for better cohesiveness between the music of the morning services and the evening Wilderness service. Lawson also explained that the cathedral has been facilitating an ongoing conversation on how worship resonates with the culture. “What do we sing and pray at the Wilderness or any of our services?” he said. Lawson said he is constantly asking those questions about what resonates and how can they pay attention to that.

Lawson believed that the music would be improving at the Wilderness, as the new director, Dr. Michael Boney, “can play, enjoy and curate a broad repertoire” that includes both Sunday morning traditional organ music and the newer arrangements and various styles played at the Wilderness.

The Wilderness music previous to Boney, according to Lawson, was sometimes hard to place and at times self-conscious. Lawson described it as having an often-Eastern feel and he said that he found it sometimes “unsettling” because he was not sure how to interact with it, or how to locate it.  

When the Wilderness had a Jazz season it seemed to

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71 Eastern here is not Eastern Orthodox but rather East Asian and Middle Eastern musical styles and instruments, such as Indian sitar and Middle Eastern oud.
hold a “little firmer ground” as a deeply American music style. Greer also mentioned the success of the Jazz season as being a direction the Wilderness would likely be headed. The Wilderness plans to experiment more with jazz and other forms of Americana music such as blues and soul that will be more recognizable in an American context.

Review of the Liturgy

Greer stressed that the liturgy of the Wilderness is a cohesive and integrated liturgy, and that a mere focus on the Eucharistic Prayer would miss some of what the Wilderness is trying to do. In earlier iterations of the Wilderness, he noted, that there was not always cohesiveness between the prayers, the music, the art and prayer stations, and the Eucharistic Prayers. The seasons were incredibly short, usually only four weeks, and too much of the prayers changed every week, with long responses necessary from the congregation.

With the “deeply confusing note” that came out of General Convention 2018 about the future of liturgical revision, Greer said he feels freer to experiment with the Lutheran ordo, as he considers it a deeply faithful and more Eastern [Orthodox]-oriented ordo.72 He saw that Saint John’s has “drifted” more Eastern with a focus on sacramental union by way of the paschal mystery. “It begins in baptism and is sustained in the Holy Eucharist,” Greer explained.

One of the changes Greer has made has been toward “Anglican restraint” as he said Lawson calls it, and toward simplicity and integration. His writing has tended toward

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72 Greer mentioned that his liturgy professor from Virginia Theological Seminary, James Farwell, said that the prayer books “drift further and further East each time.”
shorter and simpler, with a focus on simple and repeatable responses from the congregation, so that participants are not leaflet bound. Most of the responses are simply *Amen*. Previously, the prayers were long and complex with wordy responses needed by the congregation, such as “One God, eternal majesty, incarnate Word, abiding Spirit.” Now, brevity and restraint are his guiding principles.

Greer’s Eucharistic theology, he said, is concerned not only with Jesus’ death and resurrection, but also with his proclamation of the coming reign of God. He mentioned the example of the EOW version of the Great Thanksgiving as emphasizing redemption and sanctification through the incarnation, not just Jesus’ dying and rising again. He says he is functioning from a place of overcorrection: “Some of our Eucharistic Prayers, while strong, could be stronger.”

Greer was trained at Virginia Theological Seminary and he cited several the work of several professors there. “As [VTS professor] James Farwell says, much of our Eucharistic praying in the last 500 years has focused on a forensic narrative of the paschal mystery and is not as concerned, if concerned at all, with the incarnation.” That drove Greer to write a new season in 2019 focusing on Mary, the god-bearer, seeking refuge in Egypt, accompanying Jesus in his ministry, and her “heartbreak” at Golgotha.

Greer said that Mary is not the missing link in the incarnation, but

her presence in the incarnation and engendering the Living Word, can always be more operative in our Eucharistic praying. So this stage, I’m always very concerned with not just Jesus’ death and resurrection, but what did he do, his proclamation of the coming reign of God, his embodiment of the coming reign, through teaching, healing, storytelling, organizing communities of people, hosting table fellowship.

Greer admitted that what he does with the Wilderness creative liturgy goes against “everything I would normally think of myself” by writing new prayers. But, as liturgy is
a key component to his position, he has taken up the challenge to write new liturgies for
the Wilderness service and working to improve the quality of the Wilderness liturgies in a
holistic kind of way.

*The Eucharistic Prayer*73

This section will compare in depth the liturgy of Holy Communion, beginning
with the Great Thanksgiving, in spite of Greer’s comments that the Eucharistic Prayer
should be taken in context of the whole Wilderness liturgy. Thus, see attached appendix
of the entire service, in addition to the appendix of comparison of the Wilderness
Eucharist with EOW and 1979 Rite II.74

Greer uses EOW for the institution narrative, but he said he usually tries *not* to
read other Eucharistic Prayers when he is writing, neither from what he’s written before
nor from other examples. He said he strives to make it new and fresh each time. For the
Eucharistic Prayers for the Wilderness, Greer said he sticks to the West Syrian shape as
the default and importance of keeping an epiclesis. However, in the Spirit Season
Eucharistic Prayer, the four main elements of a Eucharistic Prayer, institution-anamnesis-
oblation-epiclesis, were not exactly present.

73 Please follow along with Case Study 1: Appendix 2, which outlines in *Prayer Book
Parallels* fashion the 1979 Rite II, EOW, and Wilderness liturgy, which begins on page
151.

74 Field notes from direct observation will be included in this section as it pertains to the
performance of this liturgy I observed on one Sunday visit. See Case Study 1:
Appendices 1 and 2, pgs. 144-154.
The Spirit Season prayer focused primarily on thanksgiving in recounting salvation history, with nods to BCP Prayer D and EOW Eucharistic Prayer 2. The institution narrative continues the focus on thanksgiving, saying “We thank you that on the night before Jesus was handed over to suffering and death…” The phrase “suffering and death” is from BCP Prayer A, but the rest of the institution narrative follows the EOW form with word “friends” instead of disciples and the more universal focus on Jesus’ sacrifice: “poured out for you and for all…” The prayer then combines thanks with the epiclesis, “We thank you for your Holy Spirit who lives in us and ask that by it, you will sanctify us to serve you forever and transform this bread and wine into the body and blood of our Savior, Jesus Christ.” The word “transform” is unusual here and does not correspond with any of the BCP or EOW prayers. Perhaps this shows Greer’s interest in Eastern prayers, with a more similar connotation to the Orthodox phrase to “make this bread the precious body of thy Christ.”

The prayer does not seem to have an oblation. And the anamnesis is either slight or not at all. The beginning thanksgiving recalls Jesus “announced in word and deed your coming reign through teaching, healing, and feeding your creation” and the final thanksgiving after the epiclesis references God’s presence “in this life and in the life to come.” However, the standard anamnesis of remembering Christ’s sacrifice, death, and resurrection is missing. Anamnesis of creation is included at the beginning of the prayer.

Other than the quote from BCP Prayer A “handed over to suffering and death,” there is no mention of Jesus’ death, resurrection, or ascension. In fact, there is no mention of what happened to Jesus after the Holy Spirit is asked to transform bread and wine into the body and blood of our Savior, Jesus Christ. Perhaps ascension is hinted at, with the phrase about God’s presence being given as a gift in this life and the life to come. But just as a traditional anamnesis is missing, so too is an oblation. Jennifer Phillips contends that no one prayer should be expected to, or can, address the entire Gospel story. “While, for example, every eucharistic prayer ought to speak in some way of Jesus’ death on the cross to deliver us from sin, not every one need us the word ‘sacrifice,’ or ‘propitiation,’ to do so.”76 This particular Wilderness prayer does not speak about sin, death, or sacrifice. Additionally, it does not include any mention of the Father but does include a few mentions of the Son. The Eucharistic Prayer is addressed to the Holy Trinity of Source of Life and Blessing, Fountain of Living Water, and Wind that blows where it wills

Some, like Ruth Meyers, propose that not all prayers must include the trinitarian formula of “Father, Son, and Holy Spirit” in order to “maintain the historic identity of Christian worship,” while others, like Matthew Olver, are critical of trinitarian formulas that do not include Father, Son, and Holy Spirit and are concerned about the validity of a Eucharistic Prayer that does not address the Father.77 There is no Father language in this prayer.


While it would be important to compare all the newly written prayers to get a total appreciation of Saint John’s Eucharistic theology, a close analysis and comparison of this particular prayer does provide some important insights.

<table>
<thead>
<tr>
<th>Roman-Alexandrian</th>
<th>West Syrian (1979 II) EOW Form B</th>
<th>The Wilderness Spirit</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Epiclesis</td>
<td>1. Institution</td>
<td>1. Extended</td>
</tr>
<tr>
<td>thanksgiving</td>
<td>2. Anamnesis</td>
<td></td>
</tr>
<tr>
<td>2. Institution</td>
<td>2. Anamnesis</td>
<td>2. Institution</td>
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</tbody>
</table>

One, is that theme drives the writing and what is included or not included. The Holy Spirit theme did permeate the prayer much more greatly than the EOW or BCP prayer.

Two, what Greer explained about his theology does seem to correlate to what is missing and what is expanded upon: the focus on incarnation and less emphasis on sacrificial death of Jesus. Three, what Greer understands himself to be doing and actually looking at the prayer with an analytic frame leads to some interesting divergences. For example, Greer said he was using a standard West Syrian structure. “I do have a bias to the West Syrian shape,” Greer said. “… And Eucharistic Prayer B is my favorite, as to me it’s the pinnacle of the West Syrian shape, so that’s the default structure.” On closer examination, in this particular prayer, an anamnesis and oblation are missing; thus, it does not actually follow either West Syrian or Roman-Alexandrian structures. Greer said he was writing with the four-part structure. This is similar to the Advent Birmingham and how they reported to be using 1662 Eucharistic Prayer but are in fact doing more creative writing like Saint John’s Wilderness service. The Wilderness Eucharistic Prayer may fall within the Uncontainable.”; Ruth A. Meyers, *How Shall We Pray?: Expanding Our Language about God*, Liturgical Studies: 2, (New York: Church Hymnal Corp., 1994).
the bounds of mainstream Episcopal theology or be provocatively on the edges of it, but it is not exactly what Greer reported.

**Insights from the Bishop and Diocese**

Even as each parish is a unique community dedicated to the spiritual life of a particular set of congregants, or as the Right Reverend Kimberly (Kym) Lucas said, “a unicorn,” the structure of the Episcopal Church means that Saint John’s does not act alone, but in conjunction within the Episcopal Diocese of Colorado. Thus, it is important to frame each parish case study within the context of the diocese, especially the cathedral which has an additional function as model and host for the whole diocese. This is one of the strengths of this study in that Eucharistic theology is narrowly analyzed in each parish, while being put in conversation with the parish’s diocese and chief pastor and authority, the diocesan bishop.

The Episcopal Diocese of Colorado covers the entire state with 95 worshipping communities spread across 104,000 square miles, encompassing Denver, one of the fastest growing cities in America, and extremely rural communities in the mountains and plains. Bishop Lucas talked about the diversity in theological and liturgical understanding, rooted in the geographical and cultural diversity in the state.

Lucas was ordained May 18, 2019, and became the first woman bishop as well as the first African American bishop in the diocese’s history. She was rector of Saint Margaret’s Episcopal Church in Washington, D.C., before her move to Colorado, a parish known for being liturgically progressive.
Lucas explained that Saint Margaret’s had a commitment to understanding that language is “always contextual, always limited” and therefore the church worked to invite as many images of God as they could, “recognizing that none of our language can fully define God.” Thus, Saint Margaret’s freely adapted prayers from the BCP and used EOW in almost every rite from Eucharist to marriage to funerals in order to “enrich and enliven our tradition and bring it forward for a new generation.” In fact, Lucas reported that Saint Margaret’s was one of the first churches that wrote a rite for same-sex unions before there were same-sex marriages. “It was a community that really cultivated that kind of expansiveness of prayer life,” she said. From her parish experience in Washington, D.C., Lucas had long worked on inclusivity in language, sometimes substituting Lord Most Highest, our Creator, Holy One for God the Father, in order to make language that was “beautiful, meaningful, and spoke graciously.”

So the first time Lucas walked into the Wilderness service and experienced the prayer and language there, she thought, “Yep, this is where I’m going to worship.” And due to the different style of the Wilderness, Lucas feels she can just slip in the back and worship, not being called to lead from the front. “I have become a regular fixture of sneaking into the back,” she said.

Lucas is a strong supporter of the Wilderness because it is a place that invites people to bodily center themselves in God’s presence in ways that other services do not invite. “This is something that is needed in our culture,” she said, “while it liturgically leans into what it means to be a Christian. It is a wonderful balance that I have not seen before.” She explained that the Wilderness is offered as an invitation to relationship and says, “you’re welcome no matter where you start this journey.” She finds the Wilderness
and Greer really “nail it” with taking the rhythm and beauty of language very seriously. But she said the Wilderness also has an “inherent simplicity” and is very accessible yet also “honors the value of space, spaces of silence, of music and no words.”

Like Lawson, Lucas mentions she appreciates Rite I, while loving the 1979 BCP, and also appreciating adapting how to communicate the very real treasure that we have. “In the same way we have moved from vinyl to 8-tracks to cassettes to CDs to MP3s, we have to move our worship and language,” Lucas said. “I understand people’s affections for the Prayer Book, but I like to remind people that our worship is what we create together. We create when we invite the Holy Spirit to be present with us. So my general posture is to be open and what can we do and make it better. It seems odd to me that we can’t make our prayer life better.” Lucas thought that parishes that were adapting and shifting prayers were growing in spite of a church that is overall in decline. She believes strongly that there is a generation of people who “very desperately need the gospel” and she wants to find a way to speak to them. “My hope is that every church will figure out how to be relevant to their community,” Lucas said.

COVID and Beyond

Since the Cathedral paused in-person services in March 2020, they conducted filmed short services of Morning Prayer from the Daily Devotions for Individuals and Families from March 22 until June 7. Starting June 7, they began to stream recorded full Morning Prayer, in concert with the diocesan guidelines of no Eucharist. These recordings include one priest or cantor at a time from a lectern in the middle of the cathedral, far from the altar. For four weeks in May, much of the recording was done
outdoors. The services have included a variety of musical recordings ranging from a solo singer and organist, to four cantors and an organist, not masked, in the choir area, to the four cantors masked and more spread out in the choir. Two Wilderness musicians (a pianist and drummer) have also performed for some of the prelude and postludes, masked and only instrumental.

Of special note was the manner in which Saint John’s presented Holy Week services, going to an incredibly simple, short offering for Maundy Thursday, Good Friday, and Easter Vigil. Saint John’s emphasis on simplicity and clarity was reflected in these offerings, as opposed to other churches’ decisions to either forgo some services or keep them as identical to pre-pandemic style as possible, just live streamed or recorded. The cathedral’s love of Anglican restraint appeared to be the rationale for this change.

From March until September 1, the Diocese of Colorado allowed only non-Eucharistic worship services. At the beginning, the diocese encouraged these broadcasts to not be done from church buildings. The cathedral has recorded in the church, but not live and with different parts being pre-recorded at different times to mitigate overlap in the sanctuary. On June 5, the state of Colorado moved into what they called Phase II with allowing reopening and gatherings, but the Diocese communicated it would proceed more slowly. The Office of the Bishop released a “Seasonal Approach to Regathering” at the end of April to assist the Diocese in planning movement from stay-at-home or “sheltering in Grace” to in-person gatherings. They anticipate a transition of four seasons, taken together to last a year to 18 months: “Season I: Staying at Home; Season II: Continuing
Mitigation; Season III: Lifting Physical Distancing, but with Protections; & Season IV: Applying what we have learned and preparing for the future.”

The Bishop and Diocese expanded this idea of seasonal time to be more than about responding to the COVID-19 pandemic, with a possibility to imagine new futures and prepare “adaptive missional options that could be used long-term.” During Season II, Morning Prayer was continued virtually with possibility for more leaders and small choir with some in-person worship gatherings scalable from 10, 50, 100. During Season III, church offices could reopen as could all outreach ministries. Worship in churches would continue with virtual option, and Holy Eucharist could resume under new guidelines.

On May 22, the Diocese issued “A Guide for Reflection and Planning Transition from Season I to Season II.” This 23-page document outlined specific procedures for restarting in-person worship and closed with a Community Covenant centered on the baptismal covenant and seeking to serve Christ in all persons, loving your neighbor as yourself. Two truths framed the covenant: “First, that we live in community and Jesus commands love for our neighbor, sometimes above ourselves. Second, that we are not

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79 “Seasonal Approach to Regathering Colorado.”

invulnerable and that “To dust we shall return.” Our ultimate hope lies in God.”

The document still outlined the prohibition on Holy Communion:

Morning Prayer, Ante Communion, or other non-Eucharistic worship continue while we, as a Church, discern a Eucharistic practice that is faithful to the theology and worship of the Episcopal Church and inclusive of all of our members. Communion bread and wine should not be distributed during this season nor any form of virtual communion.

The bishop and diocesan staff spent the summer studying the issues of Holy Communion and released an updated guidelines for Holy Eucharist on September 1, 2020.

The document opened with a quote from the Rt. Rev. Mark Hollingsworth, Bishop of the Diocese of Ohio: “We must always remember that our goal is not to receive Communion; our goal is to achieve Communion.” The letter went on to explain that when they began this Eucharistic fast, Lucas said she had “no idea how long, or how devastating this time of COVID-19 would be.” Thus, she explained the need to re-evaluate the decisions that had been previously made regarding gathering in person and what services were allowed. Lucas offered several quotes from people across the Episcopal Church in Colorado to highlight the diversity of Eucharistic theologies among

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82 “A Guide for Reflection and Planning Transition from Season I to Season II.”


84 “Achieving Communion,” 1.
the clergy and congregations. Lucas wrote that “while Holy Eucharist is not the only means of Grace, it is a sure means of Grace and necessary for our common life.” Thus, she gathered a group of clergy and laity to discern how to “break our fast, together.”

The letter quoted from the institution narrative from Matthew 26, and she expressed to the team the importance of the four parts of communion: taking, blessing, breaking, and sharing. She wrote, “I contend that if we are not sharing the sacred meal as broadly as possible, we are missing a key component of achieving Communion.” The team looked to the option of Communion Under Special Circumstances in the BCP to develop eight guidelines. A few are applicable to this study of Eucharistic theology and diversity.

- At the recent House of Bishops meeting, after an extended period of prayer and conversation, the house concurred that current theology in the Episcopal Church requires the consecrator to be in the same physical space as the elements (bread and wine) to be consecrated.
- The Sacrament should be celebrated in community (with a minimum of 3 people present) and distributed in one kind (the chalice is not offered) … Sealed communion kits, while not ideal, are acceptable.
- While our BCP instructs that the Sacrament be delivered “immediately” following the consecration, delivery within a week of consecration is acceptable.85

The letter allowed parishes to “join in the breaking of the Eucharist fast beginning Sunday, September 13 or a later date…” The Practical Considerations for Holy Eucharist During COVID-19 provides additional details on logistics, focused on drastically shortened services, including sermons being viewed online prior or after the service of Holy Eucharist or in-person sermons being “as brief as possible,” omitting any readings except the Gospel and eliminating music.86 The distribution of consecrated bread “needs

85 Ibid.

to be contactless and the Celebrant will need to maintain six feet of physical distance.”

Ways that is envisioned is consecrated bread placed on sanitized altar rail, vessels, paper cups, or in plastic bags to be picked up. In addition, in-person distribution by Eucharistic Ministers/Visitors and Lay Pastoral Leaders is allowed both to individuals and small groups. One way this is envisioned is a Eucharistic Minister leaving elements on the doorsteps of homes and calling parishioners to consume elements and share in short prayer or liturgy.

Additionally, the guidelines provided a section on those who still cannot or choose not to receive at this time, referencing the rubric from Ministration to the Sick. The guidelines “commend the following prayers adapted from Forward Movement” and provide a form of spiritual communion. The prayers are not given citation other than saying they are adapted from Forward Movement. And in fact, the prayers are not adapted, but taken exactly word-for-word from the revised edition of *Saint Augustine’s Prayer Book* service of Spiritual Communion. Additionally, the diocesan guidelines quote from *Saint Augustine’s Prayer Book* service of Spiritual Communion explanation, “this act of prayer and meditation can provide the means by which you can associate yourself with the Eucharistic Action and open yourself to God’s grace and blessing.”

*Spiritual Communion and Reception of Communion*

These guidelines released September 1 allowed Saint John’s to move to administering Holy Communion. Saint John’s offered its first service of what the dean called “online Holy Communion” on September 27, 2020, with opportunity for parishioners to receive spiritually online or in-person at the cathedral between noon and 2 p.m. This service was pre-recorded, not livestreamed. No members of the congregation were present. The presider alone received the elements on the video recording, and on several of the recordings the voices of several others are heard for the responses. However, no other person is seen to receive the elements. Sometime in February 2021, after the Cathedral was able to begin livestreaming, several people are seen on the video receiving the bread in addition to the presider.

After the invitation to Holy Communion and an anthem, a slide appears on the video titled “An Act of Spiritual Communion For those who cannot physically receive Holy Communion at this time” and this prayer which was not read audibly by anyone on the recording:

Lord of the Feast, we thank you for feeding us with the spiritual Body and Blood of Christ May we be reminded of the many times we have been fed at your table, always being drawn closer to you in the breaking of the bread. We acknowledge your presence among us, just as you were present with your disciples. May your Holy Spirit continue to strengthen us to live, learn, and love beyond our walls. For the sake of your love in our lives, forever and ever. Amen.88

The bulletin titles the moment A Prayer for Spiritual Communion with the rubric: “This prayer is said by those who cannot receive Holy Communion in person.” The video then returns to the presider who said one of the standard Rite II post-communion prayers.

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88 This prayer was provided by the Diocese as an option for spiritual communion, but the author was not identified.
In the video describing the move to Communion at Saint John’s, the dean explained that there would be two ways to receive Holy Communion. “Pray an ancient prayer when people could not receive communion,” which would allow the person to receive “all the benefits: forgiveness, union with Christ, union with people around the world, and a foretaste of the heavenly banquet.” The second way people could receive Holy Communion was for those were comfortable to come in person at the cathedral and receive from one of the priests. “Linger, enjoy the space, pray the prayers,” Lawson explained. He closed by saying he was looking forward to sharing communion with the parishioners spiritually and in person.

Saint John’s chose to move to this form of Holy Communion because they determined it would be the best way to get communion to people. With over nearly 2000 members and a pre-COVID Sunday attendance of 600, they did not think that services of 50 people or less would work well. The diocese of Colorado was encouraging Eucharistic Visitor delivery systems, but that still seemed to be impractical with safety questions for a congregation that draws from a large geographic area. Lawson noted that Washington National Cathedral (WNC) went to spiritual communion right away and that WNC “has done a great job from the beginning” and so Saint John’s looked to their model of spiritual communion for those watching at home.

Over the first few weeks of online spiritual communion and in-person reception, approximately 100 people came to the cathedral each time between noon and 2 p.m. after the streaming of the Sunday Holy Communion service. Advance reservations are

encouraged but people are also allowed to simply show up and sign in. Only 15 people are allowed in the cathedral at one time, with a priest sharing the communion bread and a musician offering instrumental music live for the two hours.

One major challenge Saint John’s has for combining the virtual service with an in-person congregation is that the cathedral currently does not have the videography system to livestream. Thus, all the components are recorded in pieces and then spliced together as a movie, and therefore an in-person service would have to be different from what is being streamed online. The cathedral signed a contract for installation of six or seven cameras and a switcher to be able to move to a quality livestream, which was installed at the end of 2020. When the livestream is possible, Lawson envisioned the possibility of opening the cathedral to in-person congregation, but as of March 2021, it has continued to be not open to in-person worship. Lawson admitted that the current prerecording is not as compelling or lively as he would like and that he and others at Saint John’s “can’t wait till we get to livestream. It will be a dramatic change, not just for viewers, but musicians, priests, preachers, etc.”

**Mid-COVID Interview Insights**

In a follow-up interview on October 6, 2020, Lawson spoke about the experience of liturgy and the Eucharist during the pandemic and looked toward the future. Lawson said that doing Morning Prayer for a long season was not a problem for the cathedral and it gave them an opportunity to emphasis how “the spirit of God meets us as we pray the scriptures, listen to these sacred stories, and offer intercessions for ourselves and the world. And that that is not Communion but that is an encounter with the Spirit of God in
our midst.” However, a few months of Morning Prayer, Lawson said, was not really “sustainable,” especially looking at other dioceses and Washington National Cathedral. Lawson said that there was discussion in the diocese about the level of restrictions. He said it is a fascinating question that mirrors the tension between the federal government and states’ rights:

What are the Episcopal Church’s liturgical boundaries and then dioceses that are more specific and make the boundaries even more narrow? And does that work? That’s an enormous question. … that question looks like it is about liturgy, but that question is about authority.

Bishop Lucas also pointed to the concept of authority and institutional governance in a follow-up interview on September 22, 2020.

When it was clear that Bishop Lucas was going to allow some version of Holy Communion, Lawson and the other two priests, Canon Greer and the Rev. Canon Katie Pearson, sat down and contemplated what would the right way to reintroduce the Eucharist at Saint John’s. They were concerned with scale, space, and technology in their reopening plan. If they normally had 600 on a Sunday, they wondered how they could determine who the 50 would be to come to in-person worship. Second, they did not feel full-length multiple services of 50 would be safe enough, where inviting people into the cathedral just for reception in small groups and for a short amount of time seemed safer. And third, their current recording methods would make it difficult to invite people in during a service as the recording was being done in pieces and then put together.

Lawson said it took him a little bit of time to think about the benefits of spiritual communion. “To me,” he said, “it’s a private rite that we’re making public.” But the longer the pandemic went on, the more it because clear to him that online spiritual communion “was a wonderful adaption for people and a benefit as a public service.” As
the clergy at Saint John’s thought through communion, Lawson said that there were four or five dimensions of communion in Christ which they wanted to emphasize:

1. The act of receiving; 2. Hearing a priest “who knows and loves you” say the body of Christ, the bread of heaven; 3. The cathedral’s physicality and architecture that points to transcendence; 4. Music being played; 5. Space and time for private prayer.

Lawson said a focus on these five elements helped him and Greer and Pearson determine the method for the act of reception, presuming people had already watched the service of spiritual communion online. While some writings during the pandemic have extolled the virtues of moving out of church buildings and into people’s homes, Lawson saw—in a positive light—that most of the Saint John’s Cathedral people were “hungry” for the symbolic content of the building. In fact, Lawson said, “The symbolic resonance of the architecture and the sacred space is as relevant as ever, even in this age of online.” He said that the attention to the stained glass, the Gothic arches, and physical architecture was extremely important to their conception of their online worship services with much attention to reverently focusing attention on visuals of the cathedral during moments of music.

When I asked about the online programming such as Bible studies and Compline with families, and their Community without the Commute, which are in-person outdoor small gatherings, he said that they saw those are also being related to communion in

Christ. He found that the small groups and “domestic church” complemented the more formal liturgical side of the Holy Communion online service. But he wanted to emphasize the in-person reception.

Lawson and I also spoke about the Wilderness, the service that drew me to Saint John’s as a case study. The Wilderness service has been canceled since March 2020. The Morning Prayer and Holy Communion services that Saint John’s has been producing have been stylistically and liturgically simple Rite II with fairly conventional broad-church music. Saint John’s creative outlook was seen most in the Holy Week services which were stripped down, incredibly simple, but still fitting in broad-church style. Lawson thought that they could revisit the Wilderness question once the livestream and recording equipment is installed, but that they have tried to have some essence of the Wilderness in the main service by having the Wilderness music for the prelude and postlude. But Lawson admitted that the participatory movement of the Wilderness would be difficult to translate online.

In the first interview with Lawson in September 2019, in reflecting on the Wilderness, Lawson wondered about what seems to be a growing seriousness about liturgy at the same time the culture is having increasing confusion about what the church is. He cited James Martyn Percy’s work and that perhaps “as we are losing the connection to culture, what we’ve done is become stricter in our own internal culture.” Lawson referenced that what happens in the pews and churches is sometimes different from what the Prayer Book says or what the priest says. “We can’t control everything. It’s a messy reality every Sunday in church, so we can’t prescribe everything that happens,” Lawson
said. This time of pandemic seems to reflect that even greater than when he first made the statement.

Currently, the cathedral does offer a what Lawson called a “Wilderness style Evening Prayer.” Sunday evenings a group gathers on Zoom for Night Prayer in the Desert, led by laity, which I attended virtually on November 7, 2020. A dozen people gathered from 7 to 8.15 p.m. Mountain Time to pray together, listen to music, and then chat at the end. Liz Wolfert, a lay leader of the Wilderness in her 30s, was the facilitator who also sent out the liturgy, which was parts of Compline from the New Zealand Prayer Book and a few other sources. Several Scripture readings from the Sunday morning lectionary and a short passage from Song of Myself by Walt Whitman were read. Three pieces of music were played—a folk song, a modern instrumental, and a version of the Song of Simeon by the Theodicy Jazz Collective. The prayers were all from the NZ Prayer Book except for one from the Black Rock Prayer Book, which is a prayer book from those who attend the Burning Man Festival.

The facilitator Liz added some extemporaneous prayers and reflection on unity and love and the Holy Spirit and asked the group to experiment with not saying the word God or Spirit in the prayers or readings but rather take a breath or pause. She set it off in the readings like this: “The divine [pause/breath] dwells in us.” Several of the volunteer readers followed the experiment and several forgot or didn’t do it when they were reading. It was a rather interesting synchronicity with this case study because of the service and season closely studied for this chapter was the Season of Spirit. A pause and breath as substitutes for God or the Spirit in the Night Prayer in the Desert seemed to correspond with the Wilderness Season of Spirit back in 2019. Of note was that after the
formal prayer service ended, the group stayed on for another twenty minutes to catch up and chat on a variety of topics, such as receiving communion at the cathedral earlier that day, encouraging one another to go if they felt comfortable, asking one another about spouse’s medical updates or about people in the community that had not been on the call for a few weeks, inquiring about the youngest woman’s new job, and about the pandemic and trauma, the election, the homeless encampments in Denver. One woman said she was praying for all the folks working with the sick. She quickly added, “But you know, prayer changes things. I’ve been praying a lot and walking a lot.” The facilitator then spoke up in reply, “The thing that gives me comfort is that what’s mine to do is right here at hand. That there is something I can do and stay away to that.” Another older woman spoke about her husband’s decline from cancer and started to cry. She expressed thanks for the group’s support, saying “I know how much love there is in this group.” She went on to talk about going to the cathedral to take communion and how “magnificent” it was to walk in the cathedral and see the clergy.

When asked about the future, Lawson said that he was excited about online liturgy as a kind of “front porch,” where you can meet on the porch before you come in. He found that piece hopeful for those who are not currently connected. However, he reflected that there are many in-person interactions that are just not possible online or even via a phone call. “That’s the piece I miss the most and the piece that will always be an essential part of the cathedral,” he said. “We need both means of connecting.” The woman from the Night Prayers in the Desert group had mentioned him greeting people in the parking lot and how nice it was to see him in person. In the email newsletter of March 12, 2021, Lawson said the cathedral would still be online for Holy Week and Easter, but
that soon after Easter, they plan to launch a “full menu of Sunday [in-person] services, including the Wilderness.”

In a follow-up interview on September 22, 2020, Bishop Lucas also focused on the essentials of the past and the possibilities of the future, being open to the Holy Spirit. Illustrating the deep connection between the bishop and the cathedral, the first in-person service Lucas did was a confirmation service outside on the grounds of the cathedral. She noted that church development speakers talk about how crisis accelerates trends that are already happening. She thought that the virus will accelerate trends on realizing that much of ministry is not viable or sustainable and that there is an opportunity to think creatively about how to be church. She mentioned how this is a wilderness time and many clergy have felt like their ministries were shut down when their churches [buildings] were shut down. While Lawson focused positively on the architecture and the building, Lucas said that Episcopalians have such a love for buildings and this time might be a corrective in “our understanding of how we are a church.” She said, “A church is not a place you build but an identity you hold on to.”

This identity, for Lucas, is certainly not individual but communal. In her reflection on communion, she said that while everyone’s context is a little different especially in a huge diocese such as Colorado, she is always thinking about “how are we church together.” She asked congregations to think about the poorest person in their community and if they will ever have access to communion again if the church building doors are closed. She said she was inspired by the bishop of Ohio’s statement that we’re not about receiving but about achieving communion.

Lucas explained,
That’s a powerful word to me about my own thinking and what I understand the goals of Eucharist to be. For me, it is that taking, breaking, blessing, sharing. That’s what makes Eucharist … For me, it was so much of my Eucharistic theology is based on the body gathered and the body sharing of this thing. So my goals for the diocese as we move forward into receiving and achieving Eucharist together was how do we share as broadly as we can and be as inclusive as we can, in who receives.

She found that both the diocese of Colorado and across the church a lot of Eucharistic theologies and the need to listen to people from all sides of the Catholic-Protestant line. She said that part of the conversation was about the fact that it is clear that the Eucharist is necessary to our lives. But she pushed them to reflect on the question “How necessary? How often?” and how does the Eucharist relate to being the Body of Christ.

Some clergy and parishioners told her if she didn’t allow Eucharist that parishioners would have to go [back] to the Roman Catholic Church. Other congregations and clergy have been happy with Morning Prayer and sometimes it has been unpredictable about who is who, she said. She said she knows a couple of Anglo-Catholic priests have said the mass every week since the start of the pandemic and that “it’s okay … I’m not really worried about that, at the same time, I stick to my understanding of the Eucharist and that it’s not for the sanctified few, it’s for the mass. It’s for everyone.” However, in her written letters, she had expressly forbidden the celebration of Holy Communion. Yet, when a parish asked about doing communion virtually (home consecration or “bring-your-own-bread”), she said that that decision is “above my pay level.” She said she didn’t quite understand why folks were being “pilloried” for daring to suggest that maybe there was a virtual way to do communion, yet she did focus on the need for the priest and elements to be in the same place and shared with others. She said
that our Eucharistic theology is not magic, but about community gathered, two or three
gathered, active prayers, and our faith that Christ will be part of what we’re doing.

As a church, [virtual consecration] is a fundamental shift in our understanding of
Eucharist, and to do that, we have to do that as a Church. We can’t do it as a
congregation. I can’t do that as a head of a diocese. … I always want to leave
room for the revelation of the Spirit and what we might be called to [in the
future.] but I think those are decisions we have to make as a body.

She connected the events of the influenza pandemic with the prayer book revision ten
years later. “As we run up against the limits of our practice and praxis, we have to think
theologically about what we are and what we are about …” Lucas said. “Our rubrics were
not written for pandemics.” But she mentioned that she didn’t see anything in the canons
that says you can’t have a “hermetically sealed communion kit blessed by your priest and
handed out. There’s nothing canonically wrong with that.” She mentioned some aesthetic
and environmental concerns, but said they weren’t theological or canonical issues.

In a Dean’s Forum on October 18, 2020, which was a live Zoom forum streamed
to the cathedral’s YouTube page, Dean James Turrell of the School of the Theology of
the University of the South (Sewanee) spoke with Lawson about baptism and communion
in the time of the pandemic. In the conversation, Turrell spoke about the cathedral’s
form of spiritual communion as being a “reasonable adaptation” because people are
connected to a community that is gathered (in person) for the actual consecration.

91 As is obvious from the title page, James Turrell is the adviser of this thesis project and
my former professor.

92 Some questions could be asked about a prerecorded service and how many people need
to be present for it to be a gathered community for the “actual consecration.”
Additionally, I do not know if the presider and others present for the recording received
communion at the time. One question not asked in this study is difference between a
livestream and prerecorded services and experience of spiritual communion. As of
February 2021, the livestreams do show more than the presider receiving the bread.
Similar to Lucas’ statements, Turrell said that virtual eucharist “pulls the sacrament away from the community” in a way that spiritual communion does not. Lawson and Turrell ended their conversation talking about historical perspectives on pandemics and that the church has survived many other pandemics. Turrell also mentioned that the “curtain is being pulled back” on other things as well such as health disparities and systemic racism, but that the creativity will enable the church to survive into the future.

Lucas also wanted to put Eucharistic conversations into context of the global pandemic, people dying in the streets, protests, and concerns about the end of democracy. The Eucharist is important, she said, but she wanted to point back to how do we live the gospel in the institution we know and love while recognizing the institution is not the gospel. She asked how do we take the best of what we’re learning right now and hold on to it and think creatively about what it means to be church?

**Conclusion**

Saint John’s was an attractive case study of newly written prayers set in a progressive and creative context, due to their long-running Wilderness creative service. But the events of March 2020 to March 2021 raise the question: How central is the Wilderness to Saint John’s identity? The constraints of the pandemic led to the Wilderness service being almost eliminated. Thus, this project must inquire how important the creative and newly written liturgies actually are to the culture and identity of Saint John’s. In a time of crisis, there seems to be centering on the traditional or standard practice, or something that is recognized by the largest number of viewers. Saint John’s illustrates this move. If a visitor watched the services Saint John’s has produced
since March 2020, it would be difficult for them to catch any elements of the Wilderness ancient-future practices or creative liturgies or interactive arts emphasis. The few times the Wilderness musicians have played, they are only featured in the prelude and postlude and all instrumental. While artistically intentional and well crafted, all the architecture and art elements featured in the recorded services are also the cathedral’s traditional elements and not any of the Wilderness lights or art stations.

This case study also illustrates the limits of a particular parish when a bishop or diocese has made a restriction. As the cathedral, Saint John’s is a model for putting into practice the bishop’s guidelines. A year into the pandemic, Saint John’s public presentation of Eucharistic theology and practice is squarely in the center and not at the “progressive” or liberal edge. For approximately six months, BCP Morning Prayer was the main offering, which fell in line with diocesan guidelines. Once the recorded Eucharist service began in September 2020, all services have been BCP liturgies and not EOW. The Wilderness service and Greer’s new Eucharistic Prayers are gone. Only time will tell what will occur when in-person services return. As of March 2021, in-person services, including the Wilderness, appear to be returning after Easter.

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93 This is to the best of my knowledge from viewing multiple services and reviewing multiple bulletins.
Case Study 2

“A Clearer and More Consistent Gospel Message”:

Hybrid 1662 Prayer at the Cathedral Church of the Advent, Diocese of Alabama

For some, going back to history is an act of creativity and non-conformity. The Cathedral Church of the Advent in Birmingham, Alabama, has a unique place in the Episcopal Church. It is traditional and innovative, committed to the institution yet pushing its perspectives, taking up a large city block in downtown Birmingham while starting a center out in the suburbs, the largest church and the cathedral of the Diocese of Alabama, but not contributing its assessment. At previous points in the past half century, the Advent and the Diocese have been in active conflict, though the current dynamic appears to be more positive.

While the Advent is worth study for many aspects of its placement on the “edge” of the Episcopal Church, one aspect will be focused on in this chapter. The Advent provides a case study of a parish that is using an older Eucharistic liturgy for a newer purpose. Innovation does not always look forward, but sometimes looks to reclaim the past. This is seen in the 1979 BCP and is applied in a different way by the Advent. The Advent received permission to use the 1662 BCP for their main Eucharist of the day, though, as the analysis that follows will show, the Advent is not following the 1662 exactly as it is written.

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95 In the interviews, it was explained that the Advent receive permission to use the 1662 liturgy “as is,” although the Commentary and Guide to the Advent liturgy is careful to
I will provide an overview of the Advent in its socio-cultural historical setting, offer a brief account of experiencing one Sunday at Advent, and end with a close analysis of the Advent’s Eucharistic liturgy and its own *Commentary and Guide* to its liturgy, and insights from interviews with the dean, the canon for liturgy and worship, and the two bishops of Alabama.

I visited the Advent for worship on March 24, 2019. I interviewed the Right Reverend John McKee (Kee) Sloan, bishop of Alabama; the Very Reverend Andrew Pearson, dean of the Advent; and the Reverend Canon Zac Hicks, canon for liturgy and worship of the Advent, in person on May 19, 2019. I interviewed the Right Reverend Dr. Glenda Curry, by phone on September 3, 2020, when she was bishop coadjutor, but since has become bishop diocesan.\(^96\) I conducted a follow-up interview with Hicks by phone on September 10, 2020. All have given permission to be quoted for this project.

*Parish Overview and Brief History*

The Cathedral Church of the Advent was established in 1872, one year after the founding of the city of Birmingham, thus is similar to the cathedral in Denver and its

\(^{96}\) Curry was invested as the 12th Bishop of the Diocese of Alabama on January 9, 2021, at the Advent.
history is tied to the history of the city. The current building was built in late 1880s and it was added to the National Registry of Historic Places in 1983. It became the cathedral for the Episcopal Diocese of Alabama in 1982. In 1908, they began their Lenten Preaching Series and established Advent Episcopal School in 1950. The Very Reverend Andrew Pearson was instituted as Dean in 2014. The Cathedral calls itself “The/the Advent,” not simply Advent.

The Cathedral is known as a Morning Prayer parish and, with 3,538 members, is one of the largest Episcopal churches in the United States. Their ASA is 937 people with a plate and pledge of $5.7 million in 2019. On an average Sunday, the Advent has a 7:30 a.m. Holy Communion (no music); a 9 a.m. Morning Prayer or Holy Communion; and two services at 11 a.m., one Holy Communion and one Morning Prayer, with the locations alternating between the nave and the refectory; and a 5 p.m. Holy Communion in the nave. The 11 a.m. service in the refectory has a band (made up of piano, cello, drums, acoustic and electric guitars, and a vocalist who functioned as a worship MC), while the 9 and 11 a.m. services in the nave featured organ and choir. Three to five adult education classes are offered between the 9 and 11 a.m. services, with childcare for under three and classes for children older than three. The Gothic revival building has an exterior of sandstone and was renovated between 1999 and 2005.

The Advent’s “About” defines itself as a gospel-centered church, with a “living, daring confidence in God’s grace” evident in our many programs and ministries. Holding to what the Letter of Jude calls “the faith that was once for all delivered to the saints,” this gospel focus finds the cross and resurrection for Jesus ever and only at the center. The most
comprehensive summation of our traditional Anglican doctrine is found in the Thirty-Nine Articles of Religion.\footnote{97}

While not cited where the Advent gets the quotation “living, daring confidence in God’s grace,” it is easy to find in Martin Luther’s \textit{Preface to the Epistle of St. Paul to the Romans}.\footnote{98} The verse from the Letter of Jude reads (in context),

\begin{quote}
Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.\footnote{99}
\end{quote}

The Advent uses the English Standard Version, which is not a version authorized in the Canons, though there is a provision for authorization by the diocesan bishop to allow a different translation.\footnote{100} Jude—which warns the readers to hold fast to faith in the midst of dreamers who “defile the flesh, reject authority”—is an unusual source for an Episcopal Church mission statement.

\begin{itemize}
\item \footnote{97} "About," Cathedral Church of the Advent, accessed April 6, 2019, https://adventbirmingham.org/about/.
\item \footnote{99} Jude 3-4, ESV.
\item \footnote{100} Title II. Canon 2: Of Translation of the Bible. Sec. 1. The Office of the General Convention, \textit{Constitution & canons together with the rules of order for the government of the Protestant Episcopal Church in the United States of America otherwise known as the Episcopal Church}, (New York: The Episcopal Church, 2018).
\end{itemize}
The Advent is fairly well known in the Episcopal Church for its conservative stance. In August 2003, after the vote to approve the election of Gene Robinson as bishop of New Hampshire, the then-Dean Paul Zahl hung a black flag outside the cathedral for two days. Zahl went on to be the dean and president of Trinity Episcopal School for Ministry from 2004-07.101 Larry Gipson, dean from 1982-94 and then rector at St. Martin’s in Houston from 1994-2008, became a Roman Catholic in 2012 through the Personal Ordinariate set up by Pope Benedict.102 The one female priest on Advent’s staff, Deborah Leighton, was ordained in the Anglican Church in North America, recruited by the Advent in 2012, and welcomed into the Diocese of Alabama by Bishop Sloan to begin a position at the Advent. Leighton left the Advent in August 2019, when her husband took a teaching position in Colorado. Thus, the only woman clergy at the Advent as of March 2021 is the Reverend Katherine Jacob, who is a deacon and has served at the Advent since 2002. Jacob is also the only clergy person of color, and she was made an Honorary Canon at the end of November 2020.103


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The current dean, Andrew Pearson, who was installed in 2014, has disagreed publicly with Sloan on liturgy and same-sex marriage.\textsuperscript{104} In 2016, the Advent hired a Presbyterian worship minister, Zac Hicks, to be the canon for worship and liturgy. Hicks, ordained in the Evangelical Presbyterian Church, had already served in an “out of bounds” capacity at a Presbyterian Church in America congregation and has been allowed to serve at the Advent in the same capacity. Hicks explained that his theology did not change to join Advent “at all” because it is a “very Reformationally-conscious Episcopal parish.”\textsuperscript{105}

Experiencing the Advent

I attended the Advent on the Third Sunday of Lent, March 24, 2019. I attended the 9 a.m. Holy Communion service in the nave, stayed for the Dean’s Forum Sunday school class, also held in the nave, and then went to the refectory for the band-led Holy Communion service. At the same time, Morning Prayer was held in the nave. Unfortunately, I was unable to stay for the 5 p.m. service, as Hicks reported it was often more creative, using the Church of England’s Common Worship as a base, and that they were allowed to do more experimentation with that liturgy. It would have been a good

\textsuperscript{104} Pearson, "Anglican Identity and Common Prayer."
comparison to Saint John’s Wilderness service, because Hicks described it as the most 
“liturgically self-contained worshipping community.”

The 9 a.m. Holy Communion service was a traditional appearing Eucharist, with 
orGAN and choir, in a beautiful nave. However, one thing that was noticed was that even 
for a service of Holy Communion, the clergy were all in choir dress. The language was 
often Rite I style (the prayers of the people used “thy mercy”) and the Confession was 
from Rite I from the 1979 BCP. However, the Scripture passages were read from the 
English Standard Version, which was first published in 2001, a revision based on the 
1971 RSV. The structure of the service was noticeably different from that of a 1979 Rite 
I or Rite II service, with the creed, prayers of the people, confession, comfortable words, 
and peace all before the sermon. After the peace, announcements were given and then 
children stood for a blessing and then were encouraged to leave for Sunday school. A 
hymn followed, to cover their movement, and then the sermon followed. The placement 
of the sermon with the other elements was for practical reasons, according to Hicks, for 
the children to have enough time in their educational offering.

During an anthem, the Rev. Deborah Leighton went up to altar, which was set far 
back past a large choir. The altar was pulled out for the presider to face the nave, but it 
was difficult to see the presider’s actions because she was far from the congregation. The 
Advent’s guide to their liturgy does not include rubrics or any instruction about manual 
acts. However, it was clear that Leighton had her hands down, either on the table or close 
to the table. The 1662 and 1979 BCPs provide rubrics for laying hands or holding the 
bread and holding or placing a hand upon the cup and any other vessel containing wine to 
be consecrated during the words of institution. Leighton followed the 1662 rubric to
break the bread (which was actually a large wafer, which is not what the 1552 or 1662 books envision) at the words “he brake it.” However, she did not elevate it in any way. She did hold up, but not high, one cup at the “he took the cup,” but she did not touch the other three cups on the table, which already contained the wine. No flagon or pitcher was on the table, and the cups seem to have been filled at a credence table or before being brought to the table. Notable was that she, and the other priests, deacon, and cupbearers did not receive first, as in the rubrics of 1552/1662 and 1979. From my position in the nave, I was unable to observe the altar party receiving at the end of communicating the people.

After the service, more than 100 people stayed for the dean’s forum, which he was teaching (in an exposition style) on the book of Hebrews. After the dean’s forum, I went to the refectory band-led service of Holy Communion, which featured preaching from Douglas Webster, Beeson Divinity professor of pastoral theology and preaching, ordained pastor in the Evangelical Presbyterian Church, and a teaching pastor at the Advent. Both sermons were a sermon series on Corinthians and did not match the epistle lectionary passage. The Gospel passage did match the assigned one from the lectionary. The refectory service was more casual with no kneeling, with the congregation sitting on metal folding chairs. There was less clarity on the flow of receiving communion as there was just a small table being used as an altar which was close to the band area. There were more young adults and young families present at the refectory service, though not exclusively. Several of the songs used traditional words with new arrangements by Hicks, who shared leadership of the service with Annie Lee, the assistant in liturgy and worship, who led the singing. One of the other canons presided at communion, since neither Hicks
nor Webster are licensed to preside. And the Communion liturgy was the same version as the earlier service in the nave.

*On the Liturgy of the Word and Holy Communion*

In the Advent’s *Commentary and Guide to Our Liturgy*, they provide a page-long introduction to the Liturgy of Holy Communion, before going section-by-section with explanatory notes, scripture citations, and historical references. The introduction explains that the reformers wanted to “return to gathered worship’s simplicity” and especially mindful of purging the service of its “heavy emphasis on works righteousness.” Justification by faith alone “became the criterion for liturgical reform,” especially for Cranmer. They see Cranmer’s structure and content both being conformed to the good news that “we are justified by faith alone through grace alone in Christ alone.” They explain that the Book of Common Prayer was developed for the “clarity of the gospel in gathered worship” and that they at the Advent “seek the clarity of the gospel’s voice in our liturgy.” Quoting the end of this paragraph in full is important because it explains their understanding of drawing from different Prayer Books.

Since the time of the Protestant Reformation, the Prayer Book has endured several significant revisions, the net effect of which moved the Book of Common Prayer away from its clear, gospel-centered voice. The Communion liturgy was especially subject to revisions which would mute the voice of the good news, or place competing voices around it. The Advent has therefore chosen to engage portions of the earlier Prayer Books in our Communion liturgy (particularly those

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of 1552 and 1662), precisely because we believe those versions offer a clearer and more consistent gospel message.\textsuperscript{107}

The Advent’s Commentary acknowledges it is a hybrid liturgy without using that term. Hicks, in the interview in 2019, said that the term hybrid (which I used myself) was a good way of describing it. “It’s a 79-1662 hybrid.” Hicks explained, “We weren’t really interested in doing older things for old things’ sake. And in fact, if we could do a liturgy that was a little more colloquial but structured like the 1662 with its gospel arc and shape, I think we’d prefer that.” To the best of my understanding from the interviews, the Advent asked and received permission to use older forms of the Prayer Book, not to write new liturgies.\textsuperscript{108} Hicks said, in a follow-up email, that the Advent “never claimed to be following it [1552 or 1662] exactly.” And that the hybridization was a pastoral response to bring together the current liturgy (as seen in 1979), the theological convictions they appreciated in 1552/1662, and pastoral continuity for the people.\textsuperscript{109}

The purpose, Hicks said, was solely to put into practice their “convictions about a liturgical structure and content that conforms more to the gospel.” The Advent’s Commentary, Hicks, and Pearson frequently used the word gospel and so I asked Hicks to

\textsuperscript{107} Advent, \textit{A Commentary and Guide to our Liturgy: Morning Prayer and Holy Communion}, 31. All quotes in the above paragraph are also from page 31 of this document.

\textsuperscript{108} I was told that the Advent asked and receive permission to use the 1662 Communion liturgy. It is beyond my knowledge if the hybrid 1552/1662/1979 was explained in detail to Bishop Sloan, or if Bishop Sloan asked to see the liturgy in detail and in comparison. The Commentary does say they “engage portions of the earlier Prayer Books … (particularly those of 1552 and 1662)” and does not say the Holy Communion liturgy is exactly the 1552 or 1662.

\textsuperscript{109} In a March 21, 2021, email, Hicks explained this hybridization in a clear and detailed way.
define that. “The gospel is Jesus Christ came to do what we could never do for ourselves. The gospel is that Jesus Christ died and rose for sinners, for us—a gift of God’s free grace, not by works.” And he explained that the implications liturgically are parsing very clearly what is the work of Christ and what is our work in worship and in life. Hicks said that a great test case of this is the collects where Cranmer took out all references to personal merit.

Advent changes the order and structure of the Holy Communion service in multiple ways. The readings are followed by the Nicene Creed, the Prayers of the People, the Confession, the Comfortable Words, the Peace, announcements with a blessing and then dismissal of the children, and hymn. Only then comes the Sermon. This reflects the connection in Advent’s liturgy to Cranmer’s prayer books. The placement of the Sermon is one of the first changes that would be noticed in Cranmer’s 1549 BCP, with the Creed following the Gospel, then followed by the Sermon (what Jasper and Cuming call the Lutheran position). In Advent’s *Commentary and Guide to Our Liturgy*, the placement of the sermon is not explained as divergent, either from 1552/1662 or 1979. Additionally, the placement of the Confession and Comfortable Words are neither in the 1552/1662 or 1979 placement, due to the moved location of the Sermon.

110 Advent says the Nicene Creed in first person singular, in order to “encourage each individual to own this confession.” Advent, *A Commentary and Guide to our Liturgy: Morning Prayer and Holy Communion*, 39. This does match the traditional version in Latin in first person.


112 However, I as mentioned elsewhere in this chapter, Hicks said it was more for pragmatic reasons, for the children’s programming. Thus, I do not wish to make this into a strawman argument.
The Confession and Comfortable Words are moved far from the Liturgy of Holy Communion, which the *Commentary* calls the Liturgy of the Upper Room.113

The Confession, the Declaration of Forgiveness, and the Comfortable Words seem to be preparation to hear and receive the Sermon, rather than preparing the congregation for Holy Communion. This seems to be related to their identity as a Morning Prayer parish, and the Sermon, as seen from a Reformed perspective, is the pinnacle of the liturgy. The liturgy of Holy Communion is not as central in their parish as many churches that embraced the ethos of the 1979 BCP. Additionally, in their Morning Prayer liturgy, the Confession of Sin is always included, which is optional in the 1979

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113 Advent, *A Commentary and Guide to our Liturgy: Morning Prayer and Holy Communion*, 31, 45. “Many have called this structure ‘The Liturgy of the Word’ and ‘The Liturgy of the Upper Room’ …” *The Study of Liturgy* mentions the Upper Room twice in relation to the Eucharist, but it is not giving it a heading, such as “Can we trace a coherent story from the Upper Room to the Church’s Eucharist as first described by Justin Martyr?” 169. According to Hicks and his own research, this particular nomenclature appears to have been coined by William D. Maxwell, *An Outline of Christian Worship: Its Developments and Forms* (London: Oxford, 1936), 13. A brief literature search revealed “The Liturgy of the Upper Room” as the heading given by secondary sources to ancient or Reformed orders of the liturgy and is used by evangelicals who have reclaimed some sense of liturgy. Robert E. Webber says that a worship service from the end of the third century was in two parts, the second headed he gives the heading “Liturgy of the Upper Room” in *Worship Old and New: A Biblical, Historical, and Practical Introduction* (Grand Rapids: Zondervan, 2009), 96. Bryan Chapell uses the term liberally in place of the Liturgy of Holy Communion or the Lord’s Supper in *Christ-Centered Worship: Letting the Gospel Shape Our Practice* (Grand Rapids: Baker Academic, 2009). In an article on Martin Bucer, Steven Meyerhoff said that Bucer, John Calvin, and John Knox’s liturgies were in two-parts, the second being “Liturgy of the Upper Room.” D. Steven Meyerhoff, "Martin Bucer: pioneer of liturgical reform," *Presbyterian* 17, no. 2 (Fall 1991). However, looking at *Prayers of the Eucharist Early and Reformed* and Knox’s 1556 *The Forms of Prayers and Administration of the Sacraments*, Calvin and Knox used the heading “The Manner of the Lord’s Supper.”
BCP. However, in 1552/1662, the Confession in MP “is to be said of the whole Congregation.”

The Eucharistic Prayer

This section will compare in depth the liturgy of Holy Communion, beginning with the Great Thanksgiving, as this seems to be where the Advent embraces its liturgical non-conformity most readily. The Communion Rite structure is what Hicks also identified as most important for what they were trying to do theologically. I will be comparing the 1662 BCP, the 1979 BCP Rite II and Rite I (Eucharistic Prayer I), and the Advent. For sake of comparison, Rite II Prayer A is used in the comparative appendices, even as the Advent (and later S. Clement’s) do not engage much with this rite, even though it is currently considered the “standard” in the Episcopal Church.

However, I will draw insights about Cranmer’s 1552, as the Advent frequently cites Cranmer and considers the 1662 Book to be Cranmer’s. When asked if they

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114 The first and second prayer books of Edward VI, Everyman’s Library with introduction by E.C.S Gibson, (London: Dutton, 1910); England Church of, The Book of common prayer and administration of the sacraments and other rites and ceremonies of the Church 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 or manner of making, ordaining and consecrating of bishops, priests and deacons (Cambridge: Cambridge University Press, Original publication 1662, 2004).

115 Please follow along with the Case Study 2: Appendix 2, which outlines in Prayer Book Parallel fashion the BCP 1662, BCP 1979 Rite II and Rite I, and the Advent liturgy. This begins on page 159. Appendix 1, the full-text bulletin, begins on page 155.

116 Field notes from direct observation will be included in this section as it pertains to the performance of this liturgy I observed on one Sunday visit.

117 This is standard in the literature, as 1662 is not radically different from the structure of 1552. “From [1547] until the Restoration, and indeed until the twentieth century, the Anglican Eucharist was recognizably Cranmer’s service, and all revision took this as its...
would have preferred the 1552, Hicks said that he did prefer 1552 for his own “precise theological convictions.” For the Advent, however, the 1662 liturgy was pastorally appropriate and for their purposes “close enough to the theological framework that we’re looking for liturgically.” What drove their focus was with the structure of the Communion Rite proper and the theology of consecration contained therein. They were influenced by Colin Buchanan’s booklet, “What Did Cranmer Think He Was Doing?”, especially in regard to the Eucharistic Prayer in particular and the Cranmerian theology of receptionism.

Based on Hicks and Pearson’s description, it makes sense that several aspects of the 1552 would be considered preferable, such as the 1662 prayer being called “the Prayer of Consecration” and the heightened consecratory elements, such as the Amen and the provision for additional consecration of the elements. The Advent explains the “lifting of hearts” thus:

With reformer John Calvin, Cranmer saw Communion as a spiritual feeding upon Christ. The Holy Spirit comes down and “lifts” us to heaven, where Christ is in bodily form, at the right hand of the Father. Even here, Cranmer wants worshipers to know that feeding upon Christ is done spiritually, “by faith.” We see here that the Holy Spirit is the true “silent actor” in Communion, as he turns our hearts upward to Christ, and as he takes us to Jesus.119

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The Advent seems to identify strongly with the early Reformed tradition of Bucer, Calvin, and Cranmer, where participation in Communion is about being ushered into Christ’s presence in heaven. During his adult education class on March 24, 2019, on the Letter to the Hebrews, Pearson said that Jesus is in heaven, just sitting there at the right hand of the Father, doing nothing, because everything has been done.120

The *Commentary* emphasizes in the section on the Sanctus that Communion is a *spiritual* feeding upon Christ, again mentioning the Spirit “takes us to heaven where Christ *is*” and thus it is fitting to sing the Sanctus to express we are “entering into heaven, singing the very song chanted by the heavenly host.”121 The Commentary goes to great lengths to assure its readers that nothing happens to the bread and wine and that the Holy Spirit does not come down to create a substantive change in the elements. “Rather, the Spirit comes down, in our understanding, to effect change in people, through the power of the gospel ‘declared’ in the sacrament,” Hicks explained.122 The Holy Spirit comes down to lift people *up* to heaven. As they explain, the “Medieval worship” proposed that the bread and wine were transformed into Christ’s actual body and blood and that was a “spectacle” that would take people’s eyes away from “God’s grace offered in Christ”; thus “Cranmer wanted nothing to obscure the word of grace and forgiveness offered at the table.”123 In 1662, the Prayer of Humble Access precedes the Eucharistic Prayer, said

120 Field notes.

121 *Advent, A Commentary and Guide to our Liturgy: Morning Prayer and Holy Communion*, 47. Emphasis in the original.

122 Follow-up email of March 21, 2021, with revision suggestions.

123 *Advent, A Commentary and Guide to our Liturgy: Morning Prayer and Holy Communion*, 47.
only by the priest. The 1928 BCP moves the Prayer of Humble Access to the position it appears in 1979 Rite I and Advent, immediately before the Communion of the People.\textsuperscript{124,125} Rite II does not include the Prayer for Humble Access.

The first paragraph which starts with “All glory be to thee” and ending with “until his coming again” is identical in 1662 and the Advent. Rite I in the 1979 BCP goes straight into the Institution Narrative, while 1662 and the Advent include “a prayer for worthy reception in place of an epiclesis”\textsuperscript{126}:

\begin{quote}
Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour [Savior] Jesus Christ’s holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.
\end{quote}

The 1979 BCP moves the majority of this sentiment into the fifth paragraph but includes the epiclesis (difference marked in italics):

\begin{quote}
\textit{And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to their Son our Savior Christ’s holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.}
\end{quote}

The \textit{Commentary} says, “For the sake of the clarity of the gospel, the Advent uses earlier revisions of the Book of Common Prayer (1552 and 1662).” They say that two sections, the “Prayer for Consecration” and the “Prayer of Oblation,” were later added to the liturgy. Although the 1979 BCP does not use the words consecration or oblation, it

\textsuperscript{124} However, it is not until 1979 that the BCP allows the people to join in the saying of this prayer, as it is done at the Advent.

\textsuperscript{125} I will discuss the particular items in the order they are placed in the Advent prayer.

\textsuperscript{126} Hatchett, \textit{Commentary on the American Prayer Book}, 357.
appears that the Commentary is referring to the 1789 American Book or the 1928 BCP which both have headings of “The Oblation” and “The Invocation.”

The Advent Commentary say the first section is commonly called the “Prayer of Consecration,” or epiclesis. However, this is a bit confusing, as the epiclesis is the invocation of the Holy Spirit, not a prayer for consecration. Additionally, as James Turrell has said, “We no longer speak of a prayer of consecration. If someone talks about this, then they have not accepted the ethos of the 1979 BCP.”

The theology of the 1979 BCP understands Eucharistic Prayer as thanksgiving, not consecration. Eucharistic Prayers classically have included four parts: anamnesis, institution narrative, oblation, and epiclesis.

<table>
<thead>
<tr>
<th>Roman-Alexandrian</th>
<th>West Syrian (1979 I)</th>
<th>1552/1662 BCP</th>
<th>The Advent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Epiclesis</td>
<td>1. Institution</td>
<td>1. Anamnesis</td>
<td>1. Anamnesis</td>
</tr>
<tr>
<td>2. Institution</td>
<td>2. Anamnesis</td>
<td>2. Institution</td>
<td>2. Institution</td>
</tr>
<tr>
<td>4. Oblation (Communion)</td>
<td>4. Epiclesis</td>
<td>(after Communion of People) (after Communion)</td>
<td></td>
</tr>
</tbody>
</table>

The Advent removes both the oblation and epiclesis, which had been added back in through revisions since 1662, which in the minds of many is returning the Eucharistic Prayer to a more classical structure than Cranmer’s. However, the Advent sees an epiclesis over the elements as

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129 Hatchett, Commentary on the American Prayer Book; Jasper and Cuming, Prayers of the Eucharist: Early and Reformed; Jones et al., The Study of Liturgy.
a distraction from what the table actually exists to accomplish—namely, that we, more than the elements are ultimately consecrated and blessed as we feed on Christ spiritual by faith, not physically with our mouths.\textsuperscript{130}

It is unclear if the Advent seems to see the “addition” of the epiclesis as \textit{only} a return to Medieval veneration and a forced conformity to the doctrine of transubstantiation, rather than a return to the earliest Eucharistic Prayers of the unified church. Many scholars see the theology of the Eucharist in the 1979 BCP as not focused on transubstantiation or Medieval distraction.\textsuperscript{131} However, in my interview with Pearson, he said their objection “is not the epiclesis.” He mentioned their 7:30 am service uses Rite I with the epiclesis. “What we were really aiming for was gospel clarity,” Pearson said. “We wanted the person and work of Jesus to come through.”

In the end notes, the \textit{Commentary} cites Colin Buchanan saying that the 1552 liturgy moved the climax from the consecration of the elements to the consecration of the people in reception.\textsuperscript{132} Hatchett and others explain this, that the climax of the rite was to be “piety based on the receiving of the Sacrament.”\textsuperscript{133} Also, reception of communion right after the institution narrative separated “all references to sacrifice from references to the Eucharistic elements” and moved the sacrifice language into an alternative post-

\textsuperscript{130} Advent, \textit{A Commentary and Guide to our Liturgy: Morning Prayer and Holy Communion}, 49. Emphasis in original.


\textsuperscript{132} Colin O. Buchanan, \textit{What Did Cranmer Think He Was Doing?}, 2nd ed., Grove Liturgical Study No 7, (Bramcote: Grove Books, 1982). Their endnote did not cite a page number.

\textsuperscript{133} Hatchett, \textit{Commentary on the American Prayer Book}, 368.
communion prayer, which came to be known as the “self-oblation.” Sacrifical language was one of the main questions in the Cranmerian revisions. This perhaps could also be reflected in Advent’s move away from the current American Prayer Book.

The Commentary also speaks of the “Prayer of Oblation” but does not outline what that exactly is. However, they say that the 1552/1662 Prayer Books place this prayer after the people receive the elements (the first of the two prayers after the Lord’s Prayer). The Advent uses this prayer as their post-communion prayer during the seasons of Advent and Lent. The Advent sees the placement of a self-oblation prayer after reception to highlight

our giving of ourselves was in grateful response to the grace of the table. This again strikes at the heart of the gospel: grace is given freely to us as a gift. … Our offering—our good works—flow from grace. The 1552/1662 liturgies therefore place the liturgical emphasis on consecration on the biblical “words of institution” themselves and in the reception of the sacrament. In other words, both the Bible and the Western liturgical tradition favors seeing the words of institution as the prayer of consecration. We believe these emphases, along with the Prayer of Oblation only after reception, allows our experience—our hearing—of the gospel at the table to be much clearer and direct.

Although the Advent is committed to biblical theology and close biblical exegesis, I am hard pressed to find a specific Scriptural citation for seeing the words of institution as consecratory. However, most Episcopal scholars contend that the 1979 BCP does not reject outright an understanding of the consecratory nature of the words of institution or reception, but is rather more inclusive that the whole action of the Eucharistic Prayer is

134 Hatchett, Commentary on the American Prayer Book, 368.

epicletic, “just also as it is also anamnetic.”

As Leonel Mitchell and Ruth Meyers explain, “The whole of the Eucharistic Prayer, not just the repetition of any particular words, whether the words of institution or the epiclesis of the Holy Spirit, effects consecration.”

Hicks explained he is sympathetic to the understanding of Meyers and Mitchell as the entire set of prayers as consecratory, though he wished to focus on the bigger point of “What do we believe happens in consecration?” rather than “When does consecration happen?” The Commentary does point to the institution narrative as the prayer of consecration, though in follow-up communication, Hicks wrote that the Advent is more interested in people and “their consecration, their change.” And, he added, “Paul’s testimony is decidedly that the church, not the Eucharistic bread, is the ‘body of Christ.’”

However, if the Advent is looking back to Cranmer, then it is true that the epiclesis does disappear in 1552.

Pearson said he thinks that Episcopalians need a “broader view of Eucharistic theology,” mentioning that the Eastern Rite focuses on the invocation of the Holy Spirit, where the Western Rite focuses on anamnesis. Hicks found meaningful that Cranmer took the prayer of self-oblation and put it on the backside of reception. “God gives, we receive, and out of that we respond by giving ourselves in service. And that was really at the heart of the changes,” Hicks said. “We don’t want to

136 Mitchell, Praying Shapes Believing, 192.

137 Mitchell, Praying Shapes Believing, 180.

138 Follow-up email of March 21, 2021. Emphasis in Hicks’ email.

139 Cuming, A History of Anglican Liturgy, 79.
be offering anything before we are receiving something from him.” Scholar Kenneth Stevenson’s words about the 1552 Book seem to reflect perfectly what the Advent is seeking to live into in their revisions: “We are not offering gifts, we are not offering Mass, but we are offering ourselves.”

The 1552 Book does not have an Amen at the end of the institution narrative, although the 1662 Book does. The Advent does have an Amen for the people to say at the end of the institution narrative. The 1552/1662 Book has the Lord’s Prayer after the Communion of the People, while the 1979 and the Advent have the Lord’s Prayer after the Amen. The rubric in 1979 says the Celebrant breaks the consecrated Bread with a period of silence. 1979 Rite I and the Advent both place the Prayer of Humble Access after the Lord’s Prayer, though the two prayers follow right together at the Advent and are broken up by the Breaking of Bread in Rite I. The Commentary does mention the Prayer of Humble Access’ “original position” after the Sanctus but explains that Advent understands it to serve as a final moment of confession: “We are able to see ourselves in proper relationship to God before receiving the grace of the table.”

After the Prayer for Humble Access, Advent does retain “The Gifts of God … by faith, with thanksgiving.” It was the only moment in the 25 pages dedicated to discussion of the Liturgy of Holy Communion where they commented positively on the 1979 Prayer Book: “a wonderful moment in the liturgy, added by the revisers of the 1979 Prayer

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This statement, they say, is meant to remind the receivers that grace is not earned but a gift. They explain the key words are Christ died for you. These words, the Commentary writes, “are spoken directly from God to you.” The first phrase was retrieved from Eastern liturgies of the fourth century. The second phrase is a Cranmerian addition in 1552 to be said during the delivery of the bread to the people. “Take and eat … by faith with thanksgiving” has thus been in the BCP since 1552 and remained in the 1662, the American 1789, 1928, and 1979.

The Advent titles a section of the Commentary, “On Receiving the Sacrament,” which quotes from Hatchett about the climax of reception, rather than elevation. They say,  

This “piety based on receiving the Sacrament” is another way of saying “a piety based on the gospel.” The distance between institution and reception is purposefully short to emphasize the gospel’s gifted nature: once Christ offers himself to us (institution), there are no more actions, efforts, or merits necessary to receive that grace (reception).

However, the distance between institution and reception is not as short at the Advent as Cranmer envisioned with the addition of the Lord’s Prayer and Prayer of Humble Access before reception. The bulletin states that “All baptized believers in the Lord Jesus Christ”

142 Advent, A Commentary and Guide to our Liturgy: Morning Prayer and Holy Communion, 51.

143 Advent, A Commentary and Guide to our Liturgy: Morning Prayer and Holy Communion, 51.

144 Hatchett, Commentary on the American Prayer Book, 383.

are invited to receive Communion. At the announcement time, the Rector said, “All believing Christians who have been baptized are welcomed to Communion.”

During non-penitential seasons, the Advent uses the Rite I post-communion prayer. During Advent and Lent, they use the first post-communion prayer from 1552/1662, because they see it putting into practice Romans 12:1 and Hebrews 13:15.

*Insights from the Advent Interviews*

Pearson said that the 2015 General Convention opened the door for the Advent to go back to the 1662 BCP Eucharist liturgy, in the resolution that allowed An Order for Celebrating the Holy Eucharist, or so-called Rite III, to be used at a principal Sunday service.\(^{146}\) Pearson said they were not going to just go off and do whatever they wanted but would do it within the confines of what the canons allow. However, he felt this allowance would open the door to putting into practice the convictions of the Advent. In the interview with Hicks, he explained it this way: “How do we increasingly allow the gospel of Jesus Christ inform all that we do in our worship services in content and

\(^{146}\) Some quotes in this section come from Pearson’s published writings, which will be identified. If quotes are not footnoted, then they come from the interview conducted May 19, 2019.

\(^{147}\) Resolution 2015-D050, “Authorize Use of a Certain Eucharistic Form at a Principal Service,” General Convention, *Journal of the General Convention of...The Episcopal Church, Salt Lake City, 2015* (New York: General Convention, 2015), pp. 932-933. Adopted with committee substitute resolution which read, “Resolved, the House of Deputies concurring, That a bishop exercising ecclesiastical authority may authorize a congregation to use “An Order for Celebrating the Holy Eucharist” (BCP pp. 400-405) at a principal Sunday or weekly celebration of the Holy Eucharist, if the Eucharistic Prayer is written and submitted in advance of its use to the Bishop; while the BCP states that the rite “is not intended for use at the principal Sunday or weekly celebration of the Holy Eucharist,” the BCP does not forbid its use in such contexts.”
practice?” The roll out of the new—or old—liturgy was January 2016 when George Carey, the former Archbishop of Canterbury, was at the Advent, and bringing this liturgy to the main service of the day had to do with what Pearson called their long-standing theological considerations.

The transition to the new Eucharistic Prayer did not go as well as they had hoped, according to Pearson and Hicks, because they could have done a better job pastoring people through the change. Hicks said, “The way you want to pastor people through change is to teach so well that by the time you make the change, people are like ‘What took you so long?’ and that’s what we didn’t do—we just assumed that people were on board with the implications of the Gospel liturgically that it would make sense.” Hicks thought that most of the trouble was not theological but more the idea of breaking with tradition. Hicks said he thought that three years is too soon to tell how these new practices will shape the congregation over time. The liturgy is not the only thing that shapes the people, Hicks, said, but that the liturgy is part of the formative package and “from my perspective, should be the center of it, because everything flows out of the weekly worship service.”

Pearson said the only “fall out” they received were from people of a more Catholic position, who had already been “frustrated” at the Advent for decades. However, he sees an “influx” of people from evangelical backgrounds who appreciate what they are doing. Pearson thought that for every person they have lost to other churches they have gained two or three in their stead. Pearson admitted that the Advent focused on a particular style of teaching and preaching, while he sees in some Episcopal settings an attitude of “the sermon doesn’t matter as long as I do the Eucharist. I’m a dispenser of
sacraments.” Pearson said he loved liturgy, but that Cranmer would say the liturgy is a vehicle. “I would push back on the Living Church guys on this, because they would say the liturgy is a not a means to something, it is something.” He thought that conversations around unity were not necessarily liturgical conversations, but more “what are we going to do to live together?”

Pearson bases the Advent’s liturgical non-conformity on what he sees as the “reality” of the Anglican Communion. “Unity is only a projection that denies that we are, in fact, a divided church.” If doctrine is not “agreed upon,” liturgical practices will obviously vary. He explained that the many parishes, including the Advent, never applied all aspects of the 1979 BCP.

Pearson is not particularly positive about liturgical diversity, but neither is he negative about it. Pearson writes, “I’m afraid that any dream of common prayer may be just that, a dream. … If common prayer has not been a reality for much of our history, why should we expect it now?” He positioned himself, and his congregation which he identifies as “Protestant and evangelical,” at odds with both the 1979 Prayer Book adherents and with what he sees as the “unbiblical” side of the Episcopal Church. Thus, Pearson see the Advent’s liturgical variation as something which should at least be tolerated by the wider church. In our interview, we talked about adherence to rubrics


149 Pearson, ibid.

150 Pearson, ibid. The title for this thesis is taken from Pearson’s article.

151 Pearson, ibid.
and heresy trials and forced conformity. “I think sometimes people mistake uniformity for unity,” he said.

Pearson finds the Episcopal Church has a short memory and that a lot of conservatives will point to the 1979 BCP as the “trojan horse”—and “in some sense, it was”—but that the 1928 BCP was already a radical revision to what was normative in the 1890s. Pearson sees the 1928 book as a “real triumph of the Anglo-Catholic wing” with prayers for the dead, reservation of the sacrament, moving the Prayer of Humble Access from the Sanctus to right before reception.\(^\text{152}\) Hicks also spoke about the current Anglican thought as being related to Tractarian Anglicanism of the late 1880s and that the Advent simply wants a place in broader Anglicanism for what they call Reformation or English Catholicism. Pearson also said he would differ from other conservatives in the Episcopal Church in that he does think the Prayer Book needs to be revised. If Cranmer could be brought back in a time machine, Pearson thought that he would be shocked that people are still using his exact liturgy. Yet, for a variety of reasons, the Advent is re-using or recycling much of Cranmer’s liturgy.

**Insights from the Bishop and Diocese**

Today, the current dean, Pearson, and the just retired bishop, Sloan, have come to a more amiable relationship than previous bishops and deans. Pearson said that when he went to Sloan to ask permission to use 1662, the bishop said he did not like it but was

going to let them do it. “That was very generous of him,” Pearson said, noting that they did give “everything” we were going to do to the bishop for review.

Sloan agreed with Pearson’s assessment that the resolution from 2015 was most likely to be intended to use Eucharistic Prayers from the New Zealand Prayer Book or Enriching Our Worship without getting the bishop’s permission every time. Sloan said he said that Pearson asked for permission, but that he did not realize the epiclesis was omitted until the assistant bishop went to the Advent to preside at a confirmation service. When Sloan went for confirmation in 2019, he told the dean that when a bishop was there, they would do the Eucharistic Prayer from the 1979 Book. “We did the epiclesis, and it didn’t hurt anything,” Sloan said. “The epiclesis is sort of the outward and visible thing you can point to, but it’s a shift in sacramental theology.”

Sloan said that the Advent “plays by the rules” and get permission for things and that the relationship between the diocese and the cathedral is currently good.

I like the dean. We disagree about things, but they are not dishonorable people. … In all honesty I have to say, I don’t like a lot of what they’re doing, and I don’t agree with it, and in all honesty, it’s real effective.

He cited the recent confirmation of 65 ninth graders and 25 adults. He thought that the Advent’s draw is that they are “definite,” and that clarity and surety appeal to some people. Sloan put the Advent into broader Episcopal context. He thought that most Episcopal churches are sort of generalists, broad church, where everyone is welcome, and a variety of theological assumptions and liturgical differences of opinion are accommodated. “And I think that is the great grace and glory of the Episcopal Church and also our real vulnerable spot,” he said. “… Being definite is very appealing. … a vaguer, more general swishy approach is more unsettling for some folks.”
Sloan said that for many years the relationship between the bishop and the dean was very tense, so when he became bishop, he invited the dean at the time to lunch. “I said, let’s disagree. I don’t want to gloss over that. we disagree about important things. But can we trust each other? Can we respect each other? And he tried and I tried to make that happen.” He sighed and said years of distrust on all sides does not disappear, but that they are “working on it.”

Yet just as a relationship is built on the trust of both sides, so potentially changes the relationship when a new dean or bishop takes office. The Right Reverend Dr. Glenda Curry was elected as bishop coadjutor on January 18, 2020, at the electing convention held at the Advent, consecrated as bishop on June 27, 2020, at the Advent. She succeeded Sloan upon his retirement at the end of 2020 and was installed as diocesan bishop on January 9, 2021, at the Advent. Insights from her interview will be discussed below, as they came in the context of COVID reflections.

She is the first woman to serve as bishop in Alabama and first woman bishop to serve in any of the five Deep South states, Alabama, Georgia, Louisiana, Mississippi and South Carolina. Curry is not new to being a “first,” as she was the first woman to be president of a four-year university in Alabama. “Embracing her call to lead: Homewood rector to become 1st female bishop in Episcopal Diocese of Alabama,” by Ingrid Schnader, Homewood Star, April 24, 2020

COVID-19 and Beyond

On March 13, 2020, Sloan suspended indoor worship for three weeks and encouraged virtual or outdoor Morning or Evening Prayer.\textsuperscript{154} In a pastoral note on March 17, 2020, Sloan noted that communal worship and the Eucharist are very important, but “a means to an end and not the end itself.”\textsuperscript{155} He defined the purpose of the Church as shining the Light of Christ into the darkness of the day and proclaiming hope. Ten days later, the suspension of face-to-face worship was continued through the end of April.\textsuperscript{156} Sometime before May 10 congregations in Alabama were allowed to conduct drive-by or pick-up communion.\textsuperscript{157}

In a document posted on the diocesan website dated June 2020, the Department of Liturgy and Music offered a synthesis of research and ideas for returning to in-person worship. Drive-through Eucharist was offered as one of the possibilities for regathering, and another idea explained was to conduct the Eucharist in the nave but with wafers and wine pre-packaged. Congregations were allowed to start gathering outdoors in the summer but were allowed to gather indoors starting after September 6, after the date


being changed several times.\textsuperscript{158} Sloan’s preference was that “we still do not offer communion until we feel it’s safe to do so.”\textsuperscript{159}

The Advent immediately went virtual with a few weeks of livestreamed worship before going to a pre-recorded service of Morning Prayer. Because of the size of the parish and their dynamic in the diocese, they wanted to be “in the middle” of returning to in-person worship, not the first church to regather and not the last. They waited to begin in-person services until they could have a larger number.

The Advent began outdoor Morning Prayer on August 23 with 125 people allowed.\textsuperscript{160} The Advent moved to two outdoors services, which averaged at first 100 to 120 people and then once they received permission form the city to close off a street, they bumped up to allowing 200 people per service. The clergy and staff spent time evaluating logistics and decided to focus on fewer and larger services done well, rather than starting with lots of small services. The Advent first began outdoor Communion on October 4 with prepackaged communion which was passed out with the bulletins. It had not been


consecrated beforehand, but rather each person opened the packet and communicated themselves after the words of institution and pastoral words.

The recorded indoor service continued as a Morning Prayer service until November 15, when it moved to a Morning Prayer livestream. The livestream services have been a mixture of Holy Communion and Morning Prayer, even with people in attendance. The indoor nave services have been capped at 150 people, and it appears from their livestream that many of the services are reaching that number. When it has been offered, Communion in the nave has also utilized the prepackaged wafers and wine to minimize movement in the space. The move to virtual worship has allowed the Advent to bring the band into the nave, with the recorded-only services including traditional music and band-led music. When people began attending the in-person livestream services, one service is identified as choir and organ led and the other as band-led. (Including the band worship style in the nave was a goal previous to COVID and it appears they used the opportunity to bring the band into the main worship space.)

The consecration of Glenda Curry on June 27, 2020, which was hosted by the Advent, did not use the prepackaged wafers but had the small, gathered community coming forward to receive the bread from Curry.\(^{161}\) A prayer for spiritual communion was visible on the livestream during the communion of the people and was printed in the bulletin. The Eucharistic Prayer was the 1979 Rite II Prayer B.

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Curry presided at the Advent’s Christmas Eve live and livestreamed Holy Communion, using a Rite I prayer, which was left out of the otherwise full-text bulletin.\textsuperscript{162} However, most of the livestreamed services at the Advent continue to be Morning Prayer, throughout the fall and winter of 2020 and into the spring of 2021.

\textit{Mid-COVID Interview Insights}

I conducted a follow-up interview with Hicks on September 9, 2020, and we discussed how the pandemic has affected Eucharistic theology and practice at the Advent. Because of the Advent’s strong identification as a Morning Prayer parish, I asked if they were excited or glad to be doing more Morning Prayer. Hicks explained that excitement would be an overstatement, but they were encouraged that Morning Prayer would be familiar to the congregation.

However, Hicks said, “our sacramental theology is strong enough to believe that Holy Communion is a means of grace and a means by which God’s people are nourished and strengthened spiritually. And it’s not something that humanly speaking and in ordinary circumstances is replaceable.” So as the weeks went by, Hicks said the clergy felt a “sacramental void” in the life of the parish. If Holy Communion is nourishing and strengthening to the faith of people and a means of grace, then missing Communion, “except from a miraculous intervention and extra-ordinary intervention of God, our people were going to be spiritually malnourished in a way.” Hicks said that God is gracious to “compensate” through nourishing the people from the preached word and the

\textsuperscript{162} Sloan had said that the Advent had been told that when a bishop came, he/she would use the Rite II Eucharistic Prayer, but Curry used the Rite I prayer.
word (i.e. Jesus as the word and also the words of Scripture) through the Morning Prayer liturgy, yet also that it felt like a “bit like chastening” or refining from God.

The lack of gathering, not only for Communion, has “taken a toll.” Hicks said that “we can sense spiritual apathy in our people.” When they were getting ready to regather for in-person worship, they sensed some lack of engagement, even from those who were medically able to gather. He said that was the work of the enemy, even diabolical. He said that because of the incarnation, he did not find that church on TV “works theologically” and that they should not stay virtual if it’s not mandatory, but that God will be gracious in extraordinary moments.

Hicks hoped that the return to outdoor Holy Communion on October 4, 2020, would be encouraging to the congregation. He said they chose to continue to stream Morning Prayer rather than Communion because how “sacramental theology intersects with the incarnation and a theology of worship.” The physicality of the gathered body was important to them, even though “we don’t hold to a theology of consecration that transforms the elements in any way” that necessitates the touching of the minister.

Even so, we didn’t really feel comfortable [with livestreaming Communion or virtual home consecration]. Communion is not only vertical but also horizontal. It’s not only communion with God, but partaking as we partake with Christ, we partake in the body of Christ, the church, i.e. with one another.

And Hicks felt the horizontal dimension was hard to capture physically in a virtual celebration. “Our theology of consecration is much more spiritual in nature than physical in nature, and it has to do with the faith of the believers receiving as opposed to the essence of the elements themselves,” he explained. However, he felt that the Advent was “rather unconcerned” about the priest needing to touch the elements, which led them to be comfortable with the prepackaged elements not being on the table during the
Eucharistic Prayer. For the Advent, “the common ordinary elements are set aside for a specific, holy use, but they are not changed, either materially or spiritually, (which is why, in turn, [they] do not see the need for all chalices and patens to be physically touched by the celebrant, which Bishop Michael Curry also articulated),” Hicks wrote.¹⁶³

In the pre-COVID interview with Pearson, he spoke about the words, not the physical elements being the focus. He recalled a man in his congregation years before whose jaw was wired shut for jaw cancer. He would come to the Thursday morning healing Eucharist and could not consume anything except through a straw. “Even though he couldn’t physically consume the bread and the wine, he still spiritually communed. And he received the Body and Blood of the Lord Jesus Christ.” For Pearson, this happened because of Cranmer’s theology of reception, rather than any priestly act over the elements. Hicks explained that as well—the presence of Christ is received spiritually by faith.

The future interaction between the Advent and the diocesan office is now resting on the new bishop, Curry, who comes from a Rite II broad church parish, which also had a Rite I and a contemporary service. All of the of the public statements about COVID practices and guidelines until the end of 2020 came from Sloan, with some mentions of Curry’s insights as a nurse educator and her husband’s position as a physician at UAB, so it is unclear what Curry’s public policies will be. However, several articles about Curry after her election signaled a slightly different emphasis than the style of Sloan. In one article, she said: “The bishop is the sign to the other churches in the denomination of

¹⁶³ From follow-up email to revision request. I am unsure what statement of Curry Hicks was referring to.
unity, of the fact that we are all united in our way of love, the way of Jesus, in our denomination.”164 Sam Prickett, the article author, noted that “includes making sure the tenets of Episcopal worship are adhered to across the approximately 90 churches in the diocese.” He quoted Curry: “We call ourselves ‘the people of the prayer book.’ The bishop is the person that makes sure that those guidelines are clear, and that people embrace them.”165 This could be referring to COVID guidelines or broader interactions between parishes and the diocese.

I conducted a COVID-focused interview with Curry by phone on September 3, 2020. Speaking about COVID, Curry said that almost everybody has been pushed to Morning Prayer and she’s found that is a good thing. In another article about her leadership, Curry noted, “We’ve reintroduced Morning Prayer, Evening Prayer and noonday prayer — the kind of praying that the Episcopal church is built on.”166 Curry

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said, “I also think—and I had thought this before talking to you—but some of our brother and sister clergy who were so critical of the Advent for not wanting to have [so frequent] Communion, might have a broader understanding of their position now.”

Curry pointed to her ordination as a model for the diocese on how to share Communion safely. “A lot of things we’re doing to make sure it’s safe is really kind of extreme and more aimed at psychologically reassuring people than is [medically] necessary.” From her conversations with priests and parishes, it has become clear to her that in some places there is less of a pressure of having Communion every week, while other places have highlighted how much they wanted Communion.

Curry identified her previous parish, where she was rector for almost two decades, as a parish where “nothing deviated” from the Prayer Book and was the “center broad church.” On her last Sunday in June, she handed out Communion to people in cars who came to say goodbye to her. Curry had a wider understanding of what was allowed than the bishops of Colorado and Pennsylvania. She was not bothered by drive-by, pick-up Communion and even said she did not know why home element consecration would not be okay in some settings. She thought that a livestreamed service of Holy Communion could be interactive and therefore have the spirit of a normal gathered in-person service. She explained it thus: “When we do overflow on Easter at All Saints [her previous parish], it was exactly the same thing. Not down the block, but around the corner.” She explained that when she had 600 wafers and six flagons of wine, she did not touch each of them. “I symbolically touch them, but I do not literally worry that I missed one. I guess it goes back to do you believe the whole prayer is consecratory or one sentence or one hand gesture.” She mentioned Diana Butler Bass’ articles and the example of the Pope
consecrating Communion in a setting with 180,000 people.¹⁶⁷ “If that’s okay, then why isn’t it okay for someone who is physically unable to come to church to be able to hold up their bread and wine when you say the prayer?”

She thought that the time away from the Eucharist would help people appreciate the gift it is and “remind us again that we really are Eucharistic,” which was similarly echoed by Hicks about the Advent. Curry spoke about creativity and how to gather the people and create community. “The goal has not been let’s make sure we do the Eucharist the right way,” she said. She said she hoped for some “movement” in the House of Bishops on the issue. “Maybe the details around how you do everything are less important, than the fact that the people are coming together. … I think that has to be as important as us crossing all the T’s and dotting all the I’s—getting it all perfectly right.”

In the House of Bishops, she wondered if the bishops were afraid of what they might “unleash.” She added, “I think they’re afraid of unleashing something that causes us to be so congregational that we lose our shared identity.” She said she personally does not worry about it and that she felt the church was strong enough to face the challenges.

However, she also identified challenges such as the Advent being asked not to sing in livestream services (but the congregation being encouraged to sing) and other elements of the Advent’s differing practices. She wondered if the Advent wanted to “not be compliant.” She said it reminded her of when a new priest arrives at a parish and “you

think you’re going to improve the liturgy.” Many people have tried to introduce new things, she said, but

There’s an enduring center of the liturgy, that if you just do it, it carries you through good times and bad times and those prayers have been said a million times by lots of people. There’s a grounding that comes from it if you trust it.

She said that when she starts moving things around in the liturgy that it’s not as good as “when I just left it alone.”

**Conclusion**

While the Advent portrays itself as returning to Cranmer’s original intent, it is clear that they have done more than simply revert to a 1662 liturgy, as some have thought. Rather, they have done a very intentional hybrid in order to highlight their theological convictions. In some ways, they have given a new spin to liturgical adaptation and inculturation, reengaging sixteenth century concepts, theology, and language, while still using new liturgical resources such as the ESV Bible translation and cutting-edge new music written by Hicks and others. Thus, the Advent offers an example of how a commitment to liturgical diversity can look in practice at a parish that is self-defined as Reformed, Protestant, evangelical, biblical, and non-Eucharistically oriented.

Pearson says that as a Morning Prayer parish they are “already differentiating ourselves from nearly every other Episcopal church in the United States,” so perhaps the Advent case study shows is what a Morning Prayer parish can look like when it takes on liturgical creativity.\(^{168}\) Hicks asked if there was room in the large sphere of global

\(^{168}\) Pearson, "Anglican Identity and Common Prayer."
Anglicanism for “an evangelical, protestant, gospel-centered church in the Episcopal Church?” He said this is continuing to be a question they are asking.

Frequently, I wondered if the *Commentary* was quarreling with a Latin Roman rite or a Medieval “bleeding host” piety, not the post-Vatican II Roman Catholic Church or the current Episcopal Church or the 1979 BCP. Many of their critiques are practiced in Case Study 3, the Latin mass parish of Saint Clement’s, yet I would contend that S. Clement’s is *more* on the edge or fringe than the Advent and certainly not the majority of the middle or broad-church Episcopalian identity. The Advent seems to be so identified with Cranmer and the Protestant reformers that they are returning to an old argument such as the reformers accused the Medieval priests of play-acting Jesus. However, Cranmer’s critics are long dead, and the arguments presented in the *Commentary* at times seem to not be engaging as much with the 1979 BCP as the milieu that brought about Cranmer’s revisions. However, Cranmer’s vision — “Nowe from hēcefurth, all the whole realme shall haue but one use” — is not seen in any of the case studies in this project, including the Advent which draws the most intentionally on Cranmer’s work and liturgies.

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169 The reformers/English Protestant reformers/Protestant reformers are mentioned six times in their *Commentary*. 
Case Study 3

“It’s Silent Anyway”:

Latin Mass Anglo-Catholicism at S. Clement’s Church, Diocese of Pennsylvania

Saint Clement’s Church in Philadelphia provides a case study of the far edge of Anglo-Catholicism in the Episcopal Church. Many churches with Anglo-Catholic expressions use the 1979 BCP as their base but add ceremonials and extra-BCP devotional aspects such as Adoration of the Blessed Sacrament and the *Angelus*. However, S. Clement’s occupies a unique position and thus is worthy of study on the edges of the Episcopal Church with its use of The English Missal at its principal Eucharist of the day, which follows a Tridentine Latin mass with a silent canon and all ceremonial guidelines before 1960. The Anglican Missal is also in occasional use. As the church with the lowest ASA in this case series, S. Clement’s was also the most prepared from a worship-at-home experience due to the church’s livestreaming major services since Christmas Eve 2019. Daily masses have been livestreamed since March 2020, although the parish has not reopened to its congregation attending as of March 2021.

I will provide an overview of S. Clement’s in its socio-cultural historical setting, offer a brief account of experiencing one Sunday at S. Clement’s, give an overview of the liturgy, and follow with a close analysis of the Eucharistic Prayer and close with insights from interviews with the rector and the bishop.

I visited S. Clement’s several times for worship both prior to and during the COVID pandemic. For the purpose of this study, I am focusing on a regular Sunday sung mass in the season after Pentecost, September 1, 2019, the Twelfth Sunday after
Pentecost, with commemoration of S. Giles, Ab., and Ss. Twelve Brethren, Mm. Due to the COVID-19 pandemic, interviews were conducted not close in time to the parish visit, so I also attended the livestreaming of a weekday low mass during the pandemic, where only the priest was communicated to refamiliarize myself with the lived experience of the liturgy. I interviewed the Reverend Richard Alton, rector, on October 21, 2020, by phone, and the Right Reverend Daniel Gutiérrez, bishop of Pennsylvania, by Zoom on November 19, 2020. Both have given permission to be quoted for this project.

Parish Overview and Brief History

S. Clement’s is a parish that prides itself on continuing the practice of the Catholic faith within the Episcopal Church. S. Clement’s considers itself to have significant continuity between the 1928 BCP and the practices at S. Clement’s throughout most of its history. S. Clement’s was involved in the liturgical study and experimentation that preceded the 1979 BCP, but returned to the 1928 BCP (which is still in the pews) for the Daily Offices and The English Missal for the Eucharistic liturgies. Whether in English or in Latin, the Canon has always been said in a low voice, Alton said. Holy Baptism, Holy Matrimony, and Burial services, according to Alton, are often celebrated according to the 1979 BCP in Rite I language. While there may be continuity with the 1928 PBC, the church “Who We Are” website page uses language of fighting, opposition, and persecution, and at times it has had a conflicted relationship in the Diocese of Pennsylvania since its founding.\(^\text{170}\) However, the current rector and the

current bishop have a positive and respectful relationship. The bishop is familiar with S. Clement’s liturgical style and customs. Gutiérrez has given Alton permission to use The English Missal. At the first visit of Gutiérrez to S. Clement’s, the bishop said, “You have my permission to carry on.”171 In a follow-up communication, Gutiérrez explained further:

I do allow the usage at St. Clements as they have been using for decades and even longer. The use is not one of experimentation or attempting something new; it is part of their identity. The liturgical practice at St. Clements is part of our history in Pennsylvania and some Episcopalians’ identity (our broad church). The Via Media allows for all voices; this is a voice.

S. Clement’s uses The Missale Anglicanum: The English Missal, which is a combination of everything in the 1662 BCP and all of the Missale Romanum for their principal Eucharistic services.172 This case study is confined to Eucharistic worship and thus it is unfortunately outside the scope of the project to investigate BCP use in other services such as the Daily Office, Holy Baptism, Burials and Matrimony, Lauds and Vespers from the Anglican Breviary, and Tenebrae from the Monastic Diurnal.173 The 1928 BCP Eucharist canon with a silent commemoration of the faithful departed is used at their early Sunday service, and the 1979 BCP is used in Rite I language for baptisms.

171 Bishop Gutiérrez confirmed this in a follow-up email communication on April 10, 2021.

172 The English Missal does not list which publication date of the Missale Romanum it uses in each edition of the English Missal. S. Clement’s sacristan Andrew Nardone said that the 1940 edition was based on the 1938 Editio VI Juxta Typicam Vaticanam, the sixth standard edition of the Vatican missal, incorporating reforms and additions of Pius X and his successor Benedict XV. Catholic Church, Missale Romanum Ex Decreto Sacrosancti Concilii Tridentini Restitutum (Mechlinæ: H. Dessain, 1884). <http://catalog.hathitrust.org/api/volumes/oclc/10246357.html>.

173 This information came in an email follow-up on March 24, 2021, from Richard Alton.
burial, and matrimony. However, as this is a case series about the Eucharistic liturgy and practice, this chapter will focus on the English Missal use at S. Clement’s. The first edition of The English Missal was published in 1912 in England by Knott (it is sometimes called the Knott Missal) and was published in five editions, the latest being 1958.¹⁷⁴ S. Clement’s has both the fourth and fifth editions and their Low Mass booklet, available at the ushers’ table, is a combination of the fourth and fifth editions, with Latin and English laid out side-by-side.¹⁷⁵ Andrew Nardone, S. Clement’s sacristan, explained that S. Clement’s uses a “hybrid approach” between the 4th and 5th editions, since S. Clement’s is “not bound to later versions of the missal used for the Latin Mass prescribed in Summorum Pontificum,” required of Roman Catholics celebrating the Latin Mass, and the long tradition of missal use at S. Clement’s. S. Clement’s prefers the structure, rubrics, and kalendar of the fourth edition but the language and translation of the fifth edition.

S. Clement’s was given a charter in 1855 and was built by 1859, with no records that any services were held before the opening of the building.¹⁷⁶ It was designed by John


¹⁷⁵ I did a very close analysis of the Low Mass Book and both the 4th and 5th editions of the English Missal. However, I did not include this as an appendix as the changes were minor wording, rather than structural or substantive. Anyone wishing to see the comparison between the three may write the author who would be happy to share them.

Notman, who also designed S. Mark’s Locust Street and Church of the Holy Trinity, two other notable Episcopal parishes in Philadelphia.\textsuperscript{177} The style is Romanesque and immaculately maintained. According to the parish history, the “Catholic Revival” began with the rector in the late 1860s. Private, auricular confession, prayers for the dead, and ceremonials such as bowing and mixing water with the wine were already being used by 1871, with the bishop demanding the rector stop. Internal and diocesan politics ensued, with court cases filed. Bishop William Bacon Stevens requested seven changes in the usages at St. Clement’s when the next rector tried to get his letters dimissory accepted. The usages change demanded were no vestments, no mixing of wine, no bowing, no elevation during the Prayer of Consecration, or genuflecting before the elements, no lighted candles on the table, no private confession, and

\begin{quotation}
no prayers, sentences, rites, or ceremonies borrowed from other “uses” or services shall be introduced into the order of worship, which have not the express sanction of the Book of Common Prayer of the Protestant Episcopal Church.\textsuperscript{178}
\end{quotation}

The rector declined to change the usages and more conflict ensued. The parish came under the leadership of Society of St. John the Evangelist, also known as the Cowley Fathers. More conflict resulted with the bishop and diocese, even leading to trial of the rector using the ritual canon passed in 1874. He was convicted and admonished to discontinue the practices and ceremonies. Some of the practices were discontinued for a short time but returned. Bishop Stevens died in 1887 and apparently all official

\begin{quotation}
\textsuperscript{177} Alton kindly provided a citation on the Romanesque style. In \textit{John Notman, Architect} (The Athenaeum of Philadelphia, 1979, 39), Constance Greiff writes, “In the executed building the theme of the rounded forms of the Romanesque arch is carried out with almost brutal force.”
\textsuperscript{178} As quoted in Joiner, “The Early Days at St. Clement’s.”
\end{quotation}
opposition to S. Clement’s ended. In 1895, the new rector began to use the term “mass” officially. During the long tenure of Franklin Joiner (1920-1955), The English Missal began to be used, which is not reported in the official printed history on the website or in the article by Joiner himself. However, Nardone said that the parish has copies of the American Missal prior to the fourth edition of the Knott/English Missal and after 1940 only versions of the English Missal. Joiner was the only American editor of the English Missal, and the archives hold much correspondence about Joiner’s involvement.

In the Diocese of Pennsylvania, Joiner was president of the Standing Committee for many years, and according to Nardone, the period in which he was rector coincided with the prominence of the large catholic leaning wing of the Episcopal Church. His rectorship illustrated better relationships between catholic minded and the diocesan leadership.\(^\text{179}\) Alton noted that while Pennsylvania was never a High Church diocese, it did embrace elements of Anglo-Catholicism and was home to many thriving Anglo-Catholic parishes. Alton explained that while S. Clement’s was probably the “most ritualistic of these, there was a close relationship between these parishes.”\(^\text{180}\) In 1929, the building was moved forty feet to allow for the widening of the street. The parish had long outreach to workers and the poor and currently has housing for several young people.

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\(^{179}\) I regret this case study cannot include a deep and rich enough historical overview on the fascinating history of S. Clement’s. This overview is certainly minimal and only notes a few items that correspond to the scope of this project.

\(^{180}\) Helpful information from a follow-up email of Alton, March 24, 2021. Some of the other Anglo-Catholic parishes that came to Alton’s mind at previous points in history include S. Mark’s Locust Street (which has already been mentioned), Good Shepherd Rosemont, St. Mary’s Wayne, St. Timothy’s Roxborough, St. John’s Norristown, St. Alban’s Olney.
aging out of foster-care. Devotional societies are active at S. Clement’s, especially focused on Mary, and the parish is also known for its professional choral program.

Richard Alton has been rector since 2014, having served at several other Anglo-Catholic parishes in the Philadelphia area (S. Mark’s Locust Street and Good Shepherd Rosemont) and in New York and Connecticut. He was ordained in the Diocese of Connecticut and has served at a variety of low, middle and high church parishes. The membership of S. Clement’s was listed as 129 with an ASA of 85 in 2019 with a plate and pledge of $95,000. S. Clement’s observes the principal Feasts and Fasts of the Western church, according to the English Missal, and some of these feast days draw worshippers beyond the S. Clement’s parishioners. For example, I saw several Episcopal clergy when I attended the Feast Day of the Assumption of the Blessed Virgin Mary on August 15, 2019.\footnote{While I was not yet ordained and thus not wearing clericals, I too was in attendance, from a mix of academic research question and as a worshipper. I recognized and noted several Episcopal clergy in clerical dress, but would not have been able to recognize all Episcopal clergy in the diocese, especially if they were in street dress. Additionally, Alton mentioned that some Feast Days draw worshippers who normally attend Roman Catholic parishes.} Mass is held daily and has continued in the pandemic, and a few parishioners are allowed to attend with permission. Normally vespers and either benediction or novena at the Shrine of Our Lady of Clemency are held daily.

Experiencing S. Clement’s

I have attended S. Clement’s services more than any other parish in this case series, yet I find it the most difficult case study, as it is the least recognizable to my previous experiences in the Episcopal Church. It is especially unique to consider from the
lived religion and practices side of in a study of Eucharistic Prayers, as the Eucharistic Prayer is neither heard by the congregation, nor written out in the main bulletin for the congregation to read or follow along. A person could pick up a low mass book which has the Latin and English canon of the mass written out, including with the rubrics, but these are not handed out to every person. While many of the choral masses are Latin polyphonic settings, S. Clement’s repertoire also includes English communion and evensong settings. The Creed is normally sung or said in Latin, even when the other portions are said in English. Some weekday low masses are conducted fully in English.

Alton said he normally does the canon of the mass in Latin, because “it’s silent anyway.”

The Polyphonia Society is the name of the all-professional paid choir and the music is of the highest quality of polyphonic sacred music and Gregorian chant, so much of the experience of a sung mass at S. Clement’s is more of the choir or cantors and less of the texts of the prayers.

The priest and altar are clothed lavishly, and there are multiple statues and devotional focal points in the space. Incense is used liberally, and the service began with asperses. The priest entered wearing a cope and a biretta which was taken on and off multiple times and given by the sacristan with a bow and a kiss on the hand. Four liturgical assistants served at the altar with candles, incense, bells, holding up the priest’s chasable, bringing items for him to set up for the Eucharist. For a regular service, the congregation is fairly far away from the altar, though it is a shorter distance from the congregation to the altar than at Saint John’s or the Advent and the lighting is better.

Alton said to understand S. Clement’s an appreciation of the choral settings and the caliber of choral and organ music is needed. Alton said he is profoundly influenced
liturgically, theologically, and musically by the Abbey of Regina Laudis in Bethlehem, Connecticut, a hub for Gregorian chant in the United States.\textsuperscript{182} “We value Gregorian chant as the musical language of the universal church and the basis for polyphonic settings of the mass,” he said. Some of the sung services had some silence after the sung Sanctus and Benedictus, while the spoken services have a much greater amount of silence. Respect for silence is key for Alton to both prepare the clergy and servers to make the liturgy an “authentic spiritual expression of our love for God and neighbor as opposed to just a performance.” And the silence and calm of those leading the liturgy open up the liturgy to draw people into contemplation, he said. The preparations of the people are significant as well, with saying the rosary before the mass. This private devotional focus meant that there was little greeting of visitors, but intentional because the expectation is to come in quietly, say your prayers, and get ready for the mass.

\textit{Review of the Liturgy}\textsuperscript{183}

For over seventy years, The English Missal has been used at S. Clement’s, which corresponds to its commitment to the catholic nature of the church and fits within the history of the Ritualist Movement that expressed preference for the Roman rite, leading some such as John Henry Newman and his followers to leave the Anglican Church for

\begin{footnote}{182} Alton added in a follow-up email on March 24, 2021, a note of what the example of Regina Laudis might provide and its relationship to the worship at S. Clement’s: He wrote, “Like the Brompton Oratory in London, Regina Laudis worship is a rich mixture of old and new, Latin and English. Their composed prayers of the faithful are especially beautiful.”\end{footnote}

\begin{footnote}{183} Please see appendices beginning on page 163 for the full-text bulletin, the low mass book, and the comparison of the Eucharistic Prayers.\end{footnote}
This missal, unlike others, made “no attempt to present a single coherent rite” but included all the materials explicitly authorized in the Missale Romanum or the 1662 BCP, though the Roman is given priority and can be used without attention to the 1662. However, the S. Clement’s sacristan Nardone notes that before the 1979 BCP, the overlap between the missal and the BCP was considerably much more than today. “The long tradition of missal use in the parish was for many years more of an expansion of liturgical texts for what was already in the BCP,” Nardone explained. “For a good portion of time while the missal was in use here, its relationship to material in the BCP was much closer, and the translations of things used at mass were always lifted from the BCP, like the Gloria,” Nardone said.

S. Clement’s follows the kalendar from the fourth edition of the English Missal and uses a number of other resources to guide their worship, including Fortescue-O’Connell’s *The Ceremonies of the Roman Rite Described*, *The Celebration of Mass*, *The Liber Usualis* for the Gregorian chants, *The Anglican Breviary*, *The Monastic Diurnal*,

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184 Alton added in a follow-up email, “There is no such thing as ‘the Anglican Church.’ Anglicanism has always held there to be only one, holy, catholic and apostolic church.” However, while it is true that Anglicanism is an expression of the one, holy, catholic and apostolic church, I would contend that history, theology, and practice points to something we might call “the Anglican Church,” and I imagine that most faithful Anglicans consider themselves to be a part of “the Anglican Church.”


186 Nardone offered several expansions in an email on March 16, 2021, after reviewing a first draft of this case study.
and *The English Ritual*, a companion book to *The English Missal.* Being so tightly tied to a very specific form is both “liberating and exasperating,” Alton said, laughing, because it is all so precisely prescribed. The liberating part, he finds, is that there is never anything to “make up”—when in doubt, it’s whatever Fortescue says. S. Clement’s, according to Alton, is proud of not having its own rite but “simply follows what it considers the classical western rite.”

The service begins with asperges, a versicle, introit, and kyrie, though the low mass book outlines Psalm 42 and responsorial confession, which was not said out loud or interactively between the priest and congregation. Three collects were read. The lessons were chanted, followed by a hymn, the homily, the creed, offertory, and hymn. For the Sunday of this study and the other services I attended that included homilies, it is clear that Alton is dedicated to offering a thoughtful homily, just as he is committed to the rest of the liturgy, contra some evangelical criticism that preaching is unimportant to Anglo-Catholics because they are simply distributors of the Eucharist.

Preparation of the altar for the Eucharist begins during the sung offertory and hymn with multiple prayers said by the priest quietly (and not listed in the regular bulletin). This preparation at the altar includes four offertory prayers for water and wine, self-oblation, oblation of anamnesis with strong language of sacrifice. Another short prayer is an invitation to almighty, eternal God “to bless this sacrifice.” The priest washes

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his hands while saying Psalm 26. He adds the “secret prayers,” which for the day of this study are:

We beseech thee, O Lord, mercifully look upon these sacrifices, which we present on thy holy altars: that they may bestow on us thy pardon to the honour and glory of thy name. (12th Sunday after Pentecost)

We beseech thee, O Lord, that thy holy Abbot Giles may intercede for us: that this sacrifice which we offer and present upon thy holy altar may be profitable unto use for our salvation. (St. Giles)

Grant, O Lord, that we may with devout hearts celebrate thy mysteries in honour of thy holy Martyrs: and thereby obtain an increase both of protection and joy. (SS. Twelve Brethren)\(^{188}\)

Thus, the sacrificial language increases with the secret offertory prayers, though these are not listed in the low mass book.\(^{189}\) Nardone explained how S. Clement’s has consciously decided to include fewer of the private prayers in the sung mass leaflet to be easier for the parishioners to follow. He said they include all of the texts in the low mass book and the whole text of the mass in the Sunday low mass leaflet, as there is not a choir singing over the private prayers. In a low mass, a parishioner would experience “long moments of silence” so Nardone said it is helpful to have the texts written out. However, when the texts are provided at sung mass, with the addition of hymns, people get “lost” in the leaflet trying to follow along, in addition to a leaflet being 30 pages or more.

The close analysis of the Eucharistic Prayer will be outlined in the next section, so I will not comment much on it here, except to say that the bulletin—and thus the textual interaction—with the Eucharistic Prayer is incredibly minimal compared to other

\(^{188}\) *Missale Anglicanum: The English Missal.*

\(^{189}\) Alton helpfully explained in a follow-up email of March 24, 2021, that technically the only “secret” prayers are the ones said silently at the conclusion of the Offertory and just before the bidding, “Pray, brothers and sisters, that this my sacrifice and yours may be acceptable to God the Father almighty. Other silent prayers are not technically secret prayers.
components of the liturgy. For example, the hymn before the preface is given 13 lines, or six fully written out stanzas. The preface of the Holy Most Trinity and the Sanctus and Benedictus are fully written out, then the bulletin says:

CANON OF THE MASS
   . . . Throughout all ages, world without end. R. Amen.
   OUR FATHER

The canon, which is approximately a dozen stanzas long, is condensed textually for the people into six words\textsuperscript{190}, and visually and auditorily by the ringing of bells eight times, matched with the priest genuflecting, elevating the elements and genuflecting again, in the midst of choir chant and organ meditation. The priest alone says the Lord’s Prayer and the peace is not interactive. The peace is shared via a pax-brede with the liturgical assistants (and with any visiting clergy) but does not go to the congregation. Alton said this is one point that he would like to change so the peace goes out to the choir and the faithful, rather than only the servers.

More bell ringing and genuflecting occurs during the singing of the Angus Dei, when the priest takes the host and says privately, “I will receive the bread of heaven, and call upon the name of the Lord.” Beating his breast thrice, he says as the bell rings,

   Lord, I am not worthy, that thou shouldst come under my roof: but speak the word only, and my soul has been healed. The Body of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.

This is one place where the words of the priest privately are repeated by the congregation publicly. “Lord, I am not worthy…” It is said three times by the priest and three times by the faithful as they prepare to receive the Eucharist. The Sacrament is administered, then

\textsuperscript{190} Lizette Larson-Miller asked if this formulation of the canon in six words is related to \textit{disciplina arcani}. This question needs further research.
the priest says several prayers privately which Alton noted as particularly important to this tradition’s Eucharistic theology. These prayers speak of partaking the Body of Christ as the healing unto eternal life and healing of soul and body. The post-communion prayers are said (a set of three that correspond to the opening three collects/three offertory prayers), then a silent self-oblation prayer, then reading of the Last Gospel. This concludes the mass, and it is followed by the devotion of the Angelus and a hymn. Daily S. Clement’s recites the Angelus when the church bells ring at 9 a.m., noon, and 6 p.m. Because the Sunday sung mass interrupts the noon Angelus, they offer it right after the principal service.

The concept and experience of two masses is one element that seems to be of importance in this case study, as compared to BCP worship or the worship of the Advent or S. John’s Wilderness. The chanted and sung portions, led by the choir or cantors, comprise the one mass which is heard by the congregation, and the second mass is that intoned by the priest and heard only by some of the altar party. At times, the two masses join together, or the choir falls silent, and the priest’s mass is audible. However, Alton explained in a follow-up email that he would not want to over-emphasize the two masses concept. He wrote, “It’s all one mass with the celebrant quietly reading at the altar all the bits that are sung by the choir or chanted by the cantors.” He pointed to the parallels to the worship of the Orthodox churches with various things occurring

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simultaneously. However, this project wishes to offer textual and practical comparisons between the 1979 BCP Eucharist and liturgies that differ and thus both the text and the practice, experience, or liturgical performance

Much of the mass heard by the congregation is in Latin, and Alton commented specifically that the Nicene creed is “better” in Latin because of the precision and “universality” of the language. The bulletin often just reports the choir portion of the mass, with the Introit, Kyrie, Gloria side-by-side out in Latin and English, while not sharing with the congregation the priest’s and altar party’s portions, such as various prayers at the altar ranging from prayers for the saints, prayers for cleansed lips and heart to worthily proclaim the Gospel, and multiple oblations before the Sursum Corda. Those prayers can be read in the S. Clement’s low mass book, however, if a person wished to pick it up.

Obviously, there are so many differences between S. Clement’s and a broad-church Episcopal parish that it is difficult to name them all; however, the Roman canon—with its silent recitation and preference for Latin—is the largest point of divergence from the 1979 BCP and all the other case studies.\(^2\) The Advent has chosen to use a previous Eucharistic Prayer because they feel it fits their theological perspective better, but they provide much explanation and a way for the congregation to follow along with the words of that older prayer. In a very different style, S. Clement’s does not provide much

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\(^2\) After Vatican II, the rubrics dictate the presidential prayers should be spoken in a loud and clear voice so everyone can hear, while the *Doctrines and Canons on the Sacrifice of the Mass* from 1562 dictated the prayers be said in *submissa* or *secreto voce*. As explained in Matthew S. C. Olver, "A Note on the Silent Canon in the Missal of Paul VI and Cardinal Ratzinger," *Antiphon: A Journal for Liturgical Renewal* 20, no. 1 (2016).
written, analytic explanation of their liturgical decisions, but rather seems to offer an invitation to *experience* the liturgy.

Other overarching elements that make S. Clement’s unique besides the concept of two masses include an appreciation for the integral significance of music, a lack of prayers of the people, the attention to the kalendar of saints, higher attention to praying for the dead, and the whole idea of participation so important in the 20th century liturgical renewal movement and the Episcopal Church (and Roman Catholic Church) today. S. Clement’s commits significant resources to their music-making and the music is much more essential to the service than at S. John’s Wilderness or the Advent. There is great liturgical and ceremonial dependence between the celebrant and the choir that is acknowledged at the beginning and end of the mass, when the priest (and deacon and subdeacon if present) pause in route to the altar to reverence those seated in choir with a bow and removal of the biretta. The quality and amount of music in the service allows parishioners an opportunity to sit or kneel in a more reflective posture. Alton reported that long-time members “cherish the silence and participate by hearing.” Also, Alton said that communication happens among the congregation and servers through body language as opposed to words. Each person has their own role, and some roles are silent contemplation. I experienced S. Clement’s as a real contrast to the interactive nature built into the Wilderness service.

*The Eucharistic Prayer*
The Sursum Corda and Preface is said in English and audibly and shared between the altar party and the congregation. The next words in English and audible to the congregation is the concluding phrase of the canon “throughout all ages, world without end.” Thus, all in this section is textual analysis (but not based on the regular bulletin a visitor would receive), not auditory, or even much visual.

In some ways, it is difficult to compare what S. Clement’s is doing to other forms, because the Roman canon of the 4th and 5th editions of the English missal is not in much conversation with any of the dialogue partners discussed in this case series. The English Missal prints the Prayer of Consecration from the 1662 BCP but it is easy to skip over. S. Clement’s at other services uses the 1928 Eucharistic Prayer, so is in conversation with this earlier American Prayer Book. The Advent and the Wilderness services both were interacting historically, liturgically, and structurally with Roman, Eastern, Anglican, and Reformed anaphoras, in light of the 20th century liturgical movement. The English Missal and S. Clement’s commitment to the Tridentine mass, especially in Latin, and the rubrical performance instructions of Fortescue and O’Connell mean the principal Eucharist is outside current Episcopal Eucharistic norms at times.

The Roman canon was the standard for the Western church for sixteen hundred years and did not change between 1570 and Vatican II; thus, it is highly important to Eucharistic theology, liturgy, and practice in the West. The 1570 missal fixed the texts and rites, and thus the Council of Trent “ushered in four centuries of rigidity and fixation.”193 Yet some, including S. Clement’s, have not accepted some of the 20th

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century liturgical reforms, and so the fixed nature has continued into a fifth century. The old Roman canon does remain as one of the first of the four Eucharistic Prayers in the Roman Sacramentaries of today, although with changes. Thus, what S. Clement’s does today is similar to what Cranmer was rejecting and reacting against—silent canon and non-vernacular language, sacrificial and priest-centered. The canon as printed in the English Missal begins at *Te Igitur* and thus appears to be detached from the Sanctus and “lost the idea of consecration by thanksgiving.” Thanksgiving is a key element in the Eastern tradition, and thus another place where S. Clement’s and the 1979 BCP differ. However, supplication or request for the offering to be accepted is made four times in the canon. The elements are referred to as gifts, offerings, sacrifices, and finally as victim (*hostia*) after the institution narrative. Dominic Serra writes that the *Quam oblationem* section “clearly states that the offering become the body and blood of Christ as a result of their being recognized by God as the acceptable sacrifice.” What stands out is the multiple requests for acceptance, or oblations. While some scholars say the oblation is after the institution and anamnesis, it appears to me to be both before and after the institution. First the bread and wine are offered, then the Body and Blood are offered.

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194 This note of correction is thanks to Alton’s follow-up email of March 24, 2021. I was not able to do a detailed line-by-line analysis of S. Clement’s, the 4th and 5th editions of the missal and the 2011 new English translation of the Roman Missal.


In the Missal, the layout brings focus to the importance of the institution narrative, which larger and centered type for “For this is my Body” and “For this is the Chalice …”

The performance matches this focus. The priest waits for the choir to finish the Sanctus to say the words of institution and the actual consecration and elevation of the bread and wine—*Hoc est [enim] Corpus meum*—so there is no singing going on. However, there is often organ music and the bells signal the elevation of the elements, although the congregation cannot hear any of the priest’s recitation of the canon. Alton said that this is one of the “weird things” about the Roman rite—the medieval fixation on the moment. Fortescue and O’Connell say that the priest holds the bread and says “secretly, distinctly, and attentively,” the words of consecration, *HOC EST ENIM CORPUS MEUM.* “He should say these words in the secret voice, but so that he can hear

199 Alton mentioned that “purists” would not like the organ music playing during the elevation, but that they are following a French style, such as that of Marcel Dupré. During the silences of the canon, a custom developed of improvised organ music. This form was developed among French musicians in great relationship to the chants of the liturgy. Alton explained, “Its continuation by Peter Conte [the S. Clement’s organist and choirmaster] is one of the very special and quite unique qualities of the music offered in the parish. The relationship between the chant melodies and the organ music is close and continuous.” However, another Episcopal perspective on the Roman canon is that of Matthew Olver, who noted that in the Vatican II instructions on the mass that “there should be no other prayer or song, and the organ and other musical instruments should be silent.” Quoted in Olver, "A Note on the Silent Canon in the Missal of Paul VI and Cardinal Ratzinger."

200 However, Dominic Serra thinks that the syntax, the relative pronouns (*qui, quam*), comments rather than periods in older manuscripts rather than periods indicate that the institution narrative is not a declarative statement about bread and wine but rather a subordinate clause that is a “warrant for God’s acceptance of the petition for their transformation.” Thus, for Serra, the words of Christ as supplication, rather than remembrance. Serra, "The Roman Canon: The Theological Significance of its Structure and Syntax," 116. It appears Serra is in disagreement with many in his field. The Advent people would certainly have a hey-day with this!
himself.” A note explains that the celebrant may not say audibly in a low voice the words “My Lord and my God” at the elevation of the Sacred Host but may be expressed mentally. Fortescue and O’Connell give precise details on what manual acts should be done and how, and S. Clement’s appears to follow them.

For much of history, the words of institution were considered the moment of consecration and are still considered such in some traditions. Masses were often also non-communicating for much of the middle ages into the early Reformation period, and thus the faithful participated by seeing the host elevated and transformed. This ocular piety is continued in the manner of the mass at S. Clement’s, and there are many people who are not communicated weekly. Thus, it was already part of S. Clement’s theology for non-communicating masses and the transition to livestreamed mass was not as theologically problematic as for some Episcopal traditions that do not have a practice of adoration or non-communicating at a service of Holy Eucharist.

The anamnesis in this prayer is directly connected to offering (back) to the Lord, “thine own gifts and bounty, the pure victim, the holy victim, the immaculate victim, the holy Bread of eternal life and the Chalice of everlasting salvation.” This is the other point

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201 Fortescue and O’Connell, *The Ceremonies of the Roman Rite Described*, 68. 60: “The difference in the two voices is described as Aloud—heard distinctly and in a clear voice by all who assist in a Low Mass and that would be sung by the celebrant or others in a Solemn Mass. All that at Solemn Mass would be said secretly is said at Low Mass silently, that is articulated in a whisper, so as not to be heard by bystanders; but the priest should hear himself.”

202 I have heard that Bishop Gutiérrez says this in a low voice but audibly. Fortescue and O’Connell report that S. Pius X “attached rich indulgences” for this practice.

in the canon itself where the ringing of bells occurs, indicating to the auditory participant a moment of importance. This heightened oblation language is matched by a heightened sacrificial language. Additionally, this anamnesis of Christ’s passion is connected to a remembering of other acceptable sacrifices of Abel, Abraham, and Melchisedech.

The ending doxology is the only reference to the Holy Spirit. Therefore, the Roman canon, according to most scholars, does not include an epiclesis. Alton agreed, “We’re missing the epiclesis in the Roman rite. There is literally no place where we’re saying send the Holy Spirit down upon these gifts.” He spoke about the unique prayer, *Super quae propitio*, that God would be looking down on this sacrifice and an angel will come and carry or unite this mass with some celestial mass. However, some scholars committed to finding more in common between the Roman and Eastern anaphoras wish to focus on the shared oblation, rather than the epicletic differences.²⁰⁴ Matthew Olver contends that all anaphoras (of the early historic variety, not the contemporary ones) share institution narrative-anamnesis-oblation unit and that epiclesis is just another way to request the Father’s acceptance of the offering of the sacrifice.²⁰⁵ Olver wishes to harmonize Roman Catholic and Anglican theologies of the Eucharist, holding up sacrificial language as an important shared assumption (in the Scottish and American


²⁰⁵ Olver, "Offering for Change: The Logic of Consecration that Unites Early Christian Anaphoras." I am not convinced by his argument as it seems to go to quite some lengths to eliminate differences that do seem to appear in Roman and Eastern Eucharistic Prayers.
strains as opposed to the English).\footnote{Olver, "Although We Be Unworthy: Anglicans, Eucharistic Sacrifice, and the Protestant Loss of Ritual," 255-56.} Other scholars would disagree strongly with both of Olver’s contentions here. In section-by-section comparison, I contend we see no epiclesis but oblation on both sides of the narrative-anamnesis-oblation unit.

<table>
<thead>
<tr>
<th>Roman (S. Clement’s)</th>
<th>West Syrian (1979 II A)</th>
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<tr>
<td>1. Oblation</td>
<td>1. Institution</td>
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<td>2. Institution</td>
<td>2. Anamnesis</td>
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<tr>
<td>3. Anamnesis</td>
<td>3. Oblation</td>
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<tr>
<td>4. Oblation</td>
<td>4. Epiclesis</td>
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We do have language of sanctifying, but this is effected by the Father, not by the Holy Spirit. Both the Roman expression and the Anglican expression believe the Father, Son, and Holy Spirit to be unified as One God, the Holy Trinity, so perhaps too much is made in these discussions of the lack of Holy Spirit being called down, or in other contemporary revisions, the lack of Father language (the 2018 expansive language Rite II). According to Nicholas Cabasilas’ \textit{Commentary on the Divine Liturgy}, the “Greeks” and Romans do the same thing with different words but that have the same meaning: “Since Christ is at one and the same time priest, altar, and victim, the consecration of the offerings by this priest, their transformation into this victim, and their carrying up to the heavenly altar are all one and the same thing.”\footnote{Nicholas Cabasilas, \textit{Commentary on the Divine Liturgy}, tr. J. M. Hussey and P. A. McNulty, (Crestwood, NY: St. Vladimir’s Seminary Press, 1977), 72. Quoted in Serra, "The Roman Canon: The Theological Significance of its Structure and Syntax," 124.} Similar to a focus on the epicletic differences, many theologians emphasize the totality of the prayer and the inability to pinpoint God’s action.\footnote{Mitchell, \textit{Praying Shapes Believing}; Hatchett, \textit{Commentary on the American Prayer Book}; Charles C. Heffling and Cynthia L. Shattuck, eds., \textit{The Oxford Guide to the Book of Common Prayer: A Worldwide Survey} (New York: Oxford University Press, 2006).}
Insights from Parish Interview

In a wide-ranging interview, Alton walked me through the entire liturgy and reflected on uniqueness of S. Clement’s and various strains of Anglo-Catholicism. He began our conversation noting that we should speak of Anglo-Catholicisms, not a unitary Anglo-Catholicism, pointing at one of the themes in this project of diversity and inculturation. Alton is well-versed in Latin and uses it devotionally for his own prayer practice, thus, he does not find praying the mass in Latin to be a foreign tongue. When asked if he said the silent canon in English or Latin, he said, “If it’s just me [and one server], I always use the Latin. I’m so used to it. It’s silent anyway.” He added that if he is serving with a deacon for whom the Latin is unfamiliar, he will use the English. The interview with Alton was the most wide-ranging of the rector interviews with Alton moving seamlessly from talking about the liturgical history of the fermentum and the remembrance of ancient papal liturgies to discussions of current practical concerns of the parish and the wider community such as gun violence and loss of hope.

As our conversation occurred during the COVID-19 pandemic, we spoke about Eucharistic practices in the pandemic. Alton said that for the mass to be “valid” the celebrant must receive, and he’s had multiple conversations with others about the subject—strongly disagreeing with those who have said the celebrant must not receive in solidarity with the laity who cannot. He said S. Clement’s has a sacerdotalism that is off-putting to some people. At this moment, he is the only one receiving. “It’s related to the sacrificial aspect of the Eucharist. The consumption of the host is referred to in some spiritual circles as immolation,” he said. Many masses for many people would be non-
communicating, not only for those who had not prepared for communion, but also for servers who would have received earlier in the day when a daily mass would have been offered by every priest in every place, and by the time a person was serving as deacon or subdeacon at a high mass, they would have already received. By the time of a high mass at 11 o’clock in the morning, the servers would be passing out if they had not received already. He said this practice is “long gone,” except COVID brought it back. In order to keep distance for the small choir for the sung masses during COVID, any people who have attended have not received in the service, but after from the reserved sacrament, following the form in *The English Ritual* for reception of Holy Communion outside of mass.

Non-communicating masses are not uncommon at a place like S. Clement’s, which he said he is not quite sure how to sort out theologically.  

I prefer people having more frequent communion, but on the other hand it’s possible for communion to become so casual. … I don’t think any of us should be receiving communion without some deep preparation for it. Whether that’s by fasting or by particular prayers, or whatever, but this casual stuff kind of drives me crazy.

He said S. Clement’s takes the Eucharist very seriously. His critics, he said, would call it crumb theology. “But we’re careful with the crumbs, because it either is the abiding Eucharistic presence, or it’s not,” he said. “Once the elements are consecrated, they’re consecrated.”

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210 More mainstream Anglo-Catholic writing includes much devotional, preparatory attention to the reception of the Holy Eucharist such as the devotionals before and after reception in Cobb, *Saint Augustine’s Prayer Book: A Book of Devotions.*
Even though there is a theology of oracular or spiritual communion at S. Clement’s, the parish has felt a stronger connection between the Eucharistic Body of Christ and the Body of Christ amongst and within the community. “The people are the Body of Christ too,” he said. He said that there has been much discussion of spiritual communion but that it has been not quite understood properly in the Episcopal Church. S. Clement’s parishioners know how to do spiritual communion without any explanation and would acknowledge a Eucharistic presence of Christ when they look at the host during the livestream without him adding an invitation to spiritual communion or a specific additional prayer.

As to S. Clement’s place in the Episcopal Diocese of Pennsylvania, Alton had positive things to say about his interaction with the bishop and the current interaction with the diocese, though S. Clement’s history is one of earlier conflict with authority. In the Eucharistic guidelines during the pandemic, he said he has been proud of the bishop and the options for livestreaming the Eucharist. He said that if the bishop said he had to use the 1979 Book, he could do it. “I would of course obey,” he said. Strictly speaking, he said, “we are definitely not in conformity to the worship of the Episcopal Church if one were to explicate that, interpret our canons literally. Then we are in absolute violation.” Yet he said the discussion about ritualism and how far back one should look for precedence has been going on for centuries, and S. Clement’s is an edge of that discourse.

Yet there are many forms of edges and edges often go in varied directions. Alton says he is on another edge from some of the parish with his support of women clergy. To his knowledge a woman has never presided at S. Clement’s, though a number of ordained
woman have preached at S. Clement’s, thanks to Alton. A young woman became the first female acolyte in the history of the church after Alton arrived in 2016. “I have to weigh out my own feelings of frustration and frankly shame and weigh that against patiently waiting for it to happen,” he said. Thus, S. Clement’s and Alton represent the complexity of pastoral and practical leadership, parish custom and history, and the interaction between parish and the wider church community.

Insights from the Bishop and Diocese

The Episcopal Diocese of Pennsylvania comprises 134 congregations across five counties in Southeast Pennsylvania, with the majority being within Philadelphia County. Anglican congregations have been worshipping from 1695 onward in the colony of Pennsylvania, and the Diocese of Pennsylvania was one of the first formed in the new independent United States after the Revolutionary War. William White, the rector of Christ Church Philadelphia, became the first bishop in the Diocese of Pennsylvania and the first and fourth presiding bishop of the newly formed Episcopal Church of the United States. The diocese also is known for Absalom Jones, the first African American priest in the Episcopal Church, and the church he founded, the African Episcopal Church of St. Thomas. The ordination of the Philadelphia Eleven, the first women to be ordained in the Episcopal Church, also happened in Philadelphia at the Church of the Advocate, a parish known in the civil rights movement.

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211 To his knowledge, no women preached at S. Clement’s prior to his rectorship.

I interviewed Gutiérrez on November 19, 2020, by Zoom to talk about S. Clement’s. Early in the pandemic, Gutiérrez told the diocese he would fast from receiving the Eucharist until the majority of the faithful in the diocese were able to partake, which he considered happening at the diocese’s Phase Three, on September 6, 2020, which was defined as churches allowed to open to 50 percent capacity. Previous to that date, he presided at the Eucharist for recorded services, but did not receive. He said that some of the Anglo-Catholics in the diocese were “upset” with him and said that if he did not receive, they did not receive. He said that he wanted to understand their sacramental theology because he did not agree that they were receiving “in absentia.”

Alton himself mentioned that the celebrant must receive for the mass to be valid.

My interview with Gutiérrez occurred during the COVID-19 pandemic. Unfortunately most of the conversation focused on COVID-19 related questions and thus the interview was not as wide-ranging as interviews with the bishops of Colorado and Alabama, which I regret. Gutiérrez was raised Roman Catholic and began Jesuit seminary in high school to pursue the priesthood and has always considered himself to have a “deeply sacramental theology.” He did not want to discuss transubstantiation (and Alton did not mention it), but he believes Christ is present. Everything should be centered on Christ. “That’s why the altar is the representation of Christ. Not the cross. Not anything else. It’s the altar. Everything [flows] from that.” He felt that the priest is not the focus of the Eucharistic Prayer and he does not like any adornment or jewelry that could take attention away from Christ.

When some priests celebrate, they look around, they hold [the elements] up. No. Everything should be focused on the Body and Blood of our Lord. The sacred action that is occurring without the distractions. In my belief, the priest should be
secondary to the presence of Christ. Thus the need to focus on the sacredness of the rite.

Gutiérrez spoke about trying to find a middle way in the pandemic Eucharist guidelines. However, his preference would have been for churches to more focus their worship in the Daily Office than Holy Communion but knew that the diversity of the diocese—from Anglo-Catholics to “snake-belly low churches”—would be committed to continuing Eucharistic worship in some way. He wanted to find the via media that would allow the fullness of the tradition. On March 23, 2020, Gutiérrez offered “my pastoral counsel and instruction that clergy do not offer ‘communion to go’ under any circumstances.” Also in his email, he offered two addendums. The first being the post-communion prayer by the Rev. Kevin Moroney and the directive “please use” at all celebrations of the Eucharist that are livestreamed or recorded. The second addendum encouraged Morning and Evening prayer for online services. But if an online service of Holy Eucharist was offered, “we recommend including these words in the liturgy”:

THE INVITATION TO HOLY COMMUNION

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

The presider invites the following prayer to be said by all:

My Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I love you above all things, and long for you in my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. As though you

213 “Updated instructions for worship,” Bishop Daniel Gutiérrez, Episcopal Diocese of Pennsylvania, email communication, March 23, 2020. A few churches in the diocese made the local press by offering communion to go in the first week or two of the pandemic, including the African Episcopal Church of St. Thomas, the first Black Episcopal Church in the diocese.
have already come, I embrace you and unite myself entirely to you; never permit me to be separated from you. Amen. (St. Alphonsus de Liguori, 1696-1787).\textsuperscript{214}

Gutiérrez used this prayer in the recorded services of Holy Communion until Phase III and did not receive the sacrament.\textsuperscript{215} He said he offered these two prayers because he knew people would gravitate toward one or the other. His focus was to be pastoral and offer what would embolden the faith of his people. “As long as you offer Christ, you cannot go wrong.”

S. Clement’s has not used either of the prayers in their livestream, but simply streamed their normal service, with a reduced choir and few to no people in attendance or receiving the Eucharist during the service. Gutiérrez spoke about S. Clement’s and other Anglo-Catholic priests that “it takes time and journeying together. We have to hear one another’s voices.” He provided an example of Good Shepherd Rosemont, where Alton previously served, that was using a missal as well. When there was a transition at the parish,\textsuperscript{216} Gutiérrez said it was time for transformation and he would not allow the missal use. “It’s a matter of understanding the history of the diocese, the conflicts, pain, and where we want it to go,” he said. “And eventually it will happen at S. Clement’s.” He explained it would not be beneficial to go in and demand change right away. “Why would I want to do that to S. Clement’s and those who believe in this form of sacred worship,

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\textsuperscript{214} “Updated instructions for worship,” Bishop Daniel Gutiérrez, Episcopal Diocese of Pennsylvania, email communication, March 23, 2020. There is no attribution on where this language comes from or in what resource the prayer appears. The sentence of invitation is widely posted on the Internet, from sites such as https://simplycatholic.com/spiritual-communion/ to many Catholic and Episcopal churches reposting this language with no attribution.

\textsuperscript{216} Good Shepherd Rosemont had years of deep conflict but much time was spent rebuilding this parish during Gutiérrez’s episcopacy.
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even though it’s not my theology,” he said. “I have to be a shepherd to them … it takes times and prayer, and we’ll get there.” In a follow-up email, Gutiérrez added that in his episcopacy, he attempts to hold all voices and find a way together.

The emphasis is the relationship and the ability to communicate, thus demonstrating through words and action that we are the Body of Christ and not 134 separate congregations. We are one body that walks together, and the allowance [for S. Clement’s usage] is demonstrative of that longing and effort.

One element of his theology that was important to this study is that he finds it bothersome “when people say I’ll distribute the bread and the wine. No, it’s the Body and Blood of Christ. There’s the transformational aspect.” He said this transformational understanding then prepares us to have a prophetic nature and engage with social action, politics, culture, and the world. He spoke about Eucharistic theology in general and felt that the Episcopal Church does not know who we are. “Some people say it’s the Oxford Movement and then try to replicate everything the Roman Catholic Church does. I have studied Eucharistic theology. There is difference between Vatican II and the Tridentine mass, and we cobble together those things we like.” But he said that we have not delved deeply enough into the last 1000 years and the heritage of Catholic theology. He mentioned greater connection could be made to Gregory, or Pope Pius X, or the reforms of Vatican II, or the Oxford Movement. He explained, “We have a beautiful expression of Christianity in the Anglican/Episcopal tradition. Let’s claim that beauty and tradition. Let us fully live into who we are and people will be drawn to our beauty, heart, music, liturgy and to Christ.”

Gutiérrez explained that some of the trouble with liturgical experimentation was it being out of bounds of the authority and hierarchy. “Have that conversation with me. I am the chief pastor. It’s not you deciding on your own,” he said, when asked about
liturgical non-compliance. At the institution of a new rector, he said that he communicates that “the ministry you do in this place, that is mine and yours in this place. … you are part of the Anglican Church. That’s the connection.” In his critique of S. Clement’s, he mentioned the lack of the vernacular and did not mention the silent canon or the use of the Roman canon. Gutiérrez spoke positively about the 1979 BCP and repeated the idea said by former Presiding Bishop Frank Griswold and Bishop Neil Alexander that we have not mined the riches of the 79 Book yet—“We have the perfect transcript in the BCP and Scripture and liturgy, but we don’t know how to say who we are.” He saw what connected the Diocese of Pennsylvania is Christ. He wants to see a focus on catechism and go deeper into Christ, teaching foundations of our faith. He concluded our interview:

Not revisioning, but we have an apostolic heritage and reclaim it, because that makes our center stronger. Then let’s be loose at the edges and see what speaks to the world and keep what’s essential and let go of what has been a burden. Maybe this is a time for a reformation of the church. Every 500 or 600 years it needs it. We’re at that 600-year mark. … Let’s have our focus on Christ, and all will be well.

Conclusion

Many parishes, priests, and a lesser number of bishops identify as Anglo-Catholic in some way, ranging from an attention to vestments and incense to a sacrificial Eucharistic piety to looking to the past for insights for today. Many parishes in the broad-church party have borrowed much from the High Church or Anglo-Catholic perspectives, such as a growing interest in neo-orthodox theologies. Yet S. Clement’s takes all the commitments and flourishes of Anglo-Catholicism in the Episcopal Church to the farthest
conclusion. In casual conversation, Alton admitted that S. Clement’s is more Roman than the Romans.

S. Clement’s is a unique anthropological study of how an Episcopal Church is keeping alive a form that has nearly been extinguished in the Roman Catholic Church. There are, of course, some Latin mass parishes, but S. Clement’s often welcomes Latin mass Catholics on special feast days because the calendar of saints in their Catholic parishes is not as fulsome as what S. Clement’s celebrates. Thus S. Clement’s is sitting at a unique crossroads of the Roman liturgy with an Episcopal oversight or allowance. Of the parishes in this case series, S. Clement’s has been doing their style for the longest and most consistently, celebrating dedicated, respectful, beautiful, awe-inspiring masses, on behalf of the church. The congregation is skewed older but there are some young people. Time will tell if the beauty and reverence of the sacrificial mass will connect to the next generation and how S. Clement’s will continue to interact within the diocese, in a similar manner to the relationship between the Advent and the bishop. Allowances are dependent on the bishop’s good graces.

In a world that is rushed, casual, rational, S. Clement’s offers a “beauty will save the world” outlook based on confidence in the gifts and bounty of God, the pure victim, the holy victim, the immaculate victim, the holy Bread of eternal life and the Chalice of everlasting salvation. S. Clement’s liturgy and practice make it clear that worship is serious, reverent business worth the best we can offer. And that attracts people who wish to receive gifts for salvation through beauty and transformation. The performance of their liturgy is truly beautiful and invites one into interior contemplation, connecting to a particular spiritual need.
Yet one question that arises from this brief case study is a larger question and thus beyond the scope of this project than simply a close analysis of the Eucharistic Prayer: Is S. Clement’s an expression of the Anglo-Catholic edge of the Episcopal Church? Or is it an independent congregationalist parish that offers beautiful other-worldly high holy days and the deeply sacramental mystery of a truly transformed Eucharist? From a Eucharistic perspective, S. Clement’s appears to be truly an edge—or past some edge of the Episcopal Church—as the liturgical conversation partners for the Eucharist are not the Episcopal Church of today, but the Roman canon pre-Vatican II and the 1928 BCP. Like the Advent, the Eucharistic liturgy S. Clement’s offers is allowed by the bishop but is not exactly in line with current Episcopal norms.
Conclusion

In March 2020, churches and dioceses all across the United States and across the world were faced with the fast-changing landscape of global pandemic due to the COVID-19 virus. In the space of a few days, parishes began planning for sharing only the bread, or Body of Christ,\textsuperscript{217} at Holy Communion to moving services outside or suddenly canceling in-person worship services. Some parishes with already-in-place technology were about to livestream via the internet or conduct services through Zoom. Other parishes simply cancelled services for a week or two, unable to use technology to bring common prayer into people’s homes. Once parishes began to recover from the shock of shut-down buildings, they began to explore how to best worship with their congregations separated by physical distance and shelter-in-place guidelines. Before March 15, 2020, all three of the case study parishes were offering several services of Holy Communion at minimum weekly (and at S. Clement’s, daily).

These case studies provide a close analysis on three divergent liturgies and theological edges of the Episcopal Church, set within a context of lived religion and inculturation. Interviews with priests and bishops illuminated textual and ethnographic analysis to offer a well-rounded case series of liturgical diversity in the Episcopal Church.

Yet, the Eucharistic practice described in these case studies—which seemed fairly stable—changed overnight. Due to bishops’ guidelines, S. John’s and the Advent were

\textsuperscript{217} Most chapters in this study speak of bread and wine, while the Bishop of Pennsylvania noted the bread should be only called the Body of Christ.
unable to offer livestreamed or virtual services of Holy Communion. S. Clement’s was able to livestream masses to their YouTube channel immediately, having started regularly livestreaming Sunday masses at the end of 2019 and had the greater allowance of the bishop for saying mass, though no people were in attendance. As of this writing, S. Clement’s has not opened to regular in-person services, but individuals have been able to come hear the mass on a case-by-case request. However, no one but the priest (and occasionally a liturgical assistant) receives the sacrament during the service. If a person has requested to make their communion, they have been able to be communicated the Body of Christ after the livestream service is over. However, some who have attended in-person have not requested to receive. S. Clement’s Eucharistic Visitors have continued to bring communion to several parishioners during the pandemic.

S. John’s clergy and parish were without Holy Communion for nearly six months, and when Holy Communion did begin again at S. John’s it was recorded and then played online on Sunday mornings with physical, in-person reception of bread being possible after the service. As of March 2021, no in-person services of Holy Eucharist have been held at S. John’s since March 2020. Plans are in place for a return to in-person worship, including the Wilderness service, after Easter 2021. The Wilderness Eucharist service, which had been held every Sunday, has not returned, though a group of lay people now meet on Sunday evenings for “Night Prayer in the Desert,” a New Zealand Prayer Book and Wilderness-inspired Compline service on Zoom. The Advent has had outdoor in-person services of both Morning Prayer and Holy Communion and recorded or livestreamed indoor Morning Prayer since mid-summer 2020. Once services moved back
inside the nave in October 2020, Morning Prayer has been the standard with Holy Communion being offered approximately once a month.

Thus, all the creative divergence seen in the Wilderness Eucharistic Prayers and in the Advent’s Communion service disappeared almost overnight, replaced with Rite I Morning Prayer in the case of the Advent and short forms of Morning Prayer for S. John’s. When the recorded services of Holy Eucharist returned to S. John’s, they have only utilized Rite II, not even EOW as they previously did. Only S. Clement’s carried on unchanged.

While beyond the scope of this project, these case studies and the COVID-19 pandemic illustrate some theologians’ concerns about an overreliance on the Eucharist as the only experience of common prayer for most Episcopalians. In a 2017 article, Patrick Malloy writes almost prophetically,

Episcopalians seem not to know what to do when they gather if it does not involve the Eucharist. So, the Church celebrates the Eucharist without ceasing. For most Episcopalians, “going to Church” means celebrating the Eucharist, and that has backed the Church into the steadily deepening corner.218

The Episcopal Church is a deeply incarnational and sacramental church in its theology and practice and the Eucharist appears to have taken much of that incarnational and sacramental focus. Although this study was limited in its engagement with sacramental theology, future research should investigate Eucharistic ecclesiology, especially related to

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the relationship between the centrality of the Eucharist and our understanding of bishops and local church as is described in the work of Lizette Larson-Miller.  

Many bishops during much of the pandemic only allowed virtual services of Morning Prayer, which seemed to put many priests and parishes in deep uncertainty on how to pray together if they were not participating in common Eucharistic Prayer. And some, not only those who did virtual consecration, ignored the bishops’ directives. Bishop Lucas of Colorado noted that she knew some Anglo-Catholics in her diocese were continuing to offer mass, though she was not authorizing it. The role of the episcopacy in determining the shape of common prayer needs more academic study and church-wide attention. Additional future study should explore Eucharistic practice and rubrical interpretation that deviates from the accepted, “centrist” position, such as was illuminated in the virtual consecration or “bring-your-own-bread” Communion discussions that arose in the COVID-19 pandemic.

220 Bishop Jacob Owensby of the Diocese of Western Louisiana was one of the only Episcopal bishops publicly allowing or encouraging virtual consecration and quickly rescinded his permission after reported conversation with Presiding Bishop Michael Curry (or someone on Curry’s staff) and articles that made national Episcopal news. As Owensby rescinded the authorization, he wrote, “I understand that virtual consecration of elements at a physical or geographical distance from the Altar exceeds the recognized bounds set by our rubrics and inscribed in our theology of the Eucharist.” Jacob Owensby, "A Note from the Bishop on Virtual Holy Eucharist," news release, April 13, 2020, https://myemail.constantcontact.com/Home-Based-Worship-and-Community-Resources.html?oid=1111514195724&aid=nLM3_CQpxbM ; Jacob Owensby, "Retraction of Virtual Holy Eucharist," news release, April 17, 2020, http://www.saintalbanseписopal.org/2020/04/retraction-of-virtual-holy-eucharist.html; Mark Michael, "Western Louisiana Bishop Authorizes, Then Rescinds, Virtual Consecration," The Living Church, April 17, 2020, https://livingchurch.org/2020/04/17/western-louisiana-bishop-authorizes-then-rescinds-virtual-consecration/.
Bishops, both before the pandemic and during the pandemic, determine the level of Eucharistic liturgical diversity in their dioceses. Bishop Sloan of Alabama allowed the Advent to use their hybrid 1662 liturgy, but Bishop Curry signaled that it should be a continuing conversation. Bishop Gutiérrez of Pennsylvania has allowed S. Clement’s to use The English Missal, but when another church in the diocese had a rector turnover, he discontinued that parish’s use of a missal and did not give permission for another priest to use the New Zealand Prayer Book at the principal Sunday Eucharist, due to it not being approved by General Convention. Bishop Lucas of Colorado and the previous bishop of Colorado have been well connected and positive about the Wilderness service at S. John’s, but Wilderness-style has not ever been the principal Sunday Eucharist.

While Prayer Book unity is held up as an ideal, not enough attention has been given to the role of the episcopacy in what counts as common prayer. The episcopacy was elevated into the very essence of the Anglican Communion in the Quadrilateral, and the BCP was not given the same elevated essential status. In the Episcopal Church, the BCP does not allow experiments; bishops do. General Convention, through the coordination of the House of Bishops and House of Delegates, authorizes rites that in addition to the BCP, but the 2018 resolutions for EOW (2018-D046) and expansive language (2018-D078) appear to allow these alternative rites without the permission of a bishop, as the phrase “under the direction of a bishop exercising ecclesiastical authority” is no longer in the resolution as it was in previous years.²²¹

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²²¹ For example, see 2012-A057. The Episcopal Church General Convention, Reports to the 77th General Convention of the Episcopal Church, Indianapolis, 2012 (New York: General Convention, 2012), https://www.episcopalarchives.org/e-archives/ge_reports/.
One of the unique calls of the bishop, according to the ordination service, is the call to “guard the faith, unity, and discipline of the Church” and to both celebrate and “provide for the administration of the sacraments.” Thus, bishops both individually in their dioceses and together in the House of Bishops define and symbolize unity and the imaginary of common prayer. Any experimentation outside of the BCP or not already authorized by General Convention as trial liturgies is dependent on the allowance of the bishops. In their call to take seriously guarding the faith, unity, and discipline of the church, bishops both symbolize unity and allow expression of diversity, whether that is a broad or narrow allowance.

Yet in conversations about common prayer, there is often a slippage of terms from unity to uniformity. More clarity needs to be made between these two concepts, as there is a lack of uniformity in this case series, but not necessarily a lack of unity. As Alexander writes, “The fact that every age reinvents the idea of liturgical uniformity—and then almost inevitably gives it up—might suggest to us that the idea is fundamentally flawed in spite of its obvious appeal.”

Uniformity, as I have contended, is imaginary in the negative connotation of the word, but unity is imaginary in the positive way. The imaginary of unity allows for diversity and difference while not forcing uniformity. Taken from one perspective, the more diversity in Eucharistic liturgy and practice that is allowed by a bishop, certainly that bishop is authorizing less uniformity, but I would contend that the bishop is not necessarily embodying less unity. The question remains if there is room for diversity in

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222 The Book of Common Prayer, 517.

223 Alexander, "The Once and Future Prayer Book."
liturgical practice such as studied in the case series of the Advent, S. Clement’s, and S. John’s Wilderness service. While this issue is important for what Eucharistic rites are authorized in the Episcopal Church and the future of Prayer Book revision, the ramifications are much wider—to the very nature of the Episcopal Church structure and the global Anglican Communion.

Another common element that has arisen in this case series relates to the imaginary or imaginative horizon. There is a value to the experimental liturgies always functioning as the imaginative horizon of the church. I wish to propose that experimental liturgies are necessary, and they are “over the edge,” as the church needs the margins to define the center. In some ways, they can never be authorized or standardized because they only have their imaginative and creative power as they dialogically interact with the standard liturgies. Bishops’ local authorization for particular communities and with understanding of local inculturation enables these liturgies to have their potential. But what works at S. John’s Sunday evening Wilderness or at S. Clement’s cannot be standardized for the entire dioceses of Colorado and Pennsylvania.

Yet, there is another side of this picture, as the bishops and priests are called to work together in the councils of the church. Thus, the priests presiding at these alternative liturgies need to be within the authority structure and bishops need to authorize these liturgies. For these liturgies to be a provocation to the imaginative horizon of the church, the practitioners must be within the authority structure and the bishops need to have authorized them. There must be some oversight and collegiality for these liturgies to be something more than a pet project of a lone prophet as we have seen in some of the feminist liturgy work in the 1970s that has all but disappeared.
Finally, in the realm of imaginative horizons, we must explode the idea of progressiveness. Imaginative horizons do not have to go forward but can reach into the past. The Anglo-Catholic and Reformed Evangelical case studies both illustrate that. Normally we think of the edges in terms of moving forward into uncharted territory or moving backwards to reclaim some imagined past. However, we need to recognize lateral or horizontal movement or horizontal agency, in looking toward the Lutheran ordo or other Anglican prayer books such as New Zealand. Sometimes when vertical agency is not allowed, agency is sought horizontally.\textsuperscript{224} Experimental liturgies are not all functioning in the same direction of experimentation—some pushing “forward,” some back and some to the sides. There appears anecdotally to be growing Anglo-Catholic and neo-Reformed or neo-orthodox perspectives in the Episcopal Church. An excellent example is Earth & Altar, a new online magazine run by young adults, which is

for and by catholic and reformed Christians of all denominations [but who are almost all Episcopalian] who see an expansively conceived credal orthodoxy as fully compatible with LGBTQ inclusion, gender equality, and racial justice.\textsuperscript{225}

This description and the biographies of the editors push the question of how to combine several of the edges of Anglo-Catholicism, Reformed (creedal orthodoxy as substitute for evangelical label), and progressive or liberal outlooks. Further study from the preliminary case series here is needed to study the interaction and overlap of some of these edges in the Episcopal Church.


To conclude, we might ask the question in the title of this project. “A Dream of Common Prayer”? Is common prayer possible, or a dream, or both a dream and possible? If so, how?

The case series prompts me to wonder what common prayer, specifically Eucharist common prayer, can and should mean for the future of the Episcopal Church. If common prayer is tactile, movement, art, sensory, with commentary on current events, then the Wilderness should be our future, not just an evening service. If common prayer is most carefully explained and studied with clear theological commitments, then the Advent is what we should model. If common prayer is the same prayer prayed most regularly and in continuity with a fixed history, then S. Clement’s the best vision of common prayer. If common prayer is interactive community-connecting prayer, then a Zoom Morning Prayer during COVID-19 might be the most faithful.

But if common prayer is a literal, rubrical recitation of the 1979 Rite II, then none of these parish are practicing common prayer. Yet the beauty and mystery of the Anglican tradition is the via media, or perhaps even more faithful, multiple, middle ways, between all these edges and margins, held together in community with the bishop and the diocese. The Episcopal Church dropped the word Protestant to the benefit of the Anglo-Catholic party, but the term Episcopal was not dropped because it is integral to the church’s self-understanding. Bishops symbolize unity and enable and authorize diversity, so that each of these case studies provides a model of the unity-in-diversity of the Episcopal Church’s dream—and reality—of common prayer.

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"About." Cathedral Church of the Advent, accessed April 6, 2019, 
https://adventbirmingham.org/about/.


<http://catalog.hathitrust.org/api/volumes/oclc/10246357.html>.


England, The Church of. *The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church 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 or Manner of Making,


———. "Liturgical Renewal and Modern Anglican Liturgy." Chap. 4 In The Oxford History of Anglicanism, Volume Iv: Global Western Anglicanism, C1910-Present,


Cover: Spirit  
Outline of the Service of the Wilderness  
The Third Sunday after Pentecost, Jun 30, 2019

Prelude

Thanksgiving at the Font  
*The People join the Presider at the Font.*

*The Presider says*  
In the name of the one, holy, and undivided Trinity.  

*People*  
**Amen.**

You who hovered over the face of the deep hover over this font. You who accompanied your people Israel through the Red Sea in the face of imperial violence accompany us through the troubled waters of violence in this day. You who rested on Jesus at his baptism rest in us as we wade here with him. By that same Spirit, we ask you to sanctify this water, unleashing your Spirit to make it and us holy agents of your coming reign of love. All this we ask through your Son our Savior Jesus Christ who is living and reigning in union with you and the Holy Spirit for ever and ever.  

*People*  
**Amen.**

*The Presider reminds the People of Baptism by sprinkling them with water. Once the People have been sprinkled, the Presider says*

The Prayer of the Day  
*The Presider says*  
God is with you.  

*People*  
**And also with you.**

Let us pray.  

Sovereign God,  
ruler of our hearts,
you call us to obedience
and sustain us in freedom.

Keep us true to the way of your Son,
that we may leave behind all that hinders us
and, with eyes fixed on him,
walk surely in the path of the kingdom.

Grant this through our Savior Jesus Christ,
your Son, who lives and reigns with you
in the unity of the Holy Spirit,
God for ever and ever.

People    Amen.

The Prayer of the Day concluded, the People return to their seats for the Reading.

The Reading
[Reading was Old Testament lesson prescribed for lectionary.]
Word of God, Word of Life.

People    Thanks be to God.

The Psalm
[Chanted, people tried to sing along to piano accompaniment.]

All stand to sing the hymn.

Song of Illumination

The Gospel
[Introduction and conclusion responses slightly different.]
The Presider says
The Good News of our Savior Jesus Christ according to Luke.

People    Praise and glory to Christ.

[Gospel read by Presider]

People    Praise to Christ, the Word.

The People are seated.

The Reflection

The Open Space
Open Space having ended, the Presider prays improvisationally and the People respond
Amen.

The Peace
The Presider says
Christ’s peace is with you.
People And also with you.

The People greet one another with a sign of Peace and are then seated for announcements.

Offertory Music

Thanksgiving at the Table
[All rise]

The Presider says
God is with you.
People And also with you.
Lift up your hearts.
People We lift them to the Lord.
Let us give thanks to our Lord God.
People It is right to give our thanks and praise.

It is indeed right to praise and magnify your Name,
Source of Life and Blessing,
Fountain of Living Water,
and Wind that blows where it wills.

For from the foundation of the cosmos,
your love has burned in and through all things,
making the whole creation new in every generation.

Joining the choir of angles,
archangels, sages, and ancestors,
we wing this hymn of praise
proclaiming the glory of your Name:

Sanctus

The Presider continues
We thank you that in every age,
you have broken bread with the oppressed,
topped tyrants, and raised the dead.
We thank you for hearing the cry
of the Israelites in Egyptian enslavement,
for delivering them from bondage and tyranny into a land flowing with milk and honey.

We thank you for your faithfulness in ages past as your prophets sung of your justice and love.

We thank you that in Mary, Mother of God, you found a woman willing to join you in making the Word flesh in Jesus Christ, who announced in word and deed your coming reign through teaching, healing, and feeding your creation.

We thank you that on the night before Jesus was handed over to suffering and death and was at table with his friends, he took bread, gave thanks to you, broke it and gave it to them, and said: “Take eat: This is my body, which is given for you. Do this for the remembrance of me.”

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: “Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

We thank you for your Holy Spirit who lives in us and ask that by it, you will sanctify us to serve you forever and transform this bread and wine into the body and blood of our Savior, Jesus Christ.

We thank you that you have not left us comfortless, but have given us the gift of your presence in this life and in the life to come.

We thank you for the joy of discovering you anew in your diverse creation as you express your image in a variety of gender expressions, sexual orientations, and gender identities. We pray that, in your good time, an end will be brought to violence against transgender, non-binary, and gender non-conforming people.

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1 Typographical error. Closing quotation forgotten.
2 Typographical error. The word “in” was broken by two lines.
and that the whole creation might see and know
that those things which were dead are being given new life
and those things which are old are being made new
by the power of your Holy Spirit.

Through Christ, in Christ,
and with Christ, in union with your Holy Spirit,
all praise, honor, and glory are yours, Holy God,
in this age and in the age to come.

The Band and People sing
Amen.

The Lord’s Prayer

The Presider says
As Jesus taught his friends, we now pray.

People Our Father …
[Contemporary language version]

The Breaking of Bread

The Presider breaks the Bread and says
Be known to us, Lord Jesus, in the breaking of the Bread.

and then invites the People to Communion by saying
Behold who you are; become what you receive.

Music During Communion

Wilderness Band

All stand.

Prayer after Communion

The Presider prays improvisationally and the People respond

People Amen.

The Blessing

The Presider blesses the People saying
The same Spirit that hovered over the face of the deep,
led the Israelites through the wilderness,
and rested on Jesus at his baptism lives inside of you.
burning with a desire to bring the whole cosmos into a glorious harmony;
and the blessing of the one, holy, and undivided Trinity
be upon [you] this day and remain with you for ever.

People Amen.
Sending Song

The Dismissal

*The Presider says*

Join in the dance of the Holy Trinity.

*People*  
Thanks be to God.

Acknowledgements on inside back cover are about the music arranging which was done by St. John’s Wilderness Band leadership. The Eucharistic prayer was written for use by this community by the Rev. Cn. Broderick L. Greer.

Inside front cover

Welcome to the Wilderness

“The similitude of the wind to the Spirit’s coming suggests not only its absolute power but its absolute uncontrollability. No structure is stronger than the wind, and there is nothing beyond its touch. how much greater is the reality of the Spirit than this weak metaphor? Wind and fire speak of ancient theophany in Israel, harkening back to Moses and Israel’s beginnings in miraculous displays of divine power…This is God touching, taking hold of tongue and voice, mind, heart, and body. this is a joining, unprecedented, unanticipated, unwanted, yet complete joining. those gathered in prayer asked for power. they may have asked for the Holy Spirit to come, but they did not ask for this. This is real grace, untamed grace. It is this grace that replaces our fantasies of power over people with God’s fantasy for desire for people.”

-Dr. Willie James Jennings

Acts: Belief – A Theological Community on the Bible, page, 28

Sometimes, the Holy Spirit makes her cameo as a “still, small voice” and other times, she comes on to the scene as the “howling of a fierce wind.” The consistent element in that this Spirit will blow where she wills. That same Spirit and wind blew through a group of lesbian, gay, bisexual, transgender, and queer (LGBTQ) people on June 28, 1969 when plainclothes law enforcement officers raided the Stonewall Inn. The still, small voice of the Spirit spoke in them and caused them to howl like a fierce wind against the policy, sparking a social and political rebellion that lasted six days and reverberates in the walls of our hearts some fifty years later.”

3

In the waters of Holy Baptism, followers of Jesus are invited to join God the Holy Spirit as she troubles the waters of injustice in our lives, the lives of those we love, and in the

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3 There is not an open quote to connect to this closed quote.
lives of those we will never know. When we practice acts of justice in the world, we are joining the howling of a fierce wind that can renew the whole creation, a flash of fresh air that counters the stale air of homophobia, trans-antagonism, erasure of any kind, sexism, and heterosexism. This is the “untamed grace” of which Dr. Jennings speaks of above. It is grace so indiscriminate and unpredictable that we cannot help but yield to its flow.

As we celebrate the gifts of LGBTQ people in this season of the Spirit, my prayer is that you will encounter the living, loving, and liberating power of God in fresh and exciting ways and that as we collectively ask God for the power [to] repair a deeply fragmented creation, that our fantasies of power over people will be replaced with God’s fantasy to see the whole creation – especially those LGBTQ dimensions of creation – flourish in God’s life-giving love.

Happy Pride,
The Reverend Canon Broderick Greer
Canon Precentor
Saint John’s Cathedral
The Day of Pentecost 2019
<table>
<thead>
<tr>
<th>BCP 1979 Rite II Holy Communion</th>
<th>EOW Holy Communion</th>
<th>Wilderness Holy Communion</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Great Thanksgiving</td>
<td>The Great Thanksgiving</td>
<td></td>
</tr>
<tr>
<td>[Eucharistic Prayer A]</td>
<td>[Form B, for use with the Order for Celebrating the Holy Eucharist on pages 400-401 of the BCP.]</td>
<td></td>
</tr>
</tbody>
</table>

**Celebrant**
The Lord be with you.

**People**
And also with you.

**Celebrant**
Lift up your hearts.

**People**
We lift them to the Lord.

**Celebrant**
Let us give thanks to the Lord our God.

**People**
It is right to give him thanks and praise.

*Then, facing the Holy Table, the Celebrant proceeds*
It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

*Here a Proper Preface is sung or said.*

**Celebrant and People**
Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sings this hymn to proclaim the glory of your Name:

**Celebrant and People**
Holy, holy holy Lord, God of power and might, Heaven and earth are full of your glory. Hosanna in the highest.

**Sursum Corda**
The Celebrant gives thanks to God for the created order, and for God’s self-revelation to the human race in history ...

If desired, incorporates or adapts the Proper Preface of the Day.

**Sanctus**
It is indeed right to praise and magnify your Name, Source of Life and Blessing, Fountain of Living Water, and Wind that blows where it wills.

For from the foundation of the cosmos, your love has burned in and through all things, making the whole creation new in every generation.

**Sanctus**
<table>
<thead>
<tr>
<th>BCP 1979 Rite II</th>
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<th>St. John’s Wilderness</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Prayer A</strong></td>
<td><strong>Form B</strong></td>
<td><strong>Spirit Season 2019</strong></td>
</tr>
<tr>
<td><strong>Blessed is he who comes in</strong></td>
<td><strong>Blessed is the one who comes</strong></td>
<td><strong>We thank you that in every age,</strong></td>
</tr>
<tr>
<td>the name of the Lord.</td>
<td>in the name of the Lord.</td>
<td>you have broken bread with the oppressed, toppled tyrants, and raised the dead.</td>
</tr>
<tr>
<td><strong>Hosanna in the highest.</strong></td>
<td><strong>The people stand or kneel.</strong></td>
<td><strong>We thank you for hearing the cry of the Israelites in Egyptian enslavement, for delivering them from bondage and tyranny into a land flowing with milk and honey.</strong></td>
</tr>
<tr>
<td><strong>The people stand or kneel.</strong></td>
<td></td>
<td><strong>We thank you for your faithfulness in ages past as your prophets sung of your justice and love.</strong></td>
</tr>
<tr>
<td><strong>Celebrant continues</strong></td>
<td><strong>Celebrant now praises God for the salvation of the world through Christ Jesus.</strong></td>
<td><strong>We thank you that in Mary, Mother of God, you found a woman willing to join you in making the Word flesh in Jesus Christ, who announced in word and deed your coming reign through teaching, healing, and feeding your creation.</strong></td>
</tr>
<tr>
<td><strong>Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.</strong></td>
<td><strong>We thank you that in every age, you have broken bread with the oppressed, toppled tyrants, and raised the dead.</strong></td>
<td><strong>We thank you that on the night before Jesus was handed over to suffering and death and was at table with his friends, he took bread, gave thanks to you, broke it and gave it to them, and said: “Take eat: This is my body, which is given for you. Do this for the remembrance of me.”</strong></td>
</tr>
<tr>
<td><strong>He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.</strong></td>
<td><strong>At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.</strong></td>
<td><strong>We thank you that on the night before Jesus was handed over to suffering and death and was at table with his friends, he took bread, gave thanks to you, broke it and gave it to them, and said: “Take eat: This is my body, which is given for you. Do this for the remembrance of me.”</strong></td>
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</tr>
<tr>
<td><strong>On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”</strong></td>
<td><strong>On the night before he died for us, our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: “Take, eat: This is my Body which is given for you. Do this for the remembrance of me.”</strong></td>
<td><strong>We thank you that on the night before Jesus was handed over to suffering and death and was at table with his friends, he took bread, gave thanks to you, broke it and gave it to them, and said: “Take eat: This is my body, which is given for you. Do this for the remembrance of me.”</strong></td>
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</table>

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163
After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

Celebrant and People
Christ has died.
Christ is risen.
Christ will come again.

The Celebrant continues
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: “Drink this, all of you: This is my blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

The Celebrant may then introduce, with suitable words, a memorial acclamation by the people.

The Celebrant then continues

Remembering now the suffering and death and proclaiming the resurrection and ascension of Jesus our Redeemer, we bring before you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of Christ.

The Celebrant then prays that all may receive the benefits of Christ’s work, and the renewal of the Holy Spirit. The Prayer concludes with these or similar words

We thank you for your Holy Spirit who lives in us and ask that by it, you will sanctify us to serve you forever and transform this bread and wine into the body and blood of our Savior, Jesus Christ.

We thank you that you have not left us comfortless, but have given us the gift of your presence in this life and in the life to come.

We thank you for the joy of discovering you anew in your diverse creation as you express your image in a variety of gender expressions, sexual orientations, and gender identities. We pray that, in your good time, an end will be brought to violence against transgender, non-binary, and

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<tr>
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<td><strong>Form B</strong></td>
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<td>kingdom.</td>
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</table>
| All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.** | Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.** | gender non-conforming people and that the whole creation might see and know that those things which were dead are being given new life and those things which are old are being made new by the power of your Holy Spirit. Through Christ, in Christ, and with Christ, in union with your Holy Spirit, all praise, honor, and glory are yours, Holy God, in this age and in the age to come.  
*The Band and People sing* **Amen.** |
|                 |       |                                        |
|                 |       |                                        |
Outline of the Service of Holy Communion

CATHEDRAL CHURCH OF THE ADVENT IN THE CITY OF BIRMINGHAM

NINE O’CLOCK
    in the Nave
MARCH 24, 2019
The Third Sunday in Lent
Holy Communion

PREPARATION FOR WORSHIP

VOLUNTARY
THE PEOPLE STAND.

HYMN

THE WORD OF GOD
PRAYER BOOK, PAGE 323
[Officiant says the collect for purity, which is printed in the full-text bulletin.]

THE DECALOGUE
PRAYER BOOK, PAGE 317

THE COLLECT OF THE DAY
THE PEOPLE KNEEL.

Almighty God … [Collect for Third Sunday of Lent]
THE PEOPLE SIT.

[LESSONS]
[The readings are not introduced with the heading “Lessons” but rather just “A READING FROM …” or “THE HOLY GOSPEL.” They don’t follow the lectionary completely. They are preaching through 1 Corinthians and were on 6:9-20. (Common Lectionary has 1 Corinthians 10:1-13 for Third Sunday in Lent.) No psalm or Old Testament reading was used. The Gospel was the passage assigned for Third Sunday in Lent.]
THE PEOPLE STAND [for the Gospel and stay standing for the Creed.]
THE NICENE CREED

PRAYER BOOK, 327

THE PRAYERS OF THE PEOPLE
[Some of it was from Form IV but in Rite I language. The Prayers were read by a priest from his seat, not by a lay person.]
THE PEOPLE KNEEL. AT "LORD IN THY MERCY," THE PEOPLE RESPOND, "HEAR OUR PRAYER."

CONFESSION OF SIN

PRAYER BOOK, 331
[The first prayer on 331 is used.]

DECLARATION OF FORGIVENESS

THE COMFORTABLE WORDS
[All were said.]

THE PEACE
THE PEOPLE SIT.
[Announcements were given.]

THE WELCOME AND BLESSING OF THE CHILDREN
THE PEOPLE STAND.
[Children stood for a blessing and then were encouraged to leave for Sunday school.]

HYMN

THE SERMON

AT THE OFFERTORY, ANTHEM
[Choir sings anthem. Officiant goes up to the altar. It is difficult to see the table being set, but the wafers and multiple cups already filled with wine are on the table at the beginning of the Great Thanksgiving.]
THE PEOPLE STAND.

THE GREAT THANKSGIVING

PRAYER BOOK, PAGE 333
Sursum Corda
Sanctus
THE PEOPLE KNEEL OR SIT, AS THE OFFICIANT CONTINUES WITH THE EUCHARISTIC PRAYER.

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine,
according to thy Son our Saviour Jesus Christ’s holy institution, in remembrance of his
death and passion, may be partakers of his most blessed Body and Blood.

For in the night in which he was betrayed, he took bread; and when he had given thanks,
he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is
given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to
them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is
shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in
remembrance of me." Amen.

And now, as our Savior Christ hath taught us, we are bold to say,

THE LORD’S PRAYER

THE PRAYER OF HUMBLE ACCESS

PRAYER BOOK, 337

The Gifts of God for the People of God. Take them in remembrance that Christ died for
you, and feed on him in your hearts by faith, with thanksgiving.

THE PEOPLE SIT.

THE COMMUNION OF THE PEOPLE
[The ministers did not receive the Communion first.]

ANTHEM

HYMN

THE PEOPLE KNEEL.

THE POST-COMMUNION PRAYER
[Most of the year, Advent uses the 1979 BCP Rite I Postcommunion Prayer on page 339.
During Advent and Lent, the first option for the 1662 post-communion prayer is used, as
follows.]

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly
goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly
beseeking thee to grant, that by the merits and death of thy Son Jesus Christ, and
through faith in his blood, we and all thy whole Church may obtain remission of our sins,
and all other benefits of his passion. And here we offer and present unto thee, O Lord,
ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee;
humbly beseeching thee, that all we, who are partakers of this holy communion, may be
fulfilled with thy grace and heavenly benediction. And although we be unworthy, through
our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our
bounden duty and service; not weighing our merits, but pardoning our offences, through
Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father almighty, world without end. Amen.

THE BLESSING
THE PEOPLE STAND.

HYMN

THE DISMISSAL
IF YOU DESIRE, KNEEL FOR A MOMENT OF SILENT PRAYER.

VOLUNTARY
<table>
<thead>
<tr>
<th>1662</th>
<th>1979 Rite II</th>
<th>1979 Rite I</th>
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<tbody>
<tr>
<td><strong>Sursum Corda</strong>&lt;br&gt;Sanctus</td>
<td><strong>Celebrant</strong>&lt;br&gt;The Lord be with you.&lt;br&gt;<em>People</em>&lt;br&gt;And also with you.</td>
<td><strong>Sanctus</strong>&lt;br&gt;<strong>People</strong>&lt;br&gt;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. <em>Amen.</em></td>
<td><strong>Sursum Corda</strong>&lt;br&gt;<strong>Sanctus</strong>&lt;br&gt;<strong>People</strong>&lt;br&gt;Let us give thanks to the Lord our God.&lt;br&gt;<em>People</em>&lt;br&gt;It is right to give him thanks and praise.</td>
</tr>
<tr>
<td>BCP 1662</td>
<td>BCP 1979 Rite II Prayer A</td>
<td>BCP 1979 Rite I Prayer B</td>
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<tr>
<td><strong>When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.</strong></td>
<td>the glory of your Name:</td>
<td>For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, &quot;Take, eat, this is my Body, which is given for you. Do this in remembrance of me.&quot;</td>
<td>Jesus Christ’s holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.</td>
</tr>
</tbody>
</table>
| Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy | Celebrant and People
Holy, holy holy Lord, God of power and might, Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest. | Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me." | For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me." |
| For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me." | Celebrant and People
Holy, holy holy Lord, God of power and might, Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest. | Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me." | Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we |
| For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me." | Celebrant and People
Holy, holy holy Lord, God of power and might, Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest. | Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me." | Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we |
| Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we | Celebrant and People
Holy, holy holy Lord, God of power and might, Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest. | Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we | Amen. |
Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, (a) took Bread; and, when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he (d) took the Cup; and, when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper he took the cup of wine; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, drink: This is my Blood of the new Covenant, which is for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. Amen.

(a) Here the Priest is to take the Paten unto his hands: (b) And here to break the Bread: (c) And here to lay his hand upon all the Bread. (d) Here he is to take the Cup into his hand: (e) And here to will, a perfect sacrifice for the whole world.

At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper he took the cup of wine; and when he had given thanks to you, he broke it, and gave it to them, saying, Drink ye all of this; for this (e) is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. Amen.
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<td><em>lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.</em></td>
<td>drink it, do this for the remembrance of me.”</td>
<td>praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.</td>
<td></td>
</tr>
<tr>
<td>Therefore we proclaim the mystery of faith:</td>
<td></td>
<td>And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.</td>
<td></td>
</tr>
</tbody>
</table>
| *Celebrant and People*  
Christ has died.  
Christ is risen.  
Christ will come again. | *The Celebrant continues*  
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.  
Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your | And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we |  |
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</thead>
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<tr>
<td>eternal kingdom.</td>
<td>All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. <strong>AMEN.</strong></td>
<td>beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord; By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. <strong>AMEN.</strong></td>
<td></td>
</tr>
</tbody>
</table>
Case Study 3
“It’s Silent Anyway”:
Anglo-Catholicism at S. Clement’s, Diocese of Pennsylvania

Appendix 1
Full-text Bulletin

S. Clement’s Church
Philadelphia, Pennsylvania

The Twelfth Sunday after Pentecost
S. Giles, Ab; Ss. Twelve Brethren, Mm.

1 September 2019

Sung Mass at 11:00 a.m.

ORGAN

*When the Sacristy bell is run the people stand for the Entrance procession and Asperges.*

[Bulletin has Latin and English side-by-side, for purpose of this document they shall be listed after one another. The Latin is marked with accents for singing. The Latin was used for each of the options during this mass.]

[During chant of the Asperges, priest asperged altar, altar part, choir, congregation.]


Thou shalt purge me, O Lord, with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Have mercy upon me, O God after thy great goodness. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be; world without end. Amen. Thou shalt purge me.

V. O Lord show thy mercy upon us.
R. And grant us thy salvation.
V. O Lord, hear my prayer:
R. And let my cry come unto thee.
V. The Lord be with you;
R. And with thy spirit.
Let us pray.
Gracioustly hear us, O Lord, holy Father, almighty, everlasting God: and vouchsafe to send thy holy Angel from heaven to guard and cherish, to protect and visit, and to defend all who dwell in this thy holy habitation; through Christ our Lord. R. Amen.

INTROIT—Ps. 70, 1-2
[Sung in Latin]

KYRIE ELEISON—Missa de Angelis

GLORIA IN EXCELSIS
[Sung in Latin]

V. The Lord be with you. R. And with thy spirit. Let us pray.

Almighty and merciful God, of whose gift it cometh that thy faithful do unto thee worthy and laudable service: grant to us, we beseech thee; that we may run without stumbling to thy promises. Through. R. Amen.

[Part of prayer not printed—Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever.]
[Very similar to Proper 26, Sunday closest to November 2 collect]

O Lord, we beseech thee, let the intercession of thy blessed Abbot Giles commend us unto thee: that those things which for our own merits we cannot ask, we may through his advocacy obtain.

Grant, O Lord, that we, rejoicing in the triumph of the brethren thy Martyrs: may be strengthened and increased in our faith; and comforted by their manifold intercession. Through. R. Amen.

EPISTLE
II Cor. 3, 4-9
[Does not follow the RCL.]

GRADUAL—Ps. 34, 1-2
[Chanted in Latin]

The people stand.

THE HOLY GOSPEL
V. The Lord be with you.
R. And why thy spirit.
R. Glory be to thee, O Lord.
[Gospel chanted by celebrant.]
R. Praise be to thee, O Christ.

1940 HYMNAL No 493

HOMILY
[With announcements before homily.]

*The people stand.*

NICENE CREED
[Chanted in Latin]

V. The Lord be with you. R. And with thy spirit. Let us pray.

OFFERTORY—Exod. 32, 11, 13-14
[Chanted in Latin]

1940 HYMNAL No. 498

PREFACE OF THE MOST HOLY TRINITY
[SOMETHING PRAYED SILENT]?
V. Throughout all ages, world without end.
R. Amen.
V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We lift them up unto the Lord.
V. Let us give thanks unto our Lord God.
R. It is meet and right so to do.
It is very meet and right, and our bounden duty, that we should at all times, and in all
places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God: Who with
thine only-begotten Son and the Holy Ghost art one God, one Lord: not one only person,
but three persons in one substance. For that which by thy revelation we believe of thy
(glory, the same we believe of thy Son, the same of the Holy Ghost, without any
difference or inequality. That in the confession of the true and everlasting God-head,
distinction in persons, unity in essence, and equality in majesty may be adored. Which
the Angels and Archangels, the Cherubim also and Seraphim praise: who cease not daily
to cry out, with one voice saying:

*The people kneel.*

SANCTUS AND BENEDICTUS
[Chanted in Latin. Celebrant proceeded with canon of the mass while cantor chanted.]

CANON OF THE MASS
... Throughout all ages, world without end. R. Amen.
[A Low Mass book is available when worshippers enter, though it is not handed out like the day’s bulletin.]

OUR FATHER  
_Priest_: Our Father . . .  
[Only priest chanted it.]  
_People_: R. But deliver us from evil.  
[No further ending.]

[Break bread.]

THE PEACE  
Throughout all ages, world without end. R. Amen.  
The peace of the Lord be always with you. R. And with thy spirit.

AGNUS DEI  
[Cantor chant.]

[In livestream, only priest communicated. So no Communion of Faithful words spoken during livestream pandemic.]

COMMUNION OF THE FAITHFUL  
_V._ Behold, the Lamb of God; behold him that taketh away the sins of the world.  
_R._ Lord, I am not worthy that thou shouldest come under my roof, but speak the word only, and my soul shall be healed. _said thrice_

All are welcome to come forward at Holy Communion. Please wait at the front of the Choir steps until there is space at the Altar Rail. Baptized Christians may receive the Blessed Sacrament. The Sacred Host will be placed upon your tongue or in the palm of your hand after which the Chalice is offered. Should you wish to receive by intinction, leave the host on your palm. The Chalicist will dip it in the consecrated wine and place it on your tongue. If you are not receiving the Sacrament, please cross your arms as the Priest approaches so that a blessing may be said. Should you be unable to manage steps, Holy Communion can be administered at your pew. The Ushers will be happy to assist you.

COMMUNION—Ps. 104, 13-15. [Latin]

1940 HYMNAL No 212  

The people stand.

_V._ The Lord be with you. R. And with thy spirit. Let us pray.

Quicken us, O Lord, we pray thee, who have duly received these holy mysteries: that we may be cleansed thereby from all our sins, and defended against all adversities. Through. R. Amen.
Let thy Sacrament, O Lord, which we have now received and the prayers of the blessed Abbot Giles effectually defend us: that we may both imitate the example of his conversation, and receive the succor of his intercession.

Grant, we beseech thee, almighty God: that we growing in virtue may follow the faith of them whose memory by the partaking of this Sacrament we now recall. Through. R. Amen.

V. The Lord be with you. R. And with thy spirit.

AT THE DISMISSAL
V. Ite, Missa est. R. Deo Gratias [musical line in bulletin to chant response.]

The people kneel.

May almighty God bless you, the Father, the Son, + and the Holy Spirit. R. Amen.

The people stand.

THE LAST GOSPEL John 1, 1-14
V. The Lord be with you.
R. And with thy spirit.
V. + The Beginning of the Holy Gospel according to John.
R. Glory be to thee, O Lord.
[With comments in bulletin when to kneel and rise during the reading]

ANGELUS
The angel of the Lord brought tidings unto Mary
And she conceived by the Holy Ghost.
Hail Mary, full of grace, the Lord is with thee; blessed are thou among women, and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

Behold the handmaid of the Lord.
Be it unto me according to thy word.
Hail Mary.

And the Word was made flesh.
And dwelt amongst us.
Hail Mary.

Pray for us, O holy Mother of God,
That we may be made worthy of the promises of Christ.
Let us pray.
We beseech thee, O Lord, pour thy grace into our hearts: that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his +Cross and Passion we may be brought unto the glory of his Resurrection; through the same Christ our Lord. R. Amen.

1940 HYMNAL No 599
Case Study 3
“It’s Silent Anyway”:
Anglo-Catholicism at S. Clement’s, Diocese of Pennsylvania

Appendix 2
Low Mass Book

Saint Clement’s Church
Low Mass

Please return this Mass Book to the Usher’s table

[Rubrics and headings are printed in red in the Low Mass book. For visual purposes, I have changed rubrics and headings to italics, so they can be seen more clearly.]

The Order of the Mass
[All in English, until the Canon]

All stand at the bell. When the priest arrives at the Altar, he makes the reverence and ascends the steps. He unfolds the corporal, sets the chalice upon it, and opens the missal.

All now kneel, and returning to the center, he signs himself with the sign of the cross from forehead to breast, and says:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

V. I will go unto the altar of God. R. Even unto the God of my joy and gladness.
V. Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.
R. For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?
V. O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.
R. And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.
V. Why art thou so heavy, O my soul: and why art thou so disquieted within me?
R. O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.
V. Glory be to the Father, and to the Son, and to the Holy Ghost.
R. As it were in the beginning, is now, and ever shall be: world without end. Amen.
V. I will go unto the altar of God. R. Even unto the God of my joy and gladness.

1 Available to parishioners on the usher’s table, but not handed out to everyone like the bulletin.
In Masses of the Dead, and of the Season from Passion Sunday to Holy Saturday exclusive, the Psalm Give sentence and the repetition of the Antiphon I will go are omitted, continuing:

V. Our help is in the name of the Lord.
R. Who have made heaven and earth.
V. I confess to God Almighty, &c.
R. God Almighty have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.
V. Amen.
R. I confess to God Almighty, to Blessed Mary ever-Virgin, to Blessed Michael the Archangel, to Blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, Father: that I have sinned exceedingly in my thought, word, deed: by my fault, by my own fault, by my own most grievous fault. Therefore I beg Blessed Mary ever-Virgin, Blessed Michael the Archangel, Blessed John Baptist, the holy Apostles Peter and Paul, all the Saints and thee, Father to pray for me to the Lord our God.
V. God Almighty have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life. R. Amen.
V. The almighty and merciful Lord grant unto us pardon, absolution and remission of our sins. R. Amen.
V. Wilt thou not turn again, and quicken us, O God? R. That thy people may rejoice in thee.
V. O Lord, shew thy mercy upon us. R. and grant us thy salvation.
V. O Lord, hear my prayer. R. And let my cry come unto thee.
V. The Lord be with you. R. And with thy spirit.

Then he says in a clear voice: Let us pray, and ascending to the Altar, says secretly:

Take away from us we beseech thee, O Lord, our iniquities: that we may be worthy to enter with pure minds into the Holy of holies. Through Christ our Lord. Amen.

Then, with hands joined upon the Altar, he says secretly, bowing:

We pray thee, O Lord, through the merits of thy Saints, whose relics are here, He kisses the altar in the midst, and of all the Saints: that thou wouldest vouchsafe to pardon all my sins. Amen.

Then the Celebrant, signing himself with the sign of the cross, begins the Introit.

[Bulletin then follows the Introit, Kyrie, Gloria, collects, Epistle, Gradual, Alleluia] Then follow the Gradual, Tract or Alleluia and Verse, and Sequence, as the Mass requires. Then, bowing before the middle of the Altar, the celebrant says secretly:

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of Isaiah the prophet with a live coal: so of thy gracious mercy vouchsafe to cleanse me, that I may worthily proclaim they holy Gospel. Through Christ our Lord. Amen.
Bid, Lord, a blessing. The Lord be in my heart and on my lips: that I may worthily and fitly proclaim his Gospel. Amen.

[Gospel reading. No homily mentioned. Goes straight into Credo]

All now kneel. Then at the midst of the Altar, he says, when it is appointed, I believe in one God. When it is not appointed, he proceeds to the Mass Intentions, as below.

Here the Priest may announce the Intentions of the Mass or Anniversaries being observed. Then he kisses the Altar, and turning to the people says: [Peace, Offertory]

This finished, the Priest uncovers the Chalice, and offers the Paten with the Host, saying:

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

Then making a cross with the Paten, he places the Host upon the Corporal. The Priest pours in win and water in the Chalice, and blesses with the sign of the Cross the water to be mixed in the Chalice, saying:

O God, who didst wondrously create, and more wondrously renew the dignity of human nature: grant that by the mystery of this water and wine we may be made co-heirs of his divinity, who vouchsafed to be made partaker of our humanity, even Jesus Christ thy Son our Lord: Who liveth and reigneth with thee in the unity of the Holy Ghost, one God: world without end. Amen.

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

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

Then he makes the sign of the cross with the Chalice and places it upon the Corporal, and covers it with the Pall: then with hands joined upon the Altar, he says, bowing slightly:

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

Standing up, he extends his hands, raises and joins them, and lifting his eyes to heaven and straightaway lowering them, says:
Come, O thou Fount of holiness, almighty, eternal God: *He blesses the Oblations, proceeding:* and bless + this sacrifice, made ready for thy holy name.

_The Priest washes his hands, saying Psalm 26, 6-12_

*Passage typed out in Low Mass Book*

_In Masses of the Dead, and during passion Tide in Masses of the Season, Glory be is omitted.* [at end of psalm] Then bowing slightly in the middle of the Altar, with hands joined upon it, he says:

Receive, O holy Trinity, this oblation which we offer unto thee in memory of the passion, resurrection, and ascension of our Lord Jesus Christ: and to the honour of blessed Mary ever Virgin, of blessed John Baptist, of the holy Apostles Peter and Paul, of these and of all the Saints: that it may avail for their honour, and for our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we keep on earth. Through the same Christ our Lord. Amen.

_Then he kisses the Altar, and turning to the people he extends and joins his hands, and says, raising his voice a little:_

Pray, brethren: that this my sacrifice and yours may be acceptable to God the Father almighty. R. May the Lord receive the scarify at thy hands, to the praise and glory of his name, both to our benefit, and that of all his holy Church.

_The Priest in a low voice says:_ Amen. Then with hands extended immediately without Let us pray he adds the Secret Prayers, which ended, when he has come to the conclusion, he says in a clear voice:

V. Throughout all ages, world without end.

_Then follows the bulletin for the Preface, Sanctus and Benedictus, then uses the below Gregorian Canon._

**Canon of the Mass**

_The Preface being ended, the Priest extending, raising somewhat and joining his hands, raising his eyes toward heaven, and immediately lowering them, bowed profoundly before the Altar, with his hands placed thereon kisses it, and then says with hands extended, making the sign of the cross where indicated:_

[Book proceeds in Latin and English side by side]

Te igitur, …

Most merciful Father, we humbly pray thee through Jesus Christ thy Son our Lord, and we ask that thou accept and bless these + gifts, these + presents, these + holy and unspoiled sacrifices. We offer them unto thee, first, for thy holy catholic Church: that
thou vouchsafe to keep it in peace, to guard, unite, and govern it throughout the whole world: together with thy servant N. our Pontiff and N. our Bishop and all the faithful guardians of the catholic and apostolic faith.

Commemoration for the Living
Memento, Domine, …

Remember, O Lord, thy servants and handmaids N. and N. and all who here around us stand, whose faith is known unto thee and their steadfastness manifest, on whose behalf we offer unto thee: or who themselves offer unto thee this sacrifice of praise, for themselves, and for all who are theirs; for the redemption of their souls, for the hope of their salvation and safety: and who offer their prayers unto thee, the eternal God, the living and the true.

* During the Octaves of Christmas, Epiphany, Easter, Ascension, and Pentecost, the following Communicantes on the next page is proper, as on pages 8-10; During the Octaves of Easter and Pentecost, the Hanc Igitur is also proper, as on page 10; at all other times, Communicantes and Hanc Igitur are as follows on p. 8:

* Infra Actionem
Communicantes …

United in one communion, we venerate the memory, first, of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ: + as also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John Thomas, James, Philip, Bartholomew, Matthew Simon and Thaddeus: Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian: and of all thy Saints: grant that by their merits and prayers we may in all things be defended with the help of their protection. Through the same Christ our Lord. Amen.

Here the Minister rings the warning bell as the Priest extends his hands over the oblations.

Hanc Igitur …

We beseech thee then, O Lord, graciously to accept this oblation from us thy servants and from their whole family: + order our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the fold of theine election. Through Christ our Lord. Amen.

The Canon then continues on p. 10., Quam oblationem/Vouchsafe, O God, etc.

[Communicantes listed for major feasts]

Quam oblationem …
Vouchsafe, O God, we beseech thee, in all things to make this oblation blessed, approved and accepted, a perfect and worthy offering: that it may become for us the Body and Blood of thy dearly beloved Son, our Lord Jesus Christ.

Who the day before he suffered, took bread into this holy and venerable hands, and with eyes lifted up to heaven unto thee, God, his almighty Father, giving thanks to thee, He blessed, brake and gave it to his disciples, saying: Take, and eye ye all of this.

For this is my Body.

*Having uttered these words, he genuflects and adores the consecrated Host: rises, shews it to the people, replaces it on the Corporal, and again genuflects and adores: and does not disjoin his forefingers and thumbs, except when the Host is handled till after ablution of this fingers. Uncovering the Chalice, he says:*

*[Bells ring two times.]*

Simili modo …

Likewise after supper, taking also this goodly chalice into His holy and venerable hands, again giving thanks to Thee, He blessed, and gave it to his disciples, saying: Take and drink ye all of it.

For this is the Chalice of my Blood, of the new and eternal testament: the mystery of faith: which shall be shed for you and for many for the remission of sins.

As oft as ye shall do these things; ye shall do them in remembrance of me.

*He genuflects and adores: rises, shews it to the people, sets it down, covers it and again adores. Then with hands extended he says:*

*[Bells ring two times.]*

Unde et memores, …

Wherefore, O Lord, we thy servants, and thy holy people also, remembering the blessed passion of the same Christ thy Son our Lord, as also his resurrection from the dead, and his glorious ascension into heaven: do offer unto thine excellent majesty of thine own gifts and bounty, the pure victim, the holy victim, the immaculate victim, the holy Bread of eternal life and the Chalice of everlasting salvation.

Vouchsafe to look upon them with a merciful and pleasant countenance: and to accept them, even as thou dist vouchsafe to accept the gifts of thy servant Abel the Righteous, and the sacrifice of our Patriarch Abraham: and the holy sacrifice, the immaculate victim, which thy high priest Melchisedech offered unto thee.
We humbly beseech thee, almighty God: command these offerings to be brought by the hands of thy holy Angel to thine altar on high, in sight of thy divine majesty: that all we who at this partaking of the altar shall receive the most sacred Body and Blood of thy Son, may be fulfilled with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

Commemoration for the Departed

Memento etiam …

Remember also, O Lord, thy servants and handmaids N. and N., who have gone before us sealed with the seal of faith, and who sleep the sleep of peace.

He joins his hands and prays a while for those departed for whom he intends to pray, then with extended hands proceeds:

Ipsis, Domine …

To them, O Lord, and to all that rest in Christ, we beseech thee to grant the abode of refreshing, of light, and of peace. Through the same Christ our Lord. Amen.

He strikes his breast with this right hand, saying in a slightly louder voice:

Nobis quoque peccatoribus …

To us sinners also, Then he proceeds secretly: thy servants, who hope in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all thy Saints: within whose fellowship, we beseech thee, admit us, not weighing our merit, but granting us forgiveness. Through Christ our Lord.

Through whom, O Lord, thou dost ever create all these good things, dost sanctify, quicken, bless, and bestow them upon us.

He uncovers the Chalice, genuflects, and takes the Host between the thumb and first finger of his right hand: and holding the Chalice with his left, he signs with the Host from lip to lip of the Chalice, saying:

Per ipsum …

Through + him, and with + him, and in + him, O God the Father + almighty, in the unity of the Holy + Ghost, all honour and glory are thine.

He replaces the Host, covers the Chalice with the Pall, genuflects, rises, says
Throughout all ages, world without end. R. Amen.

Let us pray: Commanded by saving precepts, and taught by divine institution, we are bold to say:

Our Father …

The Priest says secretly: Amen. Then he takes the Paten between the fore and middle fingers of his right hand, and holding it upright upon the Altar says secretly:

Libera nos,

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 theine availing mercy we may ever both be free from sin and safe from all distress.

He puts the Paten under the Host, uncovers the Chalice, genuflects, rises, takes the Host, and holding it with both hands over the Chalice, breaks it in the middle, saying:

Per eundem …

Through the same Jesus Christ thy Son our Lord.

He places the half which he holds in his right hand on the Paten. Then from the part which remains in his left hand, he breaks a particle, saying:

Qui tecum vivit …

Who liveth and reigneth with thee in the unity of the Holy Ghost, God.

He places the half which he holds in his left hand upon the Paten, and retaining the particle in his right hand over the Chalice, he says in an audible voice:

Throughout all ages, world without end. R. Amen.

With the particle itself he signs thrice over the Chalice, saying:

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

He puts the particle into the Chalice, saying secretly:

Haec commixtio …
May this mingling and hallowing of the Body and Blood of our Lord Jesus Christ avail us who receive it unto everlasting life. Amen.

He covers the Chalice, genuflects, rises, and bowing to the Sacrament, joins his hands and beating his breast thrice, says in an audible voice:

Agnus Dei

In Masses of the Dead have mercy upon us is not said, but in its place grant them rest, and the third time is added eternal. Then he says secretly the following Prayers:

Domine Jesu Christe …

O Lord Jesus Christ, who saidst to thine Apostles, Peace I leave with you, my peace I give unto you: regard not my sings, but the faith of thy Church: and vouchsafe to grant her peace and unity according to thy will: Who livest and reignest God, throughout all ages, world without end. Amen.

In Masses of the Dead the preceding Prayer is not said.

Domine Jesu Christe …

O Lord Jesu Christ, Son of the living God, who by the will of the Father, and the cooperation of the Holy Ghost, hast through thy death given life unto the world: deliver me by this thy most sacred Body and Blood from all mine iniquities, and from every evil: and make me ever to cleave unto thy commandments, and suffer me never to be separated from thee: Who with the same God the Father and the Holy Spirit livest and reignest God, world without end. Amen.

Perceptio Corporis tui …

Let the partaking of thy Body, O Lord Jesu Christ, which I, unworthy, presume to receive, turn not to my judgment and condemnation: but of thy goodness let it avail unto me for protection of soul and body, that I may receive their healing: Who livest and reignest with God the Father in the unity of the Holy Ghost God, throughout all ages, world without end. Amen.

He genuflects, rises, and says:

Panem coelestem accipiam …

I will receive the bread of heaven, and call upon the name of the Lord.

Then bowing slightly, he takes both parts of the Host, and beating his breast three times with his right hand, he says thrice, raising his voice a little:
Domine non sum dignus

Lord, I am not worthy, and he proceeds secretly: that thou shouldst come under my roof: but speak the word only, and my soul shall be healed.

Afterwards signing himself with the Host over the Paten, he says:

Corpus Domini

The Body of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.

Then he reverently takes both parts of the Host. Then he uncovers the Chalice, genuflects, collects the fragments, if there be any, and cleanses the Paten over the Chalice, saying secretly:

Quid retribuam Domino

What reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the cup of salvation, and call upon the name of the Lord. I will call upon the Lord which is worthy to be praised, so shall I be safe from mine enemies.

He takes the Chalice in his right hand and signing himself with it says:

Sanguis Domini …

The Blood of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.

Then he reverently receives the Blood with the particle. Then taking one particle, which he holds raised above the Paten or Ciborium, and turning to the people, he says in a clear voice:

V. Behold the Lamb of God, behold him who taketh away the sins of the world. R. Lord, I am not worthy, that thou shouldst come under my roof: but speak the word only, and my soul shall be healed. [Repeated thrice]

The Priest administers the Sacrament saying to each person saying:

The Body (Blood) of our Lord Jesus Christ preserve thy soul unto everlasting life. Amen.

The distribution of Holy Communion finished, he returns to the Altar and says secretly:

Quod ore sumpsimus …

Grant, O Lord, that what we have taken with our mouths we may receive in purity of heart: and let this temporal gift avail for our healing unto life eternal.
He presents the Chalice to the minister, who pours into it a little wine, then he continues:

Corpus tuum, Domine, quod sumpsi …

Let thy Body, O Lord, which I have taken, and thy Blood, which I have drunk, cleave unto my members: and grant; that no stain of sin may remain in me, whom thou hast refreshed with these pure and holy sacraments: Who livest and reignest world without end. Amen.

He washes and wipes his fingers, and takes the ablution: he wipes his mouth and the Chalice, which he covers and places on the Altar as before: then he proceeds with the Communion verse.

This being finished, he kisses the Altar in the midst, and turning to the people, says:

V. The Lord be with you. R. And with thy spirit.

He then says Let us pray and the Postcommunion Collect(s), saying after the last Prayer:

V. The Lord be with you. R. And why thy spirit.

The[nd he says, according to the quality of the Mass, either Ite, Missa est, or Benedicamus Domino. R. Deo gratias.

In Masses of the Dead he says: V. May they rest in peace. R. Amen; and the Blessing is not given, but having said Let this my bounden duty as below, the reads the Gospel of Saint John.

The Priest bows before the midst of the Altar, and with hands joined thereon, says secretly:

Let this my bounden duty and service be pleasing to thee, O holy Trinity: and grant; that the sacrifice, which I, unworthy, have offered before the eyes of thy majesty, may be acceptable to thee, and may through thy mercy obtain thy gracious favour for me and for all whom I have offered it. Through Christ our Lord. Amen.

Then he kisses the Altar: and raising his eyes, extending, raising, and joining his hands, and bowing his head to the Cross, he says: May God almighty bless you, and turning to the people, blessing them once only he proceeds: the Father, the Son + and the Holy Ghost. R. Amen.

All stand, then the Priest at the Gospel corner says with hands joined:

V. The Lord be with you. R. And with thy spirit.
And signing with the sign of the Cross first the Altar or book, then himself on forehead, mouth and breast, he says:

[John 1, 1-14 reading]

On certain days, when particular Saints or Ferial Days are Commemorated, the Gospel form the Mass of that Commemoration may be read in place of the Gospel of John above, but is answered just as above, R. Thanks be to God.

Prayers after Low Mass
Angelus

[Several other collects and versicle and response for Most Sacred Heart of Jesus.]

Benediction of the Blessed Sacrament

Prayer of Consecration (BCP)
[Rite I canon written out, starting with All glory be to thee, Almighty God and ending with The Celebrant begins the Our Father, p. 13.]

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The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds.

It is very meet and right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God: Who with thine only-begotten Son and the Holy Ghost art one God, one Lord: not one only person, but three persons in one substance. For that which by thy revelation we believe of thy glory, the same we believe of thy Son, the same of the Holy Ghost, without any difference or inequality. That in the confession of the true and everlasting God-head, distinction in persons, unity in essence, and equality in majesty may be adored. Which the Angels and Archangels, the Cherubim also and Seraphim praise: who cease not daily to cry out, with one voice saying:

The people kneel.

SANCTUS AND BENEDICTUS
(Chanted in Latin by cantor)

CANON OF THE MASS
The Preface being ended, the Priest extending, raising somewhat and joining his hands, raising
Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

his eyes toward heaven, and immediately lowering them, bowed profoundly before the Altar, with his hands placed thereon kisses it, and then says with hands extended, making the sign of the cross where indicated:

[Priest proceeds in Latin, not loud enough to be heard]

Most merciful Father, we humbly pray thee through Jesus Christ thy Son our Lord, and we ask that thou accept and bless these + gifts, these + presents, these + holy and unspoiled sacrifices. We offer them unto thee, first, for thy holy catholic Church: that thou vouchsafe to keep it in peace, to guard, unite, and govern it throughout the whole world: together with thy servant N. our Pontiff and N. our Bishop and all the faithful guardians of the catholic and apostolic faith.

Remember, O Lord, thy servants and handmaids N. and N. and all who here around us stand, whose faith is known unto thee and their steadfastness manifest, on whose behalf we offer unto thee: or who themselves offer unto thee this sacrifice of praise, for themselves, and for all who are theirs; for the redemption of their souls, for the hope of their salvation and safety: and who offer their prayers unto thee, the eternal God, the living and the true.

United in one communion, we venerate the memory, first, of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ: + as also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John Thomas, James, Philip, Bartholomew, Matthew Simon and Thaddeus: Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian: and of all thy Saints: grant that by their merits and prayers we may in all things be defended with the help of their protection. Through the same Christ our Lord. Amen.
He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the

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Here the Minister rings the warning bell as the Priest extends his hands over the oblations.

We beseech thee then, O Lord, graciously to accept this oblation from us thy servants and from their whole family: + order our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the fold of theine election. Through Christ our Lord. Amen.

Vouchsafe, O God, we beseech thee, in all things to make this oblation bles+sed, appro+ved and accep+ted, a perfect and worthy offering: that it may become for us the Body + and Blood + of thy dearly beloved Son, our Lord Jesus Christ.

Who the day before he suffered, took bread into this holy and venerable hands, and with eyes lifted up to heaven unto thee, God, his almighty Father, giving thanks to thee, He bles+sed, brake and gave it to his disciples, saying: Take, and eye ye all of this.

For this is my Body.

Having uttered these words, he genuflects and adores the consecrated Host: rises, shews it to the people, replaces it on the Corporal, and again genuflects and adores: and does not disjoin his forefingers and thumbs, except when the Host is handled till after ablution of this fingers. Uncovering the Chalice, he says: [Bells ring two times.]
Therefore we proclaim the mystery of faith:

_Celebrant and People_

Christ has died.
Christ is risen.
Christ will come again.

_The Celebrant continues_
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Likewise after supper, taking also this goodly chalice into His holy and venerable hands, again giving thanks to Thee, He bles+sed, and gave it to his disciples, saying: Take and drink ye all of it.

For this is the Chalice of my Blood, of the new and eternal testament: the mystery of faith: which shall be shed for you and for many for the remission of sins.

As oft as ye shall do these things; ye shall do them in remembrance of me.

_He genuflects and adores: rises, shews it to the people, sets it down, covers it and again adores._

_Then with hands extended he says: [Bells ring two times._

Wherefore, O Lord, we thy servants, and thy holy people also, remembering the blessed passion of the same Christ thy Son our Lord, as also his resurrection from the dead, and his glorious ascension into heaven: do offer unto thine excellent majesty of thine own gifts and bounty, the pure + victim, the holy + victim, the immaculate + victim, the holy + Bread of eternal life and the + Chalice of everlasting salvation.

Vouchsafe to look upon them with a merciful and pleasant countenance: and to accept them, even as thou didst vouchsafe to accept the gifts of thy servant Abel the Righteous, and the sacrifice of our Patriarch Abraham: and the holy sacrifice, the immaculate victim, which thy high priest Melchisedech offered unto thee. We humbly beseech thee, almighty God: command these offerings to be brought by the hands of thy holy Angel to thine altar on high, in sight of thy divine majesty: that all we who at this partaking of the altar shall receive the most sacred Bo+dy and Blo+od of thy Son, may be + fulfilled...
Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

Remember also, O Lord, thy servants and handmaids N. and N., who have gone before us sealed with the seal of faith, and who sleep the sleep of peace.

*He joins his hands and prays a while for those departed for whom he intends to pray, then with extended hands proceeds:*

To them, O Lord, and to all that rest in Christ, we beseech thee to grant the abode of refreshing, of light, and of peace. Through the same Christ our Lord. Amen.

*He strikes his breast with this right hand, saying in a slightly louder voice:*

To us sinners also, *Then he proceeds secretly:* thy servants, who hope in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all thy Saints: within whose fellowship, we beseech thee, admit us, not weighing our merit, but granting us forgiveness. Through Christ our Lord.

Through whom, O Lord, thou dost ever create all these good things, dost sanctify, quicken, bless, and bestow them upon us.

*He uncovers the Chalice, genuflects, and takes the Host between the thumb and first finger of his right hand: and holding the Chalice with his left, he signs with the Host from lip to lip of the Chalice, saying:*
All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. AMEN.

Through + him, and with + him, and in + him, O God the Father + almighty, in the unity of the Holy + Ghost, all honour and glory are thine.  
*He replaces the Host, covers the Chalice with the Pall, genuflects, rises, says [more audibly]*

Throughout all ages, world without end.  
R. Amen.