

The Mass,
Cranmer's Liturgy
and the English
Reformation:

A guide for students

By Rev. Dr. Anselm Gribbin, I.C.R.S.S.



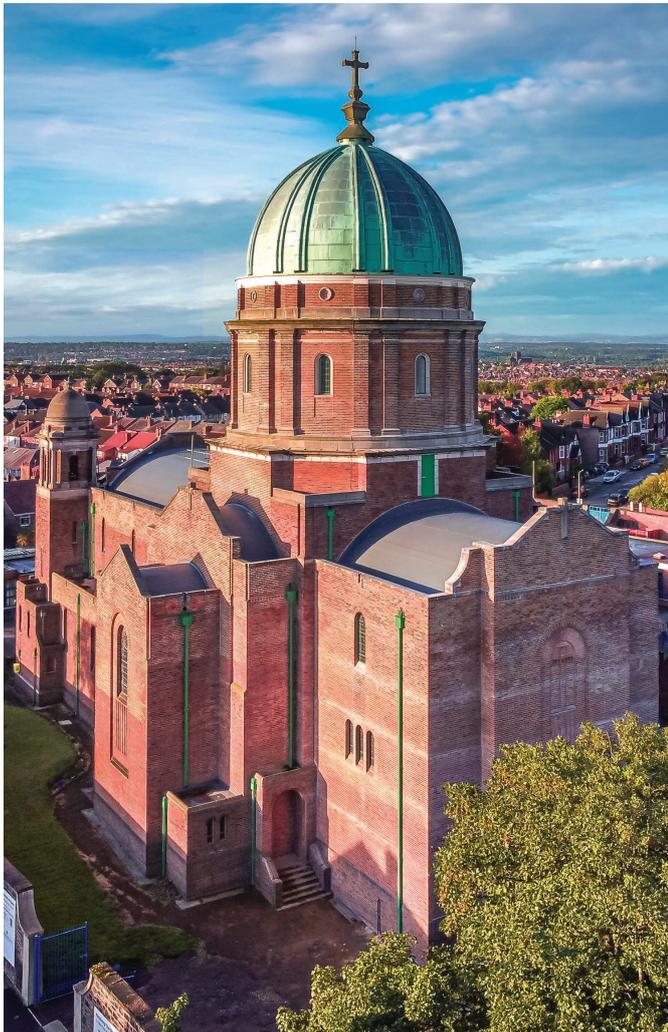
Institute of Christ the King Sovereign Priest

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The Catholic Shrine Church of Ss. Peter and Paul and St. Philomena in New Brighton, Wirral, UK is cared for by the Institute of Christ the King Sovereign Priest (ICKSP). The Church was awarded a National Lottery Heritage Fund grant to enable restoration and provide activities for a wider audience to benefit from the investment that has been made. The ICKSP is a community of priests that offers Mass according to the ancient Roman Rite (1962 Missal), a liturgy very similar to that offered in England before the Reformation. This project, highlighting the liturgical changes brought about

by the Reformation, has been undertaken to assist those studying medieval and early modern history, who may not be familiar with church liturgy. In order to make comparisons we have produced a table to show the liturgical changes between the Mass and the changes brought in by Thomas Cranmer, with an accompanying film. A second table shows the changes between the 1549 and 1552 Book of Common Prayer services, also linked to film material, with kind permission from Rev. Steve Macias and Rev. Dr. Robert Lewis respectively.



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Mass and the Reformation in England

By Rev. Dr. Anselm Gribbin, I.C.R.S.S.

Introduction

The celebration of the Mass has been at the centre of worship in the Roman Catholic Church for almost two thousand years; if one attends the Roman or Latin form of the Mass today, in its ancient, classical form, or 'Extraordinary Form', you would be present at a liturgy (or 'service') which stretches right back to the sixth century, and the time of Pope Gregory the Great (d. 604). This 'liturgical rite' goes back even further to the earliest days of Christianity in Rome, and then to its very origins, with the institution of the Mass by Jesus Christ, according to Catholic belief. This historical progression is well documented. The actual format of the classical Roman Rite, which some also call the 'Gregorian Rite' after Pope Gregory the Great, would have, in its greater lines, been familiar to most people in medieval England and wider afield in Western Europe, in the period prior to the Reformation, which was a period of

tumultuous change. Here we shall give a brief overview of the origins of the Mass, how it was celebrated and 'experienced' by the laity in the Middle Ages, and how this pattern of worship was altered during the Protestant Reformation, focusing on England in particular. It is important to be aware that, in the Christendom of Medieval Europe, the practice of religion and the Mass was central to people's lives, and the changes brought about by the Reformation had a significant impact upon them. To further illustrate this, you will also find tables indicating how drastically the liturgy was altered in accordance with Protestant/Lutheran theology, which began to exert its influence in Church life and worship in England, particularly under Archbishop Thomas Cranmer of Canterbury (1489-1556), with the 'Book of Common Prayer'.



Portrait of Thomas Cranmer (1489-1556)
by Gerlach Flicke. National Portrait Gallery.

Origins and Development of the Mass

There are various theories concerning the origin of our English word 'Mass'. One of them is that it originated from the concluding words of the service, 'Ite, missa est', 'Go, this is the dismissal', which is still used today. The first Mass was said by Christ at the Last Supper, recorded in the New Testament (Mt. 26:26-29, Mk. 14:22-24, Lk. 22:19-20, 1 Cor. 11:23-29). Christ told the Apostles to repeat his actions in commemoration of his death, by taking bread and wine, and pronouncing the words 'This is my Body', 'This is my Blood'. In Eastern and Western Christendom, the bishops and priests were viewed as the successors of the apostles, who were given the power and authority to 'do this', to offer the sacrifice of Christ on the Cross in a different form on the Christian altars, at which the laity were also present, especially on Sundays. The theology of East and West, from the earliest times, also indicated that Christ was present on the altar during Mass under the 'appearances' of bread and wine. Later, from at least the Eleventh Century, the theological term 'transubstantiation' was used. This word was used to indicate that the bread and the wine changed at Mass – ceased to exist apart from their appearances or 'forms' – to become the Body and Blood of Christ, when the priest pronounced the words of Christ over them, and that they were offered in sacrifice and consumed. The Mass and Holy Communion are also called 'Eucharist'. 'Eucharist' comes from a Greek word that means thanksgiving. This indicates that the sacrifice of the Mass is offered to God in praise and thanksgiving.

The prayers, ritual and the scriptural readings used in the Roman form of the Mass naturally developed, and established customs became 'ritualised' over the centuries, from the time of the persecution of the Early Christians. The legalisation of Christianity under Constantine (d. 337) furthered the process, with the conversion of old pagan temples to Christian use and the construction of churches set aside for Christian worship. The Roman Mass was reformed during the pontificate of Pope St. Gregory the Great (d. 604). One liturgical scholar stated in the early twentieth century that 'From roughly the time of (Pope) St. Gregory (the Great) we have the text of the Mass, its order and arrangement, as a sacred tradition that no one has ventured to touch except in unimportant details' (Adrian Fortescue). Latin had long

become the language in which it was celebrated, and the music used in the liturgy is named after Pope Gregory: 'Gregorian chant'.



Cope, 1475 -1500 Europe, on display at the V&A London

Eventually, the Roman Rite spread throughout the West and became predominant, though local variations of the Mass also developed, and this included England, and France (the 'Gallican' liturgy). In 596, St. Augustine of Canterbury was sent by the pope to convert the Anglo-Saxons, and they brought the Roman Mass with them, and other liturgical books. The Venerable St. Bede of Jarrow (d. 735) recorded that, when St. Augustine asked Pope Gregory about the rites to follow, he replied, 'You know the customs of the Roman Church in which you remember that you were brought up, my brother, but if you have found anything which may be more acceptable

to Almighty God, whether it is in the Roman Church or in Gaul, or anywhere else, what I want you to do is to make a careful selection from them, and bring them together in the religion that you teach to the English Church which is still new in the faith.' To cut a very long story short, various forms of the Latin rite developed in England, though they had a similar structure. Churches, monasteries and religious orders had their own 'Uses' of the Latin Rite. The most predominant form in England was that from the cathedral city of Salisbury, the 'Sarum Use'.



Image: from a French manuscript, 1525, and is a painting inset within the letter 'C'. The scene portrays a miracle from the life of Pope St. Gregory who, while offering Mass, witnessed the stigmatised Christ on the altar. The veneration of Christ present on the altar is clearly seen. Published with permission from Rare Books, Philadelphia Library



Image: Miraculous Mass, 1320, Capella di San Martino, Lower Church, San Francesco Assisi

This picture shows the part of the Mass called the 'elevation' where the host is held up for adoration. This is one of the liturgical actions that was banned by Cranmer. The server assists the priest by holding the chasuble as the priest raises his arms. This assistance originated from the older 'bell' shaped chasuble being rather cumbersome and assistance enabled freer arm movement. However, the assistance is also symbolic of the requirement for the faithful to support the priest with their prayer. (cf. Aron and Hur supporting the arms of Moses as he prays. Exod 17:12)



Photograph: Elevation of the Chalice during a Solemn High Mass. Shrine Church of Ss. Peter and Paul and St Philomena, New Brighton.



Images: From the left to right, the pall, which is placed over the chalice; the burse, which holds the corporal and the stole, are all part of a matching set of vestments used at Ss Peter and Paul and Philomena. See page 11.

Mass and Lay Participation in the Middle Ages



Image: A procession on the Feast of Corpus Christi on the sixteenth century illumination by Master of James IV of Scotland. Corpus Christi or the Solemnity of the Most Holy Body and Blood of Christ is a liturgical celebration in the Catholic Church in honour of Jesus Christ in the Blessed Sacrament. It is celebrated on the Thursday after Pentecost. It was celebrated for the first time in Liege in 1246, and in 1317 established as a feast for the entire Western Church. The Latin inscription on the canopy is part of a prayer - 'Behold the Bread of Angels, made the Food of wayfarer.'

The central inscription is: *Die iouis hore de sacramento / ad matutinam / D(omi)ne labia mea aperies* which translates in English as: 'Thursday / hours of the sacrament / Matins / Lord open my lips'. This refers to the Office of Corpus Christi or Votive Office of the Blessed Sacrament, the beginning of Matins, with the opening words of that particular office. The blue banners, with Eucharistic imagery, have the initials IHS - the first three letters of the Greek word for 'Jesus' and in Latin the first letter of the three words; 'Jesus, Man, Saviour'.

Though the Mass was celebrated externally by the clergy, in a non-vernacular language, and was of obligation on Sundays and other feast days in the Christian calendar, there is no doubt that it was at the very centre of people's devotional and spiritual lives in the Middle Ages, the highest form of worship. Although we cannot delve psychologically into how each person acted and thought during the Mass, there is much evidence, not only of the 'popularity' of the Mass and the veneration of the Holy Eucharist, but also how the laity interacted and prayed during it. The 'elevation' or lifting up of the 'host', the bread which had been changed into the Body of Christ, was a high point of the liturgy of the Mass, and showed how the devotions of the people and the liturgical prayers and gestures prayed by the priest coincided at that point. It was done for the people to adore Christ in the Eucharist, and it also recalled the lifting up of Christ on the cross on Calvary. Some abuses arose from this. For example, some people thought that they would not grow old if they gazed upon the host, and all sorts of positive things would happen to them.

The reception of Holy Communion during Mass by the laity became a rarity, from quite early on, from at least between the fourth and fifth century. This was not ideal, but did indicate the unworthiness, 'awe' and reverence which people had for the Eucharist. The laity did not receive Holy Communion from the chalice but only under the form of bread. This was partly to avoid the danger of spilling the contents of the chalice. Receiving Holy Communion under one form only did not compromise reception of the sacrament because it was believed that Christ is received whole and entire under the form of bread or wine. Nevertheless, there is evidence, especially from England, of much positive devotion. In the late thirteenth century, the feast day of Corpus Christi was instituted by the church. This feast day celebrated the Holy Eucharist, by public processions in towns and cities, the Eucharist being held reverently for public adoration. In this way the people were giving public witness to their faith in Christ's presence in the Holy Eucharist.

During the Mass, the priest recited the liturgical prayers from his 'Missal' – the book he used at the altar. The people used various methods to follow and pray during the liturgy of the Mass, which is largely similar to today's

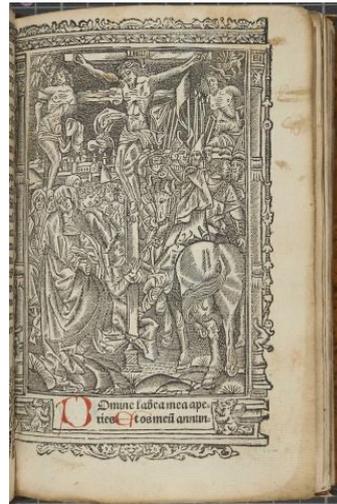


Image: A scene of the crucifixion taken from a 'Book of Hours'. The 'Book of Hours' contained psalms and prayers set for particular times of the day. This book was printed in Paris for Guillaume Godard around 1517. George Reid Collection. Permission granted by OnFife (Dunfermline Carnegie Libraries and Galleries) on behalf of Fife Council.

'traditional' Roman Mass (see the table at the end for the basic structure of the Mass). Most people could not read at this time. For those, however, that could – and literacy was increasing – there were 'Books of Hours' or 'Horae' – compilations of psalms, liturgical offices, hymns, prayers and meditations, which they could use during the Mass, to which they could add their own prayers. The age of printing increased the use of such devotional literature. Before the 1530s, it has been estimated that in England alone, there were 114 editions of the Latin Horae in England alone for lay use, and about 57,000 printed copies in circulation of the Sarum version of these books. This also shows that there was some comprehension of the Latin prayers of the Mass among some of the laity. There were various 'Layfolks' Mass Books' and 'Mass guides' which assisted literate laity in praying during Mass, and in a number of cases, to follow the actions of the priest at the altar. Pastoral guides for priests, such as John Mirk's 'Instructions for Parish Priests' (early fifteenth century), indicate when the people were to kneel and stand during the liturgy, and when to pray the 'Our Father' and other prayers. There is evidence in many parish churches (e.g. in Cornwall and East Anglia), that such instruction and preaching was increasing towards the end of the Middle Ages, for which benches were provided for the laity to sit and listen to sermons. The 'Rosary', consisting of beads on which one prayed their 'Paters and Aves' – Our Father and Hail Mary – could be used by literate and illiterate laity alike, as devotional forms also embraced different classes of society. One could also use illustrations, such as 'woodcuts', that became popular with printing, in order to look at depictions of the crucifixion or the 'Man of

Sorrows', in order to meditate on the Passion of Christ during Mass. Wealthy and middle-class parishioners, 'guilds' of tradesmen of various kinds, groups of parishioners and families all funded clergy and Masses, which included side chapels and Masses for the release of souls from 'purgatory'. It was believed that the prayers of the Mass could release souls after death from this place or state where they went for purification before reaching Heaven, if they did not go to hell. This had very positive spiritual and social benefits for a parish, in providing clergy for Masses, ministry and educational work. This all indicates that the devotion to the Mass, and its celebration, was not the sole preserve of the clergy, but

was very much encouraged and led by the laity. Lastly, the use of Latin as a sacred language, images, stained glass, statues, 'rood screens' in the church, and church architecture, heightened the sacredness of the action of the Mass for the laity, and they were not perceived as 'barriers' to participating by prayer and meditation at 'the great mystery' on the altar (from a medieval English prayer).



Image: From the V&A Chasuble 1400s. The embroidered orphreys (decorative bands) have been attached to two pieces of red brocaded silk so that the gold camels in the pattern march across the textile horizontally, flanked by flowers and foliage. The embroidered motifs show the Crucifixion, biblical and saintly figures, and two shields or coats of arms bearing the personal devices of Sir Thomas Erpingham: an eagle rising and the red rose of Lancaster. Erpingham (about 1375–1428) was a close associate of Henry IV and Henry V and a veteran of the Battle of Agincourt (1415). The chasuble may have been for his personal chaplain, or for a church with which he was connected.



Image: Chasuble used at Ss Peter and Paul and Philomena. This chasuble is part of a set of matching vestments and red silk hangings acquired by Fr. Mullins, the first parish priest at Ss Peter and Paul and Philomena in 1936. The vestments were reputedly offered as a gift to a church in Portugal by a Spanish shipping magnate. He attributed the preservation of his fleet, caught in a storm, to the intercession of St. Philomena and subsequently commissioned these vestments in her honour. The embroidered anchor in the design alludes to the nature of her martyrdom.

The Protestant Reformation and England

The sixteenth century was a turbulent time in Europe, which brought into question many of the old certainties, including religious matters. On the continent, Martin Luther, from Germany, renounced the authority of the papacy and some of the great Councils of the Church which had made definitive statements concerning Catholic doctrine. He was joined by other 'reformers' who were called 'Protestants', as they 'protested' against the Catholic faith and abuses in the Church. These included Ulrich Zwingli and John Calvin in Switzerland, who devised a starker form of Christianity, which denied outright the presence of Christ in the Eucharist in the Mass or 'Supper of the Lord', as merely symbolic or 'spiritual', with the denial of the Catholic ministerial priesthood and of the re-presentation of the sacrifice of the cross at the Mass.

While there were undoubtedly political considerations in the Reformation, particularly in Germany, where

the Protestants needed the support of regional leaders to overthrow the yoke of Rome, in England, the Reformation – or 'Reformations' – began at the very top of society with the English king and his desire for a male heir. In 1527, King Henry VIII sought a declaration of nullity against Catherine of Aragon. She did not produce a male heir for the king needed to ensure the continuance of his dynasty, the House of Tudor. The whole matter became an obsession for Henry. He wanted to remarry, and so it was necessary to have his marriage to Catherine declared null and void by the Pope, the supreme head of the Catholic Church on earth. However the Pope would not do so, and the King, on the advice of Thomas Cromwell, adopted the title 'Supreme Head of the English Church' (1534). The King felt that he could therefore ignore the papacy and divorce his wife.

How - and Why - Worship Changed in Protestant England

The Reformation had profound consequences for Catholics in England. The monasteries were gradually dissolved and their wealth came to the Crown. The great shrines of the saints were destroyed, including that of St. Thomas Becket in Canterbury. A Bible was produced in English, instead of Latin. Nevertheless, despite the rejection of papal authority by King Henry VIII, and the Schism or 'separation' of the English Church from the Roman Church, it was only in the reigns of Henry's son and heir, King Edward VI (1547-53), and daughter Queen Elizabeth I (1558-1603), that England became more Protestant, and that the English Church became a Protestant Church. A new book had to be devised to replace the Roman Missal, with new services. In the period 1547-53 the first 'Book of Common Prayer' was produced, with much simpler services. The first edition of this book was published by an 'Act of Uniformity' of King Edward VI in 1549. Archbishop Thomas Cranmer of Canterbury was mainly responsible for this book, with another, more Protestant, edition produced in 1552. The use of these books was compulsory in every church in England.

For Thomas Cranmer, the traditional Catholic theology of the Mass and transubstantiation were wrong and indicative of the 'False Church' which had, in his view, departed from the primitive doctrine of the Early Church. The Eucharistic bread and wine were viewed solely as being 'spiritually', the 'body of Christ', the Church, wherein all the faithful were united in charity by receiving the 'sacrament'. They received spiritually the body and blood of Christ which were really in Heaven, and purely in remembrance of his death, not as a 're-presentation' of Christ's sacrifice. Cranmer and his fellow Protestants had rejected many centuries of Catholic Eucharistic theology and practice. In his book, the 'Defence of the True and Catholic Doctrine of the Sacrament of the Body and Blood of Christ' (1548/1550), Cranmer compared the Church in England to being a garden infested with weeds. 'The roots of these weeds', he said, 'is the popish [i.e. papal] doctrine of transubstantiation', and that the seed which they originated from was 'the great harlot', namely the papacy. The 'pulpit' was given greater prominence, by the preaching of sermons and reading the Bible in the

vernacular. Indeed the sacraments were reduced to two instead of seven, namely baptism and the Eucharist.

All this greatly affected how people worshipped in England, as the Protestant form of Christianity, and ‘competing’ theologies of the Eucharist, by the followers of Luther and Calvin, among others, overthrew the ancient established order of the Mass, and denied transubstantiation. The interior of parish churches, with

their colourful furnishings, frescos, screens, vestments, statues, altars, and other artistic objects, which expressed the Catholic Faith and the piety of the faithful, as well as the theology of the Catholic Mass, were destroyed and replaced by simple ‘communion tables’ which emphasised that the Protestant Eucharist was a brotherly meal of remembrance. The walls of the churches were whitewashed, and the royal arms of the king replaced the crucifix.



Photograph: Permission granted by Simon Knott. The royal coat of arms, St. Catherine Church Ludham. Built fourteen–fifteenth century to replace a smaller church. For a 360° tour click [St Catherine's, Ludham](#). Also of note is a fifteenth century decorated octagonal font and one of the finest rood screens in Norfolk, dating to 1493.

The Book of Common Prayer 1549 and 1552

The Reformation did not happen all at once, though many people would have been shocked by the radical changes in comparison to what had been done in church for many centuries. A ‘piecemeal Reformation’, and gradually changing the liturgy, was something which some reformers, such as Cranmer, were favourable towards, at least in the beginning, finding what they judged to be acceptable compromises to bring people on board with the new Eucharistic theology, outlined above. This can be seen in the Book of Common Prayer of 1549 and 1552. In regards to the 1549 edition, one should note that it retained the use of stone altars and ‘eastwards facing’ – the minister faced the same direction as the people – as in the Catholic Mass. The word ‘altar’, a term associated with sacrifice in Catholic liturgy, was still used, but never in the words spoken in front of the congregation. Then the word ‘table’ is used, a word we associate with a meal. However the ceremonies used in

the Catholic Mass were radically reduced. Any form of posture could be used by the laity, when they came right into the chancel to receive the communion. There was no altar rail, and the eucharistic elements of bread and wine were not to be elevated for adoration. Both bread and wine were to be consumed by the faithful, and not the bread alone. The 1552 Book of Common Prayer went further. Altars, made of stone, were prohibited, to be replaced with tables made of wood, and the minister had to stand in a different position at the table in contrast to the priest at the altar, from the north side of the table instead of facing east. The table could even be in the nave. The laity were to ‘gather around the table’ instead of kneeling, thus, once more, de-emphasising the role of the Catholic priest as a mediator between man and God, and emphasising the Lutheran theology of the ‘priesthood of the faithful’.

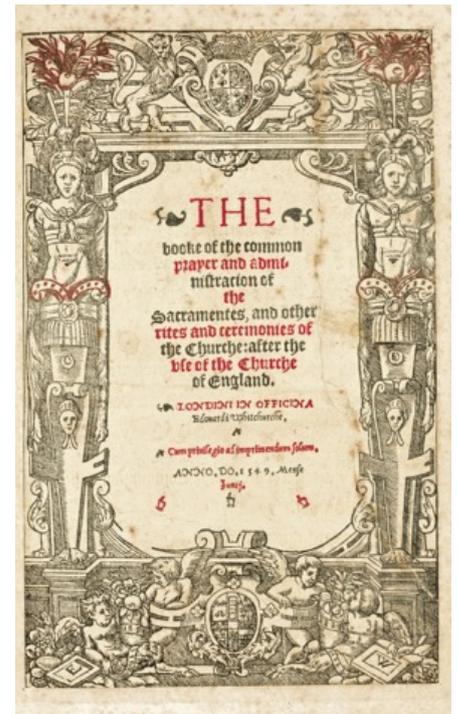
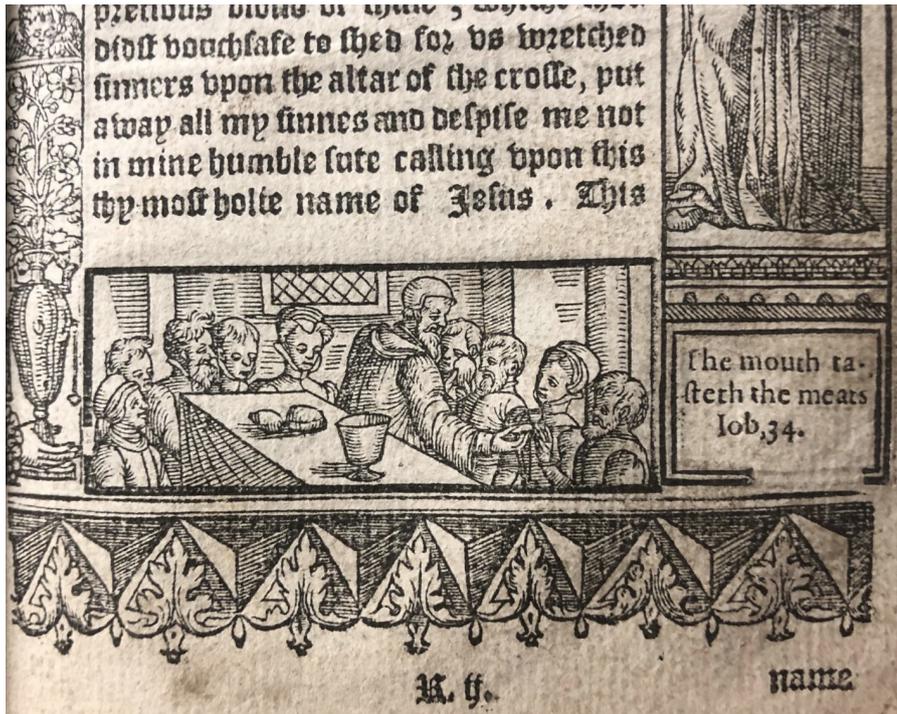


Image: 1578 woodcut from Richard Day's 'A Booke of Christian Prayers'. The print illustrates the distribution of Holy Communion. The laity remain kneeling around the table, while the presider brings the bread and the cup to each one of them. Permission granted by OnFife (Dunfermline Carnegie Libraries and Galleries) on behalf of Fife Council.

Postscript

History is more complicated than perhaps most people may think. It should also be noted that, despite the clearly 'Protestant transformation' of the English church, especially under Cranmer, aspects of Catholicism still remained. In the Book of Common Prayer, for example, many of the prayers or 'collects' were simply taken from the Sarum Missal, and translated from Latin to English. As the historian Diarmaid MacCulloch remarked, Cranmer 'bequeathed to the Church of England ambiguity' because remnants of Catholicism were to be found in the new Protestant liturgy. This was to cause much debate in the English Church, particularly in the reign of Queen Elizabeth I, where the Church, while Protestant, had an 'episcopacy', that is, bishops, like the Catholic Church, while other Protestant churches, such as in Scotland, rejected the notion of bishops as 'popery'. We should also realise that the Reformation in the English Church did not occur without some opposition. There were open rebellions against the religious changes, such as the 1549 'Prayer Book Rebellion', when people in Cornwall, Devon and East Anglia strongly objected to the new

services and wanted the restoration of the Catholic Mass. There is evidence that Catholic artefacts were not only removed from churches, but were hidden away, awaiting a restoration of Catholicism, which happened, very briefly, in the reign of Queen Mary (1553-58). And there were Catholics who continued to hand down the 'Old Faith' and the 'Old Mass', some of them giving their lives as martyrs.

Tables showing the changes in Liturgies

The first table gives a tentative demonstration of what was changed by Archbishop Cranmer when he replaced the Roman Rite throughout England with a new Eucharistic liturgy. The Sarum Missal was the liturgy used throughout most of England, though not exclusively so. It should be noted when using these tables that there were variations in the prayers between the uses of the Roman Rite, though the main details of Sarum are largely similar – though not entirely identical – to the ‘Usus Antiquior’ or ancient form of the Roman Rite which was later codified by the Council of Trent (1545–64). Hence, for the sake of clarity, we have used

the text of the ancient form of the Roman Rite for the text of the Mass to indicate what Cranmer essentially changed in the service he devised, and did not change. The table does not claim to be exhaustive. The second table highlights subsequent changes made in editions of the Book of Common Prayer between 1549 and 1552. A film of the Eucharistic Liturgy from 1549 and 1552 editions of the Book of Common Prayer is available alongside the tables to better demonstrate what the different forms of worship looked like – please click on the relevant hyperlinks. As you will see, symbolism was very important in the liturgy of the Middle Ages.

Using the Tables

Headings are in black text to focus on the most relevant part of the table. Each section is linked to the appropriate part of the film.

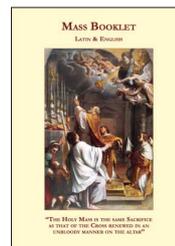
The blue text is the English translation of the Latin prayers or the prayers from the Book of Common Prayer. The Prayers from the Book of Common Prayer have been reproduced in their original ‘sixteenth century English’ which being phonetic, is still understandable. Emphasis has been added to stress differences in theology. The terms Holy Spirit and Holy Ghost are used interchangeably.

The red text indicates explanatory notes taken from a combination of directions in various Missals or bible text which is directly referenced.

Full text and translation for a Traditional Roman Mass

1. Text and prayers used at all Low Masses (prayers start p12 for Latin text and p13 for the English translation.)

<https://icksp.org.uk/newbrighton/wp-content/uploads/sites/2/2022/04/Mass-Booklet-B.pdf>



2. Text and prayers that change daily, the propers, i.e. the Introit, Epistle, Gradual, Gospel, etc. This link is for the propers used in the film, the propers for Saturday Mass of the Blessed Virgin Mary.

<https://icksp.org.uk/newbrighton/wp-content/uploads/sites/2/2020/02/common-of-the-blessed-virgin.pdf>



There are three forms of the Ancient Roman Liturgy, which are called Low Mass, High Mass and Solemn High Mass.

- Low Mass – Quiet Mass. Two lighted candles on the Altar, said by one priest who does not sing. A choir may or may not sing. The film accompanying the table below, demonstrates the prayers and gestures of a Low Mass.
- High Mass – Sung or Missa Cantata. One priest who chants various parts of the Mass. The choir sings Gloria, Creed, Sanctus and Agnus Dei. For an example of a High Mass see: [Third Sunday after Easter – Sung Mass & Sermon.](#)
- Solemn High Mass – Sung Mass with full ceremonial. Six lighted candles on the Altar. One priest assisted by Deacon and Subdeacon. For an example of a [Solemn High Mass see: Solemn High Mass at Sts Peter & Paul for the Feast of St Joseph the Worker.](#)

The Ancient Roman Liturgy compared to the Liturgy of Cranmer

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| Page No. | Film timing | <p>Vetus Ordo (Old Order)</p> <p>Translations given with emphasis added. Text abridged.</p> <p>Film of the prayers and gestures of Traditional Roman Rite Mass: https://youtube/p_L4RfRsWnM</p> |  | <p>Cranmer's Rite</p> <p>Full Text:</p> <p>Click on chapter v for holy communion in the contents: The 1549 Book of Common Prayer</p> <p>Click on chapter xii for holy communion: The 1552 Book of Common Prayer</p> |
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Vestments and explanatory notes

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| | | <p>The priest washes his hands and asks God for the grace of purity. Prayers are then said as each of the following vestments are put on</p> <p>Amice Signifies the helmet of salvation which protects against Satan (1).</p> <p>Alb The white linen undergarment is a symbol of perfect integrity (1).</p> <p>Girdle A white cord worn around the waist typifies sacerdotal (priestly) chastity (1).</p> <p>Maniple An embroidered cloth worn around the left forearm. It formerly served as a towel and is a symbol that while on earth, we sow in tears, (1) meaning Christians have to take up their 'cross' (i.e. various sufferings) daily to follow in the footsteps of Christ.</p> <p>Stole The symbol of the office of the priesthood – a long linen strip of material worn crossed over the chest for a priest and uncrossed for a bishop. It represents immortality as a priest is ordained forever according to the order of Melchisedech (Heb 7:17).</p> <p>Chasuble The embroidered outer garment which is the emblem of charity. Different coloured vestments are used to symbolise the different liturgical seasons. Most of these vestments have Roman origins.</p> |  | <p>1549, Book of Common Prayer</p> <p>Priest that shal execute the holy ministry, shal put upon hym the vesture appointed for that ministracion, that is to saye: a white Albe plain, with a vestement or Cope.</p> <p>No additional specifications for the 1552 rite.</p> <p>1552, Book of Common Prayer - OF CEREMONIES, WHY SOME BE ABOLISHED, AND SOME RETEINED.</p> <p>[.] they shal think best to the setting furth of Goddes honour or glory, and to the reducyng of the people to a most perfecte and godly lvyng, without error or Supersticion. And that they shoulde put away other thynges, whiche from tyme to tyme they perceyve to be moste abused.</p> |
| | | <p>Biretta/cap The black hat not worn for Mass but for preaching. The biretta is a visible sign that the priest has the authority to preach in their church. It has three raised 'tabs' representing the Trinity. The priest holds the Biretta by the second tab, the second person of the Blessed Trinity – Christ.</p> <p>Candles Represent Christ the light of the world.</p> <p>Altar cloths Three linen cloths cover the altar symbolising the garments of the shroud of Christ, reinforcing the Mass as the sacrifice of Calvary (Jn 20:5).</p> <p>As the congregation looks at the altar, the Epistle is read from the right hand side of the altar and the Gospel, the left hand side. The Epistle side represents the Old Testament and the Gospel side, the New Testament. The offertory gifts are always brought to the altar from the Epistle side</p> | | |

Preparation

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| Page No. p.12/13 | Film timing | <p>The priest and acolytes purify themselves with holy water “Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed; thou shalt wash me, and I shall be whiter than snow (Ps 50:9)</p> <p>The priest processes in, removes his biretta/cap as a sign of respect and places the chalice and missal on the altar – the missal is positioned to slightly face the tabernacle i.e. Christ. There are usually three steps up to the altar as there are at The Church of Ss. Peter and Paul and St. Philomena, New Brighton. As the priest descends the steps he symbolises man’s fallen nature and his redemption as he ascends to start Mass. The priest makes the sign of the cross, with his fingers touching his forehead, then his chest, then his left shoulder, then his right shoulder. The sign of the Cross is a prayer in itself. It calls on the Trinity, three persons in one God, indicated by the singular ‘name’ not ‘names’ and proclaims the essence of Christianity, the Trinity and that heaven is obtained only through the cross of Christ. The prayer ends with ‘Amen’, a Hebrew word meaning ‘Let it be so’. The priest makes the sign of the cross 52 times throughout the Mass. The sign of the Cross made before the consecration is a gesture of blessing.</p> | <p>No reference to ritual purification or making the sign of the Cross.</p> <p>1549 As touching, kneeling, crossing, holding up of hands, knocking upon the brest, and other gestures: they may be used or left as every mans devocion serveth without blame.</p> <p>Taken from CERTAYNE NOTES for the more playne explicacion and decent ministracion of thinges, contened in thys booke.</p> <p>1552 And besides thys, Christes Gospell is not a Ceremonial lawe (as much of Moses lawe was) but it is a religion to serve God, not in bondage of the figure or shadowe but in the fredome of spirite beyng content only with those Ceremonies, which do serve to a decent ordre and godly discipline, and such as be apte to stirre up the dull mynde of man, to the remembraunce of his duety to God, by some not able and speciall significacion, whereby he myght be edified.</p> <p>Taken from Book of Common Prayer - OF CEREMONIES, WHY SOME BE ABOLISHED, AND SOME RETEINED.</p> |
| 1:00 | | <p>Prayers before the priest ascends the step to the altar: <i>Judica me, Deus Psalm 42:</i> Judge me, O God [...] And I will go unto the altar of God.</p> | Removed |
| 1:53 | | <p>The priest alternates with the server in reciting Psalm 42 to express his desire, joy and confidence in going to the altar of sacrifice.</p> <p>Double Confiteor I confess to almighty God , to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word and deed, through my fault [...] Therefore I beseech blessed Mary ever Virgin, blessed Michael [...] to pray to the Lord our God for me. Confiteor meaning ‘I confess’. Confession of sins, first by the priest and then by the server</p> | <p>Changed Examination of conscience and general confession. Reference to the saints removed.</p> <p>1552 Referenced the Ten commandments. People respond to each verse. Lord, have mercye upon us, and encline our heartes to kepe this lawe.</p> |
| 3:05 | | <p>Absolution May almighty God be merciful to you and forgiving your sins, bring you to everlasting life. Amen. May the almighty and merciful Lord grant us forgiveness, absolution and the remission of our sins. Amen. These prayers do not forgive ‘mortal sins’, which according to Catholic doctrine, kills the life of grace in the soul. Recourse has to be made to the Sacrament of Penance or Confession.</p> | |
| | | Continued > | |

Preparation - continued

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| Page No. | Film timing 3:31 | <p>Dominus vobiscum The Lord be with you Response And with thy spirit. This phrase is repeated nine times during the Mass.</p> <p>As the priest ascends the altar, he symbolically places the tip of his little finger on the front of the altar with the tips of the remaining fingers on top, his thumbs under his palm. The priest kisses the altar stone embedded with relics. He will kiss the altar 9 times in total throughout the Mass.</p> <p><i>Aufer a nobis</i> [...] Take away from us our iniquities, we beseech Thee O Lord, that we may be worthy to enter with pure minds into the Holy of Holies, through Christ our Lord. Holy of Holies is a reference to the most sacred part of the ancient Jewish Temple in Jerusalem where, once a year, on the Day of Atonement, the High Priest would bring the blood of the sacrificed animals. In the New Testament the Holy of Holies is superseded by Jesus Himself (Jn 2:21).</p> <p><i>Oramus te Domine</i> [...] We beseech Thee, O Lord, by the merits of The Saints, whose relics are here, and of all the Saints, that Thou wouldst vouchsafe to forgive me all my sins. Veneration of relics of saints.</p> | <p>Removed Compare with the collect for purity. cleanse the thoughts of our heartes by the inspiracion of thy holy spirit, that we maye perfectlye love thee, and worthely magnify thy holy name.</p> <p>Removed</p> |
| Proper | 3:48 | <p>Introit Prayers offered to introduce the theme of the Mass. (Benedict XIV attributed the introduction of the introit to Gregory the Great (540-604.) Usually consists of an antiphon, prayer to the Trinity and a psalm.</p> | <p>1549, Retained 1552, Removed</p> |
| | 4:12 | <p>Kyrie Ancient Greek prayer beseeching God's mercy. Each of the three phases are repeated three times. Nine invocations in total, three for each person of the Blessed Trinity.</p> | <p>1549, Retained but shortened 1552, Removed</p> |
| | 4:26 | <p>Gloria Prayer to glorify God - opening with the prayer of the angels to the shepherds at the birth of Christ (Lk 2:14).</p> | <p>1549, Retained 1552, Moved to the end of the service</p> |

Instruction

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| Proper | 5:20 | <p>Collect Prayer addressed mainly to God the Father. From the latin 'colligere', meaning 'to gather', 'to collect'.</p> | <p>Retained</p> |
| Proper | 5:42 | <p>Epistle Reading from the Bible, usually from the letters of St. Paul, read or sung by the priest or deacon facing the altar.</p> | <p>Retained Read facing the congregation.</p> <p>For they so ordered the matter, that all the whole Bible (or the greatest part thereof) shoulde be readde over once in the yeare [...] And further, that the people (by dayly hearynge of holye scripture read in the Churche) should continuallye profyte more and more in the knowledge of God, and be the more in flamed with the love of hys true religion. Preface BCP 1552</p> |
| Proper | 6:53 | <p>Gospel Read or sung by the priest facing at a slight angle from the altar symbolising Christ reaching out to the world.</p> <p>Continued ></p> | <p>Retained Read facing the congregation</p> |

Instruction - continued

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| Page No. | Not on the film | <p>Sermon Preaching may be either a sermon or a homily. A homily is an explanation of the scripture and a sermon is teaching on a particular subject or sacred text. Preaching is usually given on a Sunday.</p> | <p>Sermons First Book of Homilies (1547) Volume I contains twelve sermons and was mainly written by Cranmer. They focus on the character of God and Justification by faith. Certayne Sermons, or Homelies appoynted by the kynges Maiestie, to be declared and redde, by all persones, vicars, or curates, euery Sondaye in their churches, where they haue cure. Anno 1547 Book of Homilies</p> <p>1549 After the Crede ended, shall folowe the Sermon or Homely, or some portion of one of the Homelyes,</p> <p>1552 After the Crede, if there be no sermon, shal follow one of the homelies already set forth, or hereafter to be set forth by commune authoritie.</p> <p>This meant the vicar was not responsible for the content of the homily.</p> |
| | Not on the film | <p>Creed Said on Sundays and feast days. The word ‘creed’ comes from the Latin ‘<i>Credo</i>’ meaning ‘I believe’. It is a summary or profession of faith. The Nicene Creed was drawn up at the Councils of Nicea AD 325 and Constantinople AD 381. The celebrant and congregation kneel at the words “and became incarnate by the Holy Ghost of the Virgin Mary; and was made man.” The same reverence happens in the last Gospel of St John; “and the Word was made flesh” (2).</p> | <p>Retained</p> <p>No reference to genuflection in either text.</p> |

Mass of the Faithful

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| p.24/25 | 7:34 | <p>Offertory Silently the priest asks God to receive the offering of bread and wine (which once offered is referred to as ‘the Host’ and will become the Body and Blood of Christ) as atonement for the sins of both the living and the dead to ‘avail salvation unto life everlasting’. The English term ‘host’ comes from the Latin term ‘<i>hostia</i>’, which literally translates as ‘sacrificial victim’. The host to be consecrated is lying on the paten (a small, silver plate) as were the loaves of proposition in the Old Testament (Lev 24:8-9). The bread must be pure wheat flour with no yeast (leaven) (3) and must be only used for the purposes of Mass. The paten is placed half hidden under a small square linen cloth called a corporal. At a High Mass the deacon gives the paten to the subdeacon who conceals it with a veil, holding the paten covered in front of him. This hiding of the paten is an expression of the spiritual blindness caused by sin. During Christ’s passion very few people were aware of His divinity. The paten is revealed once the words ‘forgive us our trespasses’ are pronounced at the ‘Our Father’.</p> <p>Continued ></p> | <p>Radically re-modelled</p> <p>No text given concerning prayers or the manner of offering the bread and wine. While the bread and wine were offered, a collection was taken during which quotes from the Bible were said or sung.</p> <p>1549 The vicar faces the altar. Communion wafers used.</p> <p>1552 The vicar stood at the northside of the table with no elevation of the host or chalice.</p> |
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Mass of the Faithful - continued

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| Page No. | Film timing 8:00 | <p>1. Bread: <i>Suscipe, sancte Pater</i> [...] Accept O Holy Father, Almighty and Eternal God this unspotted host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences and negligences, and for all here present: as also for all faithful Christians both living and dead, that it may avail both me and them for salvation unto life everlasting. The priest blesses the water (which represents the faithful according to the Council ofTibur) which he mixes with the wine showing the unity of the faithful with Christ at Communion(4).</p> | <p>1552 Bread used in communion was to be normal white bread and any bread or wine remaining after the service was taken home by the vicar to be eaten as ordinary food.</p> |
| | 8:34 | <p>2. Wine: <i>Deus, qui humanae; offerimus tibi,</i> [...] O God, who, in creating human nature, didst wonderfully dignify it, grant that, by the Mystery of this water and wine, we may be made partakers of His divine nature, who vouchsafed to be made partaker of our human nature even Jesus Christ our Lord, Thy Son, [...] We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that it may ascend before Thy divine Majesty, as a sweet savour for our salvation and for that of the whole world. A few drops of water are added to the wine, symbolising the dual human and divine nature of Christ. The water represents the living faithful who wish to be united with Christ - the wine receives the water. Any drops of water on the side of the chalice are carefully wiped. This is a symbol of those who are baptised but who refuse union with the Lord. The contents of the Chalice are offered as for the host - for salvation (3).</p> | |
| | | <p>3. Those present The priest bows down and says the prayer of Daniel iii 39-40 Accept us, O Lord, in the spirit of humility and contrition of heart, and grant that the sacrifice which we offer this day in Thy sight may be pleasing to Thee, O Lord God. He then invokes the Holy Spirit and blesses the offerings.</p> <p><i>Veni, sanctificator omnipotens aeterne Deus; et benedic hoc sacrificium, tuo sancto nomini praeparatum.</i> Come, O almighty and eternal God, the sanctifier, and bless this Sacrifice, prepared for the glory of Thy Holy Name. The priest makes the sign of the cross over the offerings.</p> | |
| | | <p>Incensing the offerings at High Mass Latin '<i>incendere</i>' means to inflame. During the sung Mass (High Mass), the altar, the offerings and the people are incensed to signify making them a holy offering to God. Its use is symbolic of sacrifice. In the book of Exodus 30: 35, God commands Moses to offer incense 'worthy of sanctification' and 'set it before the tabernacle' and likewise in the Temple of Solomon (Lev 16:12).</p> <p>May the Lord, by the intercession of blessed Michael the Archangel, who standeth at the right side of the altar of incense and all His elect, vouchsafe to bless this incense and receive it as an odour of sweetness [...]</p> <p>Continued ></p> | <p>All incense forbidden. Prayers asking for Intercession of Saints removed.</p> |

Mass of the Faithful - continued

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| p.28/29 | Film timing 9:45 | The washing of hands. <i>Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine. [..]</i> (Psalm 25:6-12) I will wash my hands among the innocent and I will encompass Thine Altar, O Lord. [..] The priest washes his fingers out of respect for the Body of Jesus which he is about to touch. Exodus 30:17-20 required the priest to wash their hands (and feet) before offering sacrifices or entering the Tabernacle. | No reference made to ritual purification in either text. |
| p.28/29 | | Prayer to the Most Holy Trinity <i>Suscipe, sancta Trinitas [..]</i> Receive, O holy Trinity, this oblation which we make to Thee in remembrance of the passion, resurrection and ascension of our Lord Jesus Christ and in honour of the Blessed Mary ever virgin, of the blessed John the Baptist, the Holy Apostles Peter and Paul and all the saints, that it may avail to their honour and our salvation; and that they may intercede for us in heaven whose memory we now keep on earth. [..] | Removed |
| | 10:32 | <i>Orate fratres [..]</i> Brethren, pray that my sacrifice and yours may be acceptable to God [..] Server replies , May the Lord receive the sacrifice from thy hands, for the praise and glory of His Name, for our benefit and that of all His holy Church. | Removed |
| p.30/31 | 11:01 | <i>Sursum corda [...]</i> Lift up your hearts | Retained |
| Canon | | | |
| p.30/31 | 11:07 | Preface Which introduces the Canon of the Mass. A prayer of thanksgiving and praise. | Retained but changed wording – shorter in length and fewer feastday options |
| p.30/31 | 11:55 | Sanctus Holy, Holy Holy, Lord God of Hosts. Heaven and earth are full of Thy glory! Hosanna in the highest! Blessed is He that cometh in the name of the Lord! Hosanna in the highest! The hymn of the Angels the ‘Trisagion’ (thrice holy) is addressed to the three Divine persons. It is taken from Isaias 6:3 and Hosanna in the highest, Matt 21.9. The priest, when consecrating the bread and wine, acts in the person of Christ. | 1549, Retained 1552 , Wording altered ‘Blessed is He who comes in the name of the Lord’ removed and replaced with ‘glory be to thee O lord most high.’ |
| | 12:12 | The priest bows low, kisses the altar, and silently, as throughout the Canon, asks God through Jesus Christ to accept our offerings. He makes over the host and chalice three signs of the cross, showing that Jesus’ sacrifice on the cross obtained for us the blessing of the three Divine Persons. | |
| | 13:39 | Prayers for the living heads and members of the Church Militant (Church Militant: members of the church on earth) <i>Te igitur [..]</i> We therefore, humbly pray and beseech Thee, [..] that Thou wouldst vouchsafe to accept and bless these gifts [..] these holy unspotted Sacrifices , which in the first place we offer Thee for thy holy Catholic Church to which vouchsafe to grant peace as also to preserve, unite and govern it throughout the world, together with Thy servant N our Pope and N our Bishop, and all orthodox believers [..] Continued > | See the text for Prayers of the Church Militant . Prayer for the Pope was replaced with prayers for the King. |

Canon - continued

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| Page No. | Film timing | <p><i>Memento domine</i> [...] Masses are usually offered for a specific intention, in addition to general spiritual and temporal welfare, and it is here that intention is silently remembered. It is customary to make an offering to the priest when requesting a Mass intention.</p> | <p>Wording changed, but includes prayers for the congregation.</p> |
| | | <p>Commemoration of the Church Triumphant Church Triumphant: the church in heaven. Communicantes [...] Prayers in union with, and honour the memory of, the saints through whose merits and prayer, grant that we may in all things be defended by the help of Thy protection.</p> | <p>1549, Changed Praise and thanks given for the saints but no request for their intercession. Prayers for the dead included. 1552, Removed All references to the saints were removed.</p> |
| p.32/33 | | <p>Prayers in preparation for the Consecration <i>Hanc igitur</i> [...] We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family; and to dispose our days in Thy peace, preserve us from eternal damnation and rank us among the number of Thine elect.</p> | |
| p.34/35 | | <p>The priest makes the sign of the cross over the bread and wine and prays that they may become the Body and Blood of Christ: Quam oblationem [...] Which oblation do Thou, O God, vouchsafe in all respects, to bless, approve, ratify, make worthy and acceptable; that it may be made for us the Body and Blood of thy most beloved son Jesus Christ our Lord.</p> | <p>1549, Changed (by his one oblation once offered):[...] vouchsafe to blesse and sanctifie these thy gyftes, and creatures of bread and wyne, that they maie be unto us the bodye and bloude of thy moste derely beloved sonne Jesus Christe 1552, Text removed</p> |
| p.34/35 | | <p>Consecration Who, the day before He suffered, took bread into His holy and venerable hands, and with His eyes lifted up towards heaven unto Thee, God, his almighty Father, giving thanks to Thee, He blessed it, broke it and gave it to His disciples saying :Take and eat ye all of this <i>HOC EST ENIM /CORPUS MEUM.</i> For THIS IS MY BODY. In a like manner after He had supped, taking also this excellent chalice into His holy and venerable hands, He blessed and gave it to His disciples saying:Take and drink ye all of this, 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 unto the remission of sins. <i>HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI; MYSTERIUM FIDEI</i> [...] As often as ye do these things, ye shall do them in remembrance of Me Mysterium Fidei - see reference text p.30.</p> | <p>Changed Take, eate, this is my bodye which is geven for you, do this in remembraunce of me. Likewyse after supper he toke the cuppe, and when he had geven thankes, he gave it to them, sayng: drynk ye all of this, for this is my bloude of the newe Testament, whyche is shed for you and for many, for remission of synnes: do this as oft as you shall drinke it, in remembraunce of me. Removed, mysterium fidei, Mystery of Faith</p> |
| 14:44 | | <p>The elevation of the host was the high point of the medieval Mass, emphasising Christ's presence to be adored and reminiscent of Christ being raised on the cross in sacrifice. Continued ></p> | <p>1549, Removed These wordes before rehersed are to be saied, turning still to the Altar, without any elevacion, or shewing the Sacrament to the people.</p> |

Canon - continued

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| <p>Page No. p.36/37</p> | <p>Film timing 16:17</p> | <p>Oblation of the Victim to God <i>The priest offers to God the sacrificed Victim, calling to mind that it is the same Victim who sacrificed Himself on Calvary, now risen and glorious in heaven.</i> <i>Unde et memories, Domine</i> [...] Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the Blessed Passion of the same Christ, Thy Son, our Lord, and also His Resurrection from the dead and His glorious Ascension into heaven: do offer unto Thy most excellent Majesty of Thine own gifts bestowed upon us, a pure Victim, a holy Victim, an unspotted Victim, the holy Bread of eternal life, and the Chalice of everlasting salvation.</p> | <p>1549 WHEREFORE, O Lorde and heavenly father, accordyng to the Instytucyon of thy derely beloved sonne, our saviour Jesu Christ, we thy humble servauntes do celebrate, and make here before thy divine Majestie, with these thy holy giftes, the memoryall whyche thy sonne hath wylled us to make, havyng in remembraunce his blessed passion, mightie resurreccyon, and gloryous ascencion, [...] Reference to Victim removed. [...] mercifully to accepte this our Sacrifice of praise and thankesgeving: 1552, Removed</p> |
| <p>p.36/37</p> | | <p><i>Supra quae propitio</i> [...] Thou wert pleased to accept the gifts of thy servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchisedech offered to Thee, a holy sacrifice, an unspotted victim. Reference to the Old Testament sacrificial offerings that prefigured Christ; Abel sacrificed a lamb, Abraham prepared his son and Melchisedech offered bread and wine.</p> | <p>Removed</p> |
| <p>p.36/37</p> | | <p><i>Supplices te rogamus</i> [...] We most humbly beseech Thee, almighty God, command these offerings to be borne by the hands of Thy holy angel to Thine altar on high in the sight of thy divine Majesty, that as many as shall partake of the most holy Body and Blood of thy Son at this altar, may be filled with every heavenly grace and blessing.</p> | <p>1549 And although we be unworthy (through our manyfolde synnes) to offere unto thee any Sacryfice: Yet we beseeche thee to accepte thys our bounden duetie and service, and commaunde these our prayers and supplicacions, by the Ministry of thy holy Angels, to be brought up into thy holy Tabernacle before the syght of thy dyvine majestie; Note the substitution of ‘prayers’ and ‘tabernacle’ instead of ‘offerings’ and ‘altar’.</p> |
| <p>p.38/39</p> | | <p>Prayers for the dead Church Suffering: the souls in purgatory <i>Memento etiam</i> [...] Remember also O Lord, thy servants and handmaids N and N who are gone before us marked with the sign of faith and rest in the sleep of peace. To these O Lord and to all that rest in Christ, grant, we beseech Thee a place of refreshment, light and peace. [...] Continued ></p> | <p>1549, Compare with Prayers for the Church Militant. We commend unto thy mercye (O Lorde) all other thy servauntes, which are departed hence from us, with the signe of faith, and nowe do reste in the slepe of peace: Graunt unto them, we beseeche thee, thy mercy, and everlasting peace, and that, at the day of the generall resurreccion, we and all they which bee of the misticall body of thy sonne, may altogether be set on his right hand, and heare that his most ioyfull voyce: Come unto me, O ye that be blessed of my father, and possesse the kingdom, whiche is prepared for you from the begynning of the worlde: Graunt this, O father, for Jesus Christes sake, our onely mediatour and advocate. 1552, Removed</p> |

Canon - continued

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| Page No. p.38/39 | Film timing 17:25 | Prayers for the Church Militant and Triumphant <i>Nobis quoque peccatoribus</i> [...] To us also Thy sinful servants confiding in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs, with John, Stephen, [...] and with all Thy saints, into whose company we beseech thee to admit us, not weighing our merits, but pardoning our offences. [...] | Prayers for the Church Militant, prayers for the sovereign, clergy and congregation |
| p.38/39 | 18:08 | End of the Canon and Minor Elevation The priest takes the Host and the Chalice and lifts them up heavenwards. "The lifting up of the victim as an offering to God was formerly one of the ceremonies of a sacrifice. The Body and Blood of our Lord are now lifted up in the same spirit, these being really and truly our Victim." (Bossuet) The congregation offer themselves with Jesus represented by the drop of water in the chalice (1). <i>Per ipsum</i> [...] Through Him, and with Him and in Him is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honour and glory. | Removed |
| Communion | | | |
| p.40/41 | 18:31 | Pater noster Our Father, [...] In preparation for Holy communion, the Our Father is prayed. The petition for 'our daily bread' is made, in addition to the right disposition of heart to receive Jesus worthily. | Retained |
| | 18:50 | <i>Libera nos</i> [...] Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the Blessed and Glorious ever Virgin Mary, Mother of God and the holy Apostles, Peter and Paul and of Andrew and of all the Saints , [...] | Removed |
| p.42/43 | 19:24 | The Fraction of the Host The priest breaks the Host into three pieces, makes the sign of the cross three times over the Chalice saying: The peace of the Lord be always with you and with thy spirit. | Removed The bread is merely broken |
| | 19:36 | <i>Haec commixtio</i> [...] May this mixture and consecration of the Body and Blood of our Lord Jesus Christ be to us who receive it effectual unto eternal life. The priest puts a particle of the Host into the chalice symbolising the resurrection. | Removed |
| p.42/43 | 19:56 | <i>Agnus Dei</i> [...], showing the Host. Lamb of God who takes away the sins of the world, have mercy on us. Jesus is referred to as the Lamb of God by St. John the Baptist (Jn 1:29 and 36). The term is also a reference to the Sacrificial Passover Lamb (Exodus 12:13). | 1549, Retained 1552, Removed |
| p.44/45 | | Prayers in preparation for communion The priest says three prayers in which the faithful are reminded of the effect that Communion is to produce in their souls: peace, healing and grace. Continued > | Removed |

Communion - continued

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|----------|-----------------|--|---|
| Page No. | Film timing | <p><i>Domine Jesu Christ, qui dixisti</i> [...] O Lord Jesus Christ, who saidst to Thy Apostles, peace I leave with you, My peace I give unto you; regard not my sins, but upon the faith of Thy church; and vouchsafe to grant her that peace and unity which is agreeable to Thy will; Who livest and reignest God, world without end. Amen.</p> <p><i>Domine Jesu Christi, Fili Dei</i> [...] Lord Jesus Christ [...] hast by thy death given life to the world; deliver me by this Thy most sacred Body and Blood from all my iniquities and from all evils; and make me always cling to Thy commandments, and suffer me never to be separated from Thee [...]</p> <p><i>Perceptio Corporis tui</i> [...] Let not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy presume to receive, turn to my judgement and condemnation; but let it, through Thy mercy, become a safeguard and remedy, both for soul and body; Who with God the Father in the unity of the Holy Ghost, livest and reigns God, world without end Amen.</p> | <p>See exhortation for communion.</p> <p>1549 The whyche Sacrament beyng so Divine and holy a thyng, and so comfortable to them whiche receyve it worthilye, and so daungerous to them that wyll presume to take the same unworthely [...] : For neither the absolution of the priest, can any thing avayle them, nor the receyving of this holy sacrament doth any thing but increase their damnacion.</p> <p>1552, Changed Reference to sacramental confession removed.</p> |
| | | <p>Communion</p> <p>The priest genuflects, and taking the Host says:</p> <p>I will take the bread of heaven, and call upon the name of the Lord.</p> | <p>See table on page 30 – Administration</p> |
| p.46/47 | 20:48 | <p><i>Domine, non sum dignus</i> [...] Lord I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed. (Matt 8:8) Repeated three times. The priest then receives communion saying: May the Body of Our Lord Jesus Christ preserve my soul to life everlasting. Amen. What shall I render to the Lord for all the things that He hath rendered to me? I will call upon the name of the Lord. (Ps cxv 3,4) Praising, I will call upon the Lord, and I shall be saved from my enemies. (Ps xvii 4) The priest receives the chalice saying: May the Blood of Our Lord Jesus Christ preserve my soul to life everlasting Amen.</p> | <p>Changed see text of the Prayer of Humble Access</p> |
| p.46/48 | Not in the film | <p>Confiteor If there are communicants present, the priest then gives absolution. NOTE this second confiteor and subsequent <i>Ecce agnus Dei</i>, were later additions. It was possible but not common, for the laity to receive communion frequently in the middle ages. There was an obligation to receive communion at least once a year and so Easter communion was a big event. Margaret Beaufort, mother of King Henry VII received communion twelve times a year (5). Margery Kempe, a mystic, received Weekly (6).</p> | <p>Not applicable</p> |
| p.48/49 | Not in the film | <p><i>Ecce agnus Dei, ecce qui tollit peccata mundi</i> behold the Lamb of God who takes away the sins of the world. See note above. The Host is shown to the congregation for adoration. All pray. Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed Said three times.</p> <p>Continued ></p> | <p>Not applicable</p> |

Communion - continued

| | | | |
|----------|-------------|---|--|
| Page No. | Film timing | <p>Administering Holy Communion</p> <p>The Body of Our Lord Jesus Christ preserve thy soul unto life everlasting. Amen.</p> <p>Communion was received kneeling, on the tongue, from a priest. The priest would receive both the Host and from the Chalice, whilst the laity received the Host only. This practice seems to have originated as a matter of convenience, and official direction to do so only began towards the end of the thirteenth century, when the innovation was already firmly established.</p> <p>Theologically, either form of the sacrament contains the Body, Blood, Soul and Divinity of Christ, so both the Body and Blood are received under either species.</p> | <p>Communion under both kinds:</p> <p>1549 The body of our Lorde Jesus Christe whiche was geven for thee, preserve thy bodye and soule unto everlasting lyfe.</p> <p>The bloud of our Lorde Jesus Christe which was shed for thee, preserve thy bodye and soule unto everlastyng lyfe.</p> <p>Then shal the minister first receyve the Communion in both kyndes hymselfe, and next deliver it to other ministers, yf any be there present (that they may help the chief minister,) and after to the people in their handes kneeling</p> <p>1552 Take and eate this, in remembraunce that Christ dyed for thee, and feede on him in thy hearte by faythe, with thankesgeving.</p> <p>Drinke this in remembraunce that Christ's bloude was shed for thee, and be thankfull. Note the communion is no longer referred to as the Body and Blood.</p> |
| | | <p>Altar bread: Small, pressed wafers with imprinted sacrificial symbols</p> | <p>Altar bread: Large, thick rounds without imprinting; always broken and shared with the people.</p> |

Thanksgiving

| | | | |
|---------|-------|---|--|
| p.50/51 | | <p>Prayers during the Ablutions</p> <p><i>Quod Ore Sumpsimus</i> [...] Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind; and from temporal gift may it become to us an eternal remedy.</p> | Removed |
| | 23:20 | <p>The priest goes to the Epistle side of the altar to cleanse his fingers, and while the server pours wine and water into the chalice to cleanse it he says</p> | |
| | | <p><i>Corpus Tuum</i> [...] May thy body, O Lord, which I have received, and Thy blood which I have drunk, cleave to my innermost parts; [...]</p> | Removed |
| | 24:51 | <p>The Communion Antiphon and Post Communion see Proper (reading) of the day.</p> | See post communion prayer in the table on page 30. |
| p.50/51 | 25:36 | <p>Dismissal and Blessing</p> <p>Ite, Missa Est Go the Mass is ended.</p> | Changed |
| | | <p><i>Placeat Tibi</i> [...] May the performance of my homage be pleasing to Thee, O Holy Trinity and grant that the Sacrifice which I, though unworthy, have offered up in the sight of They Majesty, may be acceptable to Thee and through Thy mercy, be a propitiation or me, and for all those for whom I have offered it [...]</p> <p>Continued ></p> | <p>Removed</p> <p>Prayer of thanksgiving for the spiritual foode of the moste precious body and bloud of thy sonne, our saviour Jesus Christ.</p> |

Thanksgiving - continued

| | | | |
|------------------------|-------------|--|------------------|
| Page No. | Film timing | The priest kisses the altar and gives the congregation his blessing: May almighty God the Father, the Son and the Holy Ghost, bless you. | See table below. |
| <i>The Last Gospel</i> | | | |
| p.52/53 | 26:00 | Last Gospel The 'word was made flesh and dwelt among us', is a reminder of the real presence - flesh - body and blood - in Holy Communion (Jn 1:14) (2). | Removed |

Comparative Table of the 1549 and 1552 Eucharistic Liturgies of the Book of Common Prayer

Prayers that are in merged rows show that there was no change between editions. Text is abridged. Emphasis added. No translations needed as prayers audible and in English.

| 1549 | | 1552 | |
|---|---|---|-------------------|
| 1549 Film timings: Intro- duction: 0:00-5:30 | Holy Communion According to the First English Book of Common Prayer in 1549 (Feast of St. George) The timing of the prayers in the above video are in the first column  | 1552 Book of Common Prayer celebration of the Holy Communion with commentary following  | 1552 Film timings |
| | | The Lord's Prayer | 0:14-0:32 |
| 5:41-6:03 | Collect for Purity ALMIGHTIE God, unto whom all heartes bee open, all desyres knowen, and from whom no secretes are hyd: [..] | | 0:33-0:50 |
| 6:04-6:22 | Introit Psalm said by the priest or clerk | Removed | |
| | | The Law - The Ten Commandments Then shal the Priest rehearse distinctly all the Ten Commaundments: and the people knelyng, shal after every Commaundment aske Gods mercy for theyr transgression of the same, after thys sorte. | 1:00-3:47 |
| 6:35-6:44 | Kyrie | Removed | |
| 6:45-7:43 | Gloria in Excelsis | Moved to the end of the service | |
| 8:00-9:10 | Collect for the day and Prayers for the Realm and Crown ALMIGHTIE God, whose kingdome is everlasting, and power infinite: have mercye upon the whole congregacion, and so rule the heart of thy chosen servaunt Edwarde the sixth, our king and governoure, that he (knowing whose minister he is) [..] | | 3:50-4:55 |

Continued >

Comparative Table - continued

| | | | |
|-------------|--|---|-------------|
| 9:09-10:10 | Epistle: Read facing the congregation. | | 5:10-7:20 |
| 10:12-11:22 | Gospel: Read facing the congregation. | | 7:22-9:52 |
| 11:24-13:08 | Creed Essentially the same as the Nicæan creed. No reference to genuflection at the incarnation. | | 9:58-11:34 |
| | Homily see Book of Homilies Deviations of Modern Editions of the 1662 Prayer Book from the Text of the Sealed Books | | 11:42-25:37 |
| 13:16-16:53 | <p>Exhortation to consider whether one is worthy to receive Holy Communion (Not said daily.) These prayers exhort the congregation to examine their conscience before they 'spiritually eate the fleshe of Christ, and drinke his bloude' so as not to be in an unworthy state and bring about 'our owne damnacion'.</p> <p>And yf any man have doen wrong to any other: let him make satisfaccion, and due restitution of all landes and goodes, wrongfully taken away or withholden, before he come to Goddes borde.</p> <p>The sentence opposite was omitted in deference to the protests of the new proprietors of old church lands and never since replaced. (Gregory Dix - The Shape of the Liturgy p 643.)</p> | <p>Offertory Collection.</p> <p>Then shal the Church wardens, or some other by them appointed, gather the devocion of the people, and put the same into the poremens boxe: and upon the offering daies appointed, every man and woman shall paye to the curate the due and accustomed offerings: after whiche done the priest shal saye.[..]</p> | 27:09-29:51 |
| 16:54-17:21 | Offertory Then shall folowe for the Offertory, one or mo, of these Sentences of holy scripture, to bee song whiles the People doo offer, or els one of them to bee saied by the minister, immediatly afore the offering | Prayer for the Church Militant (Kings, Clergy, Those in Need). Initial prayers identical to 1549 but omit reference to the Saints, Prophets, Apostles and Martyrs and no prayer for the dead. | 33:05-37:24 |
| 18:31-22:07 | Prayer for the Church Militant Prayers for the King, bishops and clergy, the congregation and those in need. Includes thanks for the grace and virtue of Saints, prophets and apostles and prayers for the dead. ALMIGHTIE and everlivyng GOD, [..] | Invitation to Confession Exhortation to repent of sin before reception of communion. DERELY beloved in the Lord: ye that mynde to come to the holy Communion of the body and bloud of our saviour Christ, muste considre what St. Paul writeth to the Corinthians, how he exhorteth all persons diligently to trye and examine themselves, before they presume to eate of that bread, and drinke of that cup: for as the benefite is great, if with a truly penitent heart and lively fayth, we receive that holy Sacrament (for then we spirituallye eate the fleshe of Christ, and drynke hys bloud, [..]) | 37:26-40:22 |
| 22:07-24:17 | Consecration Prayer of invocation to the Holy Spirit for the purpose of consecrating the eucharistic elements. These wordes before rehersed are to be saied, turning still to the Altar, without any elevacion, or shewing the Sacrament to the people. | <i>Then shal this general confession be made, in the name of al those that are mynded to receive the holy Communion, eyther by one of them, or els by one of the ministers, or by the Priest himself, al kneling humbly upon theyr knees.</i> | 40:55-41:59 |

Continued >

Comparative Table - continued

| | | | |
|----------------------------|---|--|--------------------------------|
| 29:57-30:24 | <p>Absolution ALMIGHTIE GOD, our heavenly father, who of his great mercie hath promysed forgevenesse of synnes to all them, whiche with hartye repentaunce [..]</p> | <p>Prayer of remembrance/Anamnesis remembraunce of his death and passion, maye be partakers of his most blessed body and bloud: who, in the same night that he was betrayed, tooke bread, and when he had geven thanks, he brake it, and gave it to his Disciples, sayinge: Take, eate, this is my bodye which is geven for you. Doe this in remembraunce of me. Lykewyse after supper he tooke the cup, and when he had geven thanks, he gave it to them, sayinge: Drink ye all of this, for this is my bloud of the new Testament, whiche is shed for you and for many, for remission of synnes: do this as oft as ye shah drinke it in remembraunce of me.</p> | 44:33-45:56 |
| 30:26-31:18 | <p>Comfortable Words A selection of encouraging scripture passages read after the absolution.</p> | <p>Administration to the people in their handes kneeling. Take and eate this, in remembraunce that Christ dyed for thee, and feede on him in thy hearte by faythe, with thankesgeving. Drinke this in remembraunce that Christ's bloude was shed for thee, and be thankfull.</p> | 46:02-46:08 |
| 31:34-32:34 | <p>Prayer of Humble Access Prayer expressing unworthiness to receive holy communion. Removed in *these holy Misteries</p> | <p>The Lord's Prayer</p> | |
| 32:27-32:56 | <p>Administration The body of our Lorde Jesus Christe whiche was geven for thee, preserve thy bodye and soule unto everlasting lyfe. The bloud of our Lorde Jesus Christe which was shed for thee, preserve thy bodye and soule unto everlastyng lyfe.</p> | | |
| 32:59-33:20 | <p>Agnus Dei In the Communion tyme the Clarkes shall syng,</p> | <p>Removed</p> | |
| 33:22-33:41 33:54-34:53 | <p>Post-Communion Prayer - Thanksgiving ALMIGHTYE and everlyvyng* GOD, we moste hartely thanke thee, for that thou hast vouchsafed to feede us in these holy Misteries, with the spirituall foode of the moste precious body and bloud of thy sonne, our saviour Jesus Christ, and haste assured us (duely receiving the same) of thy favour and goodnes toward us, and that we be very membres incorporate in thy Misticall bodye, [..]</p> | <p>Post-Communion Prayer Thanksgiving ALMIGHTIE and everliving God, we most hartely thank thee, for that thou doest vouchsafe to fede us, whiche have duely receyved these holye misteries, with the spirituall foode of the most precious body and bloud of thy sonne our saviour Jesus Christ, and doest assure us thereby of thy favoure and goodnes towarde us, and that we bee verve membres incorporate in thy mistical body, [..] N.B. Cranmer gave two alternative Post-Communion Prayers and the one on the film is the first one not this second one.</p> | 51:52-52:18 52:20-53:30 |

Continued >

Comparative Table - continued

| | | |
|-------------|--|-------------|
| | <p>Comment from The shape of the liturgy by Dom Gregory Dix, p. 667</p> <p>When Cranmer wrote 1549 he already believed that the ‘spiritual feeding’ on the most precious Body and Blood of our Saviour Jesus Christ’ is nothing else but purely mental remembrance of the passion with faith. The 1549 form of this prayer, with its ‘hast’ and ‘in these holy mysteries’ greatly obscured this idea, and at least implied that the ‘spiritual feeding’ had a close connection with receiving holy communion. The ‘dost vouchsafe’ of 1552, in conjunction with what follows, makes it much clearer that the ‘spiritual feeding’ is intended to be thought of as independent of the ‘due reception of these holy mysteries’ viz it depends simply on the remembrance with faith of Christ’s passion’.</p> | |
| | <p>Gloria in Excelsis</p> <p>Wording slightly altered to repeat ‘Thou who takes away the sins of the world have mercy on us’, perhaps incorporating the ‘Agnus Dei’.</p> | 53:37-55:51 |
| 34:50-35:27 | <p>Blessing</p> <p>THE peace of GOD which passeth al understanding kepe youre heartes and mynds in the knowledge and love of GOD, and of his sonne Jesus Christ our Lord: And the blessing of god almightye, the father, the sonne, and the holy ghost, be amongst you and remayne with you always. Amen.</p> | 55:52-56:13 |
| | <p>Black rubric Statement that kneeling during communion is merely a movement and should not be interpreted as a form of adoration and the insertion of a remark that the bread and wine do not change substance.</p> <p>1559, Removed</p> | |

Quotes from Source Materials

1: The General Changes Between the Ancient Roman Liturgy and the Liturgy of Cranmer

Use of a Liturgical Language

Catholic Belief

The Shape of the Liturgy Dom Gregory Dix, p. 616
“Our Lord as a Palestinian Jew never attended a strictly vernacular service in His life. Alike in the temple and the synagogue the Jewish services in Palestine were in the liturgical Hebrew, which was not understood by the people without special instruction. Though the lections in the synagogue were *targumed* or translated in the second century A.D., there is no evidence that this was the case in Our Lord’s day; and according to St. Mark, it was the liturgical Hebrew, not the vernacular Aramaic, which rose to His lips in prayer at the supreme moment of his passion.” (Mk 25:34).

Mediator Dei. Pope Pius XII 1947 (60)

[Mediator Dei \(November 20, 1947\) | PIUS XII](#)

“The use of the Latin Language prevailing in a great part of the Church affords at once an imposing sign of unity and an effective safeguard against the corruptions of true doctrine.”

Much of the Mass was prayed inaudibly because the priest acts as a mediator speaking directly to God on behalf of man. Stillness before God reflects the tranquillity of the spiritual life.

Cranmer’s Theology

1552 Book of Common Prayer - Chapter ii last paragraph - OF CEREMONIES, WHY SOME BE ABOLISHED, AND SOME RETAINED. [1552 Book of Common Prayer: Preface & Of Ceremonies](#)

The service was entirely audible and in the vernacular to enable the congregation to understand all the words of the service. “but are so sette forth, that every man may understand what they doe mean, and to what use thei do serve.”

Participation of the Faithful

Catholic Belief

General principles regarding the participation of the faithful: [De musica sacra et sacra liturgia - Instruction on Sacred Music and Sacred Liturgy](#) Congregation of the Rites 1958 Chapter III-1. Principal liturgical functions in which sacred music is used.

“22. By its very nature, the Mass requires that all present take part in it, each having a particular function.

a) Interior participation is the most important; this consists in paying devout attention, and in lifting up the heart to God in prayer. In this way the faithful ‘are intimately joined with their High Priest...and together with Him, and through Him offer (the Sacrifice), making themselves one with Him’ (*Mediator Dei*, Nov. 20, 1947: AAS 39 [1947] 552).

b) The participation of the congregation becomes more complete, however, when, in addition to this interior disposition, exterior participation is manifested by external acts, such as bodily position (kneeling, standing, sitting), ceremonial signs, and especially responses, prayers, and singing.[...]

c) Active participation is perfect when ‘sacramental’ participation is included. In this way ‘the people receive the Holy Eucharist not only by spiritual desire, but also sacramentally, and thus obtain greater benefit from this most Holy Sacrifice’. (Council of Trent, Sess. 22, ch. 6; cf. also *Mediator Dei*: AAS 39 [1947] 565: ‘It is most appropriate, as the liturgy itself prescribes, for the people to come to Holy Communion after the priest has received at the altar’).

d) Since adequate instruction is necessary before the faithful can intelligently, and actively participate in the Mass, it will help to note here a very wise law enacted by the Council of Trent: “This holy Council orders that pastors, and all those who are entrusted with the care of souls shall frequently give a commentary on one of the

texts used at Mass, either personally or through others, and, in addition, explain some aspect of the mystery of this Holy Sacrifice; this should be done especially on Sundays, and feast days in the sermon which follows the Gospel (or “when the people are being instructed in the catechism”) (Council of Trent, Sess. 22, ch. 8; *Musicae sacrae disciplina*: AAS 48 [1956] 17).”

Altar

Catholic Belief

Catechism of the Catholic Church p. 865

“The altar is the centre and focal point of a church, where the Sacrifice of Christ on the cross is made present under sacramental signs in the Mass. Among the Israelites the altar was the place where sacrifices were offered to God. The Christian altar represents two aspects of the mystery of the Eucharist, the altar of sacrifice where Christ as the Sacrificial Victim offers himself for our sins and as the table of the Lord where Christ gives himself to us a food from heaven.”

Originally to be oriented meant to be facing the orient; to the East, towards the rising sun as a symbol of the second coming of Christ. The Easterly direction in the Church of Ss. Peter and Paul and St. Philomena is indicated by the sign of the rising sun above the High Altar.

Altars contain an altar stone, embedded with relics of a saint, directly under the place where consecration of the bread and wine will take place. This was forbidden in the English Reformed Church by 1550, as was all veneration of relics. Cranmer opposed praying to saints for intercession but he did believe they were role models. For this reason, collects that invoked saints were replaced by new ones that only honoured them.

Genuflection

Catholic Belief

Catechism of the Catholic Church p. 880

“a reverence made by bending the knee, to express adoration of the Blessed Sacrament.”

Cranmer’s Theology

A Defence of the true and Catholick doctrine of the Sacrament of the body and blood of our Saviour Christ : with a confutation of Sundry errors concerning the same

p. 221 (N.B. page numbering is from the start of the book and not the introduction).

“Now it is requisite to speak something of the manner and form of worshipping of Christ, by them that receive this sacrament, lest that in the stead of Christ himself be worshipped the sacrament. For as his humanity, joined to his divinity, and exalted to the right hand of his Father, is to be worshipped of all creatures in heaven, earth, and under the earth : even so, if in the stead thereof we worship the signs and sacraments, we commit as great idolatry as ever was, or shall be, to the world’s end.”

Priesthood

Catholic Belief

A Catholic dictionary by William E Addis and Thomas Arnold, London Virtue & Co ltd, 1925 p. 690

“The words ‘priest’, ‘priesthood’ are never applied in the New Testament to the office of the Christian ministry. All Christians are said to be priests (1 Peter ii 5,9, Apoc v10) This recognition of the universal priesthood of Christians, however involves no denial of the existence of a special priesthood, for the Israelites too were called a ‘kingdom of priests’ though they had of course, a special priesthood with prerogatives jealously guarded. Further, the Old Testament prophecies that priests would be taken from the Gentiles, and that the office of priesthood was to last forever (Isa ixvi 21, Jer xxxiii 17 and 18), and St Paul so far at least brings the Christian ministry into connection with the Jewish priesthood that he justifies the claim of the former to support by a reference to the way in which the latter ‘lived by the altar’ (1 Cor ix 13). The priesthood is the second in rank among the Holy Orders. The priest is empowered to offer that sacrifice of the Mass which is the centre of all the Church’s worship. He blesses, instructs his flock and administers the Sacraments of Baptism, Penance, Holy Communion and Extreme Unction, besides solemnising Marriages. His duties are much wider than those of Jewish priests.”

AD CATHOLICI SACERDOTII
ENCYCLICAL OF POPE PIUS XI ON THE
CATHOLIC PRIESTHOOD

Ad Catholici Sacerdotii (December 20, 1935) | PIUS XI

“13. For, in the first place, as the Council of Trent teaches, Jesus Christ at the Last Supper instituted the sacrifice and the priesthood of the New Covenant: ‘Our Lord and God, although once and for all, by means of His death on the altar of the cross, He was to offer Himself to God the Father, that thereon He might accomplish eternal Redemption; yet because death was not to put an end to his priesthood, at the Last Supper, the same night in which He was betrayed in order to leave to His beloved spouse the Church, a sacrifice which should be visible (as the nature of man requires), which should represent that bloody sacrifice, once and for all to be completed on the cross, which should perpetuate His memory to the end of time, and which should apply its saving power unto the remission of sins we daily commit, showing Himself made a priest forever according to the order of Melchisedech, offered to God the Father, under the appearance of bread and wine, His Body and Blood, giving them to the apostles (whom He was then making priests of the New Covenant) to be consumed under the signs of these same things, and commanded the Apostles and their successors in the priesthood to offer them, by the words ‘Do this in commemoration of Me.’

14. And thenceforth, the Apostles, and their successors in the priesthood, began to lift to heaven that ‘clean oblation’ foretold by Malachy, through which the name of God is great among the gentiles. And now, that same oblation in every part of the world and at every hour of the day and night, is offered and will continue to be offered without interruption till the end of time: a true sacrificial act, not merely symbolical, which has a real efficacy unto the reconciliation of sinners with the Divine Majesty.”

Cranmer’s Theology

A Defence of the true and Catholick doctrine of the Sacrament of the body and blood of our Saviour Christ : with a confutation of Sundry errors concerning the same

p. 230 “And the priests of that law were many, because they lived not long, and so the priesthood went from one to another; but Christ liveth ever, and hath an everlasting priesthood that passeth not from him to any man else.”

p. 237 “But all such priests as pretend to be Christ’s successors, in making a sacrifice of him, they be his most heinous and horrible adversaries. For never no person made a sacrifice of Christ, but he himself only. And therefore St. Paul saith, “That Christ’s priesthood cannot pass from him to another. For what needeth any more sacrifices, if Christ’s sacrifice be perfect and sufficient?”

2. Key differences in Scriptural Interpretation with regard to liturgy

The Real Presence

Catholic Belief

Chap. 1. The Real Presence of our Lord Jesus in the Most Holy Sacrament of the Eucharist 1636 JULIUS III 1550-1555 COUNCIL OF TRENT, continued - SESSION XIII (Oct. II, 1551)

“1636 Dz 874 First of all the holy Synod teaches and openly and simply professes that in the nourishing sacrament of the Holy Eucharist after the consecration of the bread and wine our Lord Jesus Christ, true God and man, is truly, really, and substantially [can. I] contained under the species of those sensible things. For these things are not mutually contradictory, that our Saviour Himself is always seated at the right hand of the Father in heaven according to the natural mode of existing, and yet that in many other places sacramentally He is present to us in His own substance by that manner of existence which, although we can scarcely express it in words, yet we can, however, by our understanding illuminated by faith, conceive to be possible to God, and which we ought most steadfastly to believe.

1637 For thus all our forefathers, as many as were in the true Church of Christ, who have discussed this most holy sacrament, have most openly professed that our Redeemer instituted this so wonderful a sacrament at the Last Supper, when after the blessing of the bread and wine He testified in clear and definite words that He gave them His own body and His own blood; and those words which are recorded (Mt 26,26 ff.; Mc 14,22 Lc 22,19 ff.) by the holy Evangelists, and afterwards repeated by St. Paul (1 Co 11,23 ff.), since they contain

within themselves that proper and very clear meaning in which they were understood by the Fathers, it is a most disgraceful thing for some contentious and wicked men to distort into fictitious and imaginary figures of speech, by which the real nature of the flesh and blood of Christ is denied, contrary to the universal sense of the Church, which, recognizing with an ever grateful and recollecting mind this most excellent benefit of Christ, as the pillar and ground of truth (1 Tm 3,15), has detested these falsehoods, devised by impious men, as satanical.”

Eucharist, A Catholic Dictionary, eds. William E. Addis and Thomas Arnold (London, 1925), p. 323

“The Council of Trent, (ses xiii, de Euch can 7.), teaches that, after the consecration, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, are contained ‘truly, really and substantially in the sacrament of the most Holy Eucharist,’ and it anathematizes those who say that Christ’s Body and Blood are there in sign and figure only, or virtually. Christ is in the Eucharist truly – i.e. the words ‘This is My Body’ are not as the Zwinglians contend, a mere figure. He is there really, i.e. objectively, so that His presence does not depend, as Calvin said it did, on the faith of the recipient. He is there substantially, which word excludes the Calvinistic teaching that Christ’s Body is in heaven and nowhere else, though it exercises its virtue and power in the Eucharist.

The Real Presence is clearly implied in Scripture. It was taught first of all by Our Lord Himself in the synagoge at Capernaum, just a year before his Passion. On the day preceding this discourse He had fed the five thousand by the miraculous multiplication of bread, and the crowd went to Capernaum next day in quest of Him (Jn vi). Christ rebuked them, because they set greater value on earthly bread than on the food of the soul and they asked Him for a ‘sign’ in confirmation of His authority, as the miracle of the day before was not enough. He had, after all, only fed the crowd with common bread. What was that compared to the manna in the desert, as it is written, ‘He gave them bread from heaven to eat.’ Christ answered that He was the true bread come down from heaven, the food of the soul to those who believed in Him, as the manna had been the food of the body. So far i.e. down to verse 50 – there is nothing in

the discourse to prove the Real Presence. But Christ goes on to say, ‘The bread which I will give is’ (not my doctrine but) ‘my flesh.’ ‘He who eateth my flesh and drinketh my blood hath eternal life.’ The future tense (‘the bread which I will give’) shows that the mysterious gift of which Christ spoke was not yet bestowed. It was possible to believe in Him but it was not possible as yet to eat His Flesh and drink His Blood. This feeding on Christ’s Flesh and Blood can only refer to the Holy Eucharist. No doubt Christ might most fitly have spoken of belief in Himself as a feeding on heavenly bread, but to describe faith in Him as feeding on His Flesh and blood would be a violent and unnatural use of word in any language and as addressed to Jews, it would have been worse than unnatural. They were accustomed to use the words “eating a man’s flesh” metaphorically, but the metaphor signified, not to accept a man’s doctrine, but on the contrary, to treat him with brutal cruelty. Thus the Psalmist speaks of his enemies coming near him to “eat his flesh” and Job uses similar language of his false friends. Our Lord therefore speaks of a literal, not a metaphorical, eating of His Flesh and drinking of His Blood. Another argument for the Catholic interpretation is supplied by the way in which Christ’s words were received. The Jews exclaimed ‘How can this man give us his flesh to eat?’ Whereupon Our Lord, instead of explaining that He meant only to say that they must believe in His doctrine, repeated His former assertion in the most solemn and emphatic manner: ‘Amen, amen, I say to you, unless you eat the Flesh of the Son of Man and drink his Blood you have not life in you. [...] My Flesh is truly food, and my Blood is truly drink.’ [...] from that time many of Christ’s disciples went back and walked no more with Him so that our Lord was constrained to ask the twelve apostles if they also would go away.”

Transubstantiation

Catholic Belief

Council of Trent Julius III 1550-1555 session XIII Oct 1551 [Chap. 4. Transubstantiation](#)

1642 “But since Christ, our Redeemer, has said that that is truly His own Body which He offered under the species of bread [CF Matt, 26:26,ff Mark 14:22 FF Luke 22:c19ff; 1 Cor 11:24ff], it has always been a matter of conviction in the Church of God, and now this holy Synod declares it again, that by the consecration of the bread and wine a conversion takes place of the whole substance of bread into the substances of the Body of Christ our Lord, and of the whole substance of the wine into the substance of His Blood. This conversion is appropriately and properly called transubstantiation by the Catholic Church”.

Cranmer's Theology

A Defence of the true and Catholick doctrine of the Sacrament of the body and blood of our Saviour Christ : with a confutation of Sundry errors concerning the same, by Thomas Cranmer 1550 <https://archive.org/embed/defenceoftruecat1825cran>

Arguments against the Real Presence p. 18

“God grant that all contention set aside, both the parties may come to this holy communion with such a lively faith in Christ, and such an unfeigned love to all Christ's members, that as they carnally eat with their mouth this sacramental bread and drink the wine, so spiritually they may eat and drink the very flesh and blood of Christ, which is in heaven, and sitteth on the right hand of his Father.”

Mystery of Faith

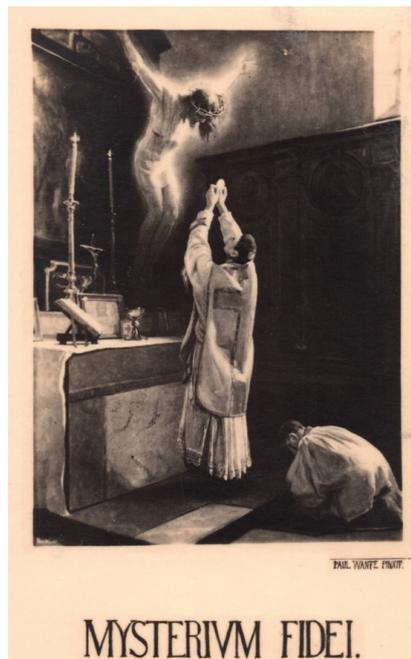
Catholic Belief

The sources of Catholic Dogma, Henry Denzinger (USA 1954), p. 163

‘Mysterium fidei’ The Form of the Eucharistic sacrament and its elements from the letter “Cum Marthae cira” to a certain John, Archbishop of Lyons, Nov 29, 1202.

“You have asked (indeed) who has added to the form of the words which Christ Himself expressed when

He changed the bread and wine into the Body and Blood than in the Canon of the Mass which the general Church uses, which none of the Evangelists is read to have expressed.... In the Canon of the Mass that expression, “Mysterium fidei”, is found interposed among His words.... Surely we find many such things omitted from the words as well as from the deeds of the Lord by the Evangelists, which the Apostles are read to have supplied by word or to have expressed by deed.... From the expression, moreover concerning which your brotherhood raised the question, namely “mysterium fidei”, certain people have thought to draw a protection against error, saying that in the sacrament of the altar the truth of the Body and Blood of Christ does not exist, but only the image and species and figure, inasmuch as Scripture sometimes mentions that what is received at the altar is sacrament and mystery and example. But such run into a snare of error, by reason of the fact that they neither properly understand the authority of Scripture, nor do they reverently receive the sacraments of God, equally “ignorant of the Scriptures and the power of God” [Matt 22:29] ... Yet “mysterium fidei” is mentioned, since something is believed there other than what is perceived; and something is perceived other than what is believed. For the species of bread and wine is perceived there, and the truth of the Body and Blood of Christ is believed and the power of unity and of love. [...].



Mass as a Sacrifice

Catholic Belief

A Catholic Dictionary, eds. William E. Addis and Thomas Arnold (London, 1925), p. 329 “The Council of Trent defines that in the Eucharist or Mass a true and proper sacrifice is offered to God (sess. xxii can 1.) In the Old Testament, the prophet Malachi speaks of God as rejecting the Jewish sacrifices. “I have no pleasure in you, saith the Lord of hosts and a meat (or flour) offering I will not accept from your hands.” But is sacrifice to cease? On the contrary, “from the rising of the sun even to its going down great is my name among the Gentiles, and in every place incense is offered to my name, and a pure flour offering since great is my name among the Gentiles, saith the Lord of hosts.” (Malachi i 10,11) [...] The whole context, which speaks of sacrifice in the literal sense, excludes the supposition that the offering of the Gentiles is to be a mere sacrifice of praise and prayer; nor would a prophet of the Persian period have regarded the offering of such a sacrifice in every place as anything extraordinary.”

p. 330 “Christ at the Last Supper fulfilled these prophecies and instituted the transfigured Passover of the new law, in which He Himself, the true Paschal Lamb, was to be continually sacrificed and eaten. When He blessed the bread and wine, His eye was fixed on the morrow when He was to suffer and die; but His priesthood, begun when He assumed our human nature, was not to end with a single act of sacrifice. He was to continue it throughout time by the hands of His earthly representatives, who were to offer Him on the altars of the Church under the forms of bread and wine. He speaks of Himself under the forms of bread and wine as already in the state of a victim offered as sacrifice for men. He speaks of His Body in the Eucharist as “given for you” (9Lk xxii 190), just as He had said “the bread which I will give is my flesh, which I will give for the life of the world” (Jn vi 52). He says of the chalice – i.e. the blood therein contained – that it is “shed for you” (LK xxii20). We lay no stress on the fact that it is the present and not the future tense which Christ employs; to do so would show great ignorance of Scriptural usage. But the fact remains that Christ speaks of the Body under the form of bread, of the Blood in the chalice as presented in a sacrificial state for the life of men. The perpetual

sacrifice of the altar was to be one with the sacrifice of the cross. The one offering worthy of God was to replace the typical sacrifices prescribed in the Pentateuch. The Jews were commanded to eat of their peace offerings and so to enter into communion with God. No one could eat of the sacrifice offered on Calvary, but Christians for all time were to feed on the Divine Victim present in the Eucharistic oblation. The sacrifice of the cross was offered once; in the sacrifice of the altar the Christian Church was provided with the noblest form of worship, to be offered day by day. The sacrifice of the cross was “dishonoured without public testimony to its dignity and power.” The sacrifice of the altar was to be in the centre to the Church’s worship and solemnities, the object of her unceasing veneration. It was to unite the faithful to God and to each other, it was to teach them how to offer themselves, body and soul, in sacrifice to God in union with the perfect sacrifice of Christ. [...]”

Cranmer’s Theology

A Defence of the true and Catholick doctrine of the Sacrament of the body and blood of our Saviour Christ : with a confutation of Sundry errors concerning the same, by Thomas Cranmer 1550 <https://archive.org/embed/defenceoftruceat1825cran>

Arguments against the priest offering the sacrifice of Christ

p. 229 “The greatest blasphemy and injury that can be against Christ, and yet universally used through the Popish kingdom, is this, that the priests make their mass a sacrifice propitiatory, to remit the sins as well of themselves, as of other both quick and dead, to whom they list to apply the same. Thus, under pretence of holiness, the Papistical priests have taken upon them to be Christ’s successors, and to make such an oblation and sacrifice, as never creature made but Christ alone, neither he made the same any more times than once, and that was by his death upon the cross.”

p. 230 “Christ liveth ever, and hath an everlasting priesthood that passeth not from him to any man else.”

p. 232 “And although in the Old Testament there were certain sacrifices called by that name, yet in very deed there is but one such sacrifice where by our sins be pardoned, and God’s mercy and favour obtained, which

is the death of the Son of God our Lord Jesu Christ; nor never was any other sacrifice propitiatory at any time, nor ever shall be.”

p. 323-233 “This is the honour and glory of this our High Priest, wherein he admitteth neither partner nor successor. For by his one oblation he satisfied his Father for all men’s sins, and reconciled mankind unto his grace and favour. And whosoever deprive him of this honour, and go about to take it to themselves, they are very Antichrists and most arrogant blasphemers against God, and against his Son Jesus Christ whom He hath sent. Another kind of sacrifice there is, which doth not reconcile us to God, but is made of them that be reconciled by Christ, to testify our duties unto God, and to shew ourselves thankful unto him; and therefore they be called sacrifices of laud, praise, and thanksgiving. The first kind of sacrifice Christ offered to God for us ; the second kind we ourselves offer to God by Christ. And by the first kind of sacrifice Christ offered also us unto his Father; and by the second we offer ourselves, and all that we have, unto him and his Father.”

p.238-239 “For the Papists, to excuse themselves, do say, that they make no new sacrifice, nor none other he sacrifice than Christ made; for they be not so blind, but they see that then they should add another sacrifice to Christ’s sacrifice, and so make his sacrifice imperfect ; but they say, that they make the self-same sacrifice for sin that Christ himself made.

And here they run headlong into the foulest and most heinous error that ever was imagined. For if they make every day the same oblation and sacrifice for sin that Christ himself made, and the oblation that he made as his death and the effusion of his most precious blood upon the cross, for our redemption and price of our sins: then followeth it of necessity, that they every day slay Christ and shed his blood; and so be they worse than the wicked Jews and Pharisees, which slew him, and shed his blood but once.”

Communion for the Congregation

Catholic Belief

Eucharist, A Catholic Dictionary, eds. William E. Addis and Thomas Arnold (London, 1925), p. 332

“It is necessary that the priest should communicate in

every Mass which he celebrates, for consumption of the species forms an integral part of the sacrifice, but it is not necessary that anyone else should do so.”

Catechism of the Council of Trent, Pope Pius V, 1546 p. 280 [*The Catechism of the Council o – Council of Trent 5864.pdf*](#)

“Obligation of communion. How often must communion be received?

Lest any be kept away from communion by the fear that the requisite preparation is too hard and laborious, the faithful are frequently to be reminded that they are all bound to receive the Holy Eucharist.

[..] However, let not the faithful imagine that it is enough to receive the body of the Lord once a year only, in obedience to the decree of the Church. They should approach oftener; whether monthly, weekly or daily, cannot be decided by any fixed universal rule. St. Augustine, however, lays down a most certain norm; Live in such a manner as to be able to receive everyday. It will therefore be the duty of the pastor frequently to admonish the faithful that, as they deem it necessary to afford daily nutriment to the body, they should also feel solicitous to feed and nourish the soul every day with this heavenly food [..]”

Cranmer’s Theology

A Defence of the true and Catholick doctrine of the Sacrament of the body and blood of our Saviour Christ : with a confutation of Sundry errors concerning the same, by Thomas Cranmer 1550 <https://archive.org/embed/defenceoftrneecat1825cran>

Arguments against private Masses and general reception of communion

(A Private Mass is a Mass offered with only a priest and no congregation attending.)

p. 242 “And for as much as in such masses is manifest wickedness and idolatry, wherein the priest alone maketh oblation satisfactory, and applieth the same for the quick and the dead at his will and pleasure ; all such Popish masses are to be clearly taken away out of Christian churches, and the true use of the Lord’s Supper is to be restored again, wherein godly people assembled together may receive the sacrament every man for himself, to testify that he is a member of Christ’s body, fed with his flesh, and drinking his blood spiritually.

But the very supper itself was by Christ instituted and given to the whole church, not to be offered and eaten of the priest for other men, but by him to be delivered to all that would duly ask it.”

p. 250 - 251 [...] “neither regarding the godly decree of the most famous and holy council of Nice”, which appointeth in what order priests should be placed above deacons at the communion; nor yet the canons of the apostles which command that when any communion is ministered, all the priests together should receive the same, or else be excommunicated. So much the old fathers misliked, that any priest should receive the sacrament alone.”

Prayers for the Dead

Catholic Belief

[SESSION XXV \(Dec. 3 and 4, 1563\)](#) 1820 Dz 983
“Since the Catholic Church, instructed by the Holy Spirit, in conformity with the sacred writings and the ancient tradition of the Fathers in sacred councils, and very recently in this ecumenical Synod, has taught that there is a purgatory [see n. 940, 950], and that the souls detained there are assisted by the suffrages of the faithful, and especially by the acceptable sacrifice of the altar, the holy Synod commands the bishops that they insist that the sound doctrine of purgatory, which has been transmitted by the holy Fathers and holy Councils, be believed by the faithful of Christ, be maintained, taught, and everywhere preached.”

Cranmer's Theology

A Defence of the true and Catholic doctrine of the Sacrament of the body and blood of our Saviour Christ : with a confutation of Sundry errors concerning the same,
by Thomas Cranmer 1550 <https://archive.org/embed/defenceoftruecat1825cran>

Arguments against prayers for the dead

p. 241 “And if we put the oblation of the priest in the stead of the oblation of Christ, refusing to receive the sacrament of his body and blood ourselves, as he ordained ; and trusting to have remission of our sins by the sacrifice of the priest in the form of mass, and thereby also to obtain release of the pains in purgatory, we do not only injury to Christ, but also commit most

detestable idolatry. For these be but false doctrines, without shame devised, and feigned, by wicked Popish priests, idolaters, monks, and friars, which for lucre have altered and corrupted the most holy Supper of the Lord, and turned it into manifest idolatry.”

p. 251 “And this doctrine of the Scripture clearly condemneth the wicked inventions of the Papists in these latter days, which have devised a purgatory to torment souls after this life, and oblations of masses said by the priests to deliver them.”

3. The imposition of the Cranmer services

The shape of the Liturgy, by Dom Gregory Dix,
p. 659

“And so there came the second Act of Uniformity with the second Prayer Book annexed, in 1552, because ‘there hath arisen in the use and exercise of the aforesaid common service (1549) in the church...divers doubts for the fashion and manner of the ministration of the same, rather by the curiosity of the minister and mistakers than of any other worthy cause: therefore...the King’s most excellent majesty with the assent of the Lords and commons in parliament assembled and by the authority of the same hath caused the aforesaid order...to be faithfully and godly pursued and made fully perfect’; and anyone, lay or cleric, worshipping otherwise than by the new Book in any manner whatsoever, is to be imprisoned for six months for the first offence, a year for the second, and for life upon the third conviction. The time for ambiguity had gone by and the Book of 1549, ‘explained and made fully perfect’ in that of 1552, is to enforce the truth upon the obstinate English people.

The rite of 1552 does in fact express with greater accuracy the doctrine which Cranmer once said that he had learned from Ridley, which we have already studied. What had largely assisted the general misunderstanding of 1549 was its retention of the traditional shape of the Liturgy. Cranmer realised that this was a mistake if he wanted the new belief to be adopted; and in 1552 he made radical changes in this in order to bring out the doctrinal implications of 1549. But the wording of the prayers of 1549 needed no such drastic treatment. Rearranged in their new order they served with

remarkably few changes to express the full Zwinglian doctrine - in itself a reasonable vindication of Cranmer's claim that this had been their most obvious meaning all along."

p. 558 "There is substantial evidence that Cranmer from the outset regarded 1549 like 1548 as a mere ballon d'essai (experiment), and made no secret of the fact from those around him. It may well be that in compiling a temporary form Cranmer was not scrupulous to avoid all ambiguity. But the Book of 1549 had had a bad reception on all hands. His foreign friends were not impressed by it. The English laity mocked at it as 'naught by a Christmas game' and rose in rebellion over half the countryside, which were only suppressed with considerable slaughter by the use of foreign mercenaries. (RefThe protestant John Ab Ulmis puts the number of executions at 'about 5,000' since June, writing in August 1549 (Orig. Letters II clxxxix p.394) Even after these dragonnades, as the Second Act of uniformity lamented in 1552, the laity 'do wilfully and damnably abstain and refuse to come to their parish churches' where 1549 was still in use. The clergy, unconvinced of the merits of the Book by the hanging of priests for non-compliance, were deliberately misinterpreting it and making it as much like a mass as they dared. Five bishops had had to be deprived of their sees for obstructing its enforcement, and others were known to be unenthusiastic. To a man who sincerely believed that the mass was 'an abomination before God', while his own 'very godly order' was 'agreeable to the Word of God and the primitive church, very comfortable to all good people, and most profitable to the estate of this realm' it might very well seem that those refusing the latter would 'answer before God for such evil and plagues wherewith Almighty God may justly punish His people for neglecting this good and wholesome law' (I.e. the Act of uniformity of 1549)".

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Select Bibliography

This bibliography is only a small selection of printed literature available for further reading on the topics covered in this resource. An internet search of topics can also reveal a great deal of material worth exploring (e.g. see Cramner in Primary Sources).

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