

A wide-angle photograph of a church interior during a service. In the foreground, a choir of men in white robes with dark collars is seated, holding books. In the middle ground, several clergy members in black and red vestments are kneeling on chairs. In the background, a large congregation is seated in pews. The church has a high ceiling and large columns.

**FOR A COMMON PRAYER BETWEEN
ANGLICANS AND ROMAN CATHOLICS**

“O Lord, open our lips”

Members of French ARC in 2015 :

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[*] During its annual meetings French ARC has benefitted from contributions from external experts: Pr Marcel Metzger, Fr Xavier Loppinet and Mme Bénédicte Ducatel. We would also like to thank the communities who welcomed French ARC for its meetings and to take part in their common prayer.

FOR A COMMON PRAYER
BETWEEN ANGLICANS AND ROMAN CATHOLICS

“O Lord, open our lips”

FRENCH ANGLICAN-ROMAN CATHOLIC JOINT COMMITTEE

PREFACE

Over the last few years the members of the committee of French ARC have had the joyful experience of celebrating together the daily offices of Morning and Evening Prayer during their annual residential meetings, using Anglican and Roman Catholic liturgies in turn. These daily offices have also been the subject of our research and discussion as we have explored their historical, liturgical, theological and pastoral dimensions.

Amongst the important foundational moments of the ecumenical movement, historians often point to the ‘invention’ of the Week of Prayer for Christian Unity in 1908. This week of prayer has provided important spiritual roots for the ecumenism of today. Its origins lie in the Anglo-Catholic milieu of the Franciscan Community of the Atonement where the divine office was celebrated each day^[1].

We want to encourage Anglican and Roman Catholic communities in France to read this document and to take advantage of every occasion – either in their regular local contacts or in celebrating more significant occasions – to join together in praying these offices; praying with Christ and in Christ, united in a common prayer that will incline our spirits and hearts to work for the unity of all Christians.

Feast of St Augustine of Canterbury,

Toulouse, 27 May 2014

MGR ROBERT LE GALL, OSB
Archbishop of Toulouse
Roman Catholic Co-President

Paris, 26 May 2014

THE REV'D CANON MATTHEW HARRISON
Diocese in Europe of the Church of England
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[1] With Paul Watson and Lurana White: the Franciscan Community of the Atonement, Graymoor, near New York City.

1. ORIGIN OF THE DOCUMENT

In France today there are more than thirty Anglican parishes and almost one hundred centres where Anglican worship takes place: a situation which often provides opportunities for contact with Roman Catholics, particularly when a church or chapel building is shared by the two communities^[2].

At the end of the 1960s, shortly after the launch of ARCIC (the Anglican-Roman Catholic International Commission), a group for bilateral dialogue was also set up in France. Each year since 1970 it has brought together representatives of Anglican communities in France and Roman Catholics for a time of reflection that is both theological and pastoral^[3]. With an official mandate from the Diocese in Europe of the (Anglican) Church of England and from the French Roman Catholic Bishops' Conference, this joint Anglican-Roman Catholic Committee – generally known as French ARC – watches over the good relations which exist between Anglicans and Roman Catholics and seeks to encourage and develop them^[4].

French ARC also has a concern for those Anglican faithful who live in France far from a place of Anglican worship, for visiting Anglican tourists, as well as for those involved in twinnings between French and British towns, which often give rise to annual meetings between Anglicans and Roman Catholics^[5].

Thanks to their mutual re-discovery since the end of the Second Vatican Council, Anglicans and Roman Catholics have come to realise how close their liturgical practices are: a sign of their closeness in faith (*lex orandi, lex credendi*)^[6].

[2] As Bishop David Hamid, suffragan bishop of the Diocese in Europe, has noted, Anglican communities in Europe have more and more members from the countries where they exist: “The congregations also include growing numbers of members who though nationals of the local country wish to worship in English. Attention has been drawn to the implicit development of the Anglican congregations in the Diocese in Europe ‘from Club to Church’: the Anglican presence on the European continent is developing away from a state of transience and rapid change to a more regular and regulated form of ‘parish’”, DAVID HAMID, “From Club to Church”, in *The European Anglican*, 30, 2006, p. 4-5.

[3] In English, the adjective “Catholic” is very often linked with “Roman” to designate Christians in full communion with the Church of Rome and its Bishop, as in the official review of the Pontifical Council for Promoting Christian Unity (*Information Service*) or on the internet site of the Vatican. In French, it is preferable to write “Catholic Church” to respect the way in which this Church normally describes itself in its official texts. That being said, the adjective “Roman” is used in some documents of the Catholic Magisterium, for example in the dogmatic Constitution *Dei Filius* (1870) of the First Vatican Council: “The Holy Catholic Apostolic Roman Church believes and professes that there is one only true and living God...” (in HEINRICH DENZINGER, *Symboles et définitions de la foi catholique*, 37th edition, Paris, Cerf, 1996, no. 3001).

[4] The Anglican delegation currently also includes a representative of the Convocation of the Episcopal Churches in Europe.

[5] In 1990, French ARC and its counterpart in England published a document called *Twinnings and Exchanges/Jumelages et Échanges*. Twinnings include those, for example, between the Roman Catholic Diocese of Arras and the Anglican Diocese of Canterbury, the Roman Catholic Diocese of Evreux and the Anglican Diocese of Salisbury, the Roman Catholic Diocese of Bayeux-Lisieux and the Anglican Diocese of Exeter etc.

[6] That is to say the Church believes as it prays (As we pray, so we believe). On this axiom, see PAUL DE CLERCK, “*Lex Orandi, lex credendi*. The Original Sense and Historical Avatars of an Equivocal Adage”, in *Studia Liturgica*, 1994/2, pp. 178-200.

French ARC is convinced that this liturgical closeness and this communion in faith make common prayer both possible and desirable whenever such opportunities arise [7].

Anglicans and Roman Catholics already enjoy a shared tradition of morning and evening liturgical prayer: the offices of Lauds/Morning Prayer or Matins and Vespers/Evening Prayer or Evensong. In publishing this document French ARC would like to underline the value of these offices and encourage the shared celebration of Morning and Evening Prayer when Anglicans and Roman Catholics meet together [8]. In this document we have made the choice of calling them “common prayer” (*offices communautaires*) [9].

More widely, other ecclesial traditions (in the Orthodox and Protestant world) also have similar forms of these offices. Concerned for the unity of all Christians, French ARC does not seek therefore to limit these forms of common prayer to encounters between Anglicans and Roman Catholics but hopes that they could be suggested more widely at ecumenical meetings.

2. FORGETTING AND REDISCOVERING COMMON PRAYER

2.1. A forgotten recommendation

The Vatican II decree on ecumenism, *Unitatis redintegratio*, emphasised that, among the communions of churches which became separated from the See of Rome at the Reformation, “*the Anglican Communion occupies a special place*” (No. 13) among those who retain in part Catholic traditions and institutions [10]. Common prayer forms part of this inheritance still shared by Anglicans and Roman Catholics despite centuries of division.

[7] This is, in fact, the practice of the members of French ARC at its annual residential sessions: celebrating common prayer in the morning and in the evening, alternating Anglican and Catholic liturgies.

[8] The reference here is to the English-language liturgy of the (Anglican) Church of England, but similar forms can be found in other countries and other languages in the whole of the Anglican Communion.

[9] In the French and Catholic context, one can use the terms Liturgy of the Hours or the Divine Office or the Breviary. Each one reveals something of how different ages have viewed this daily prayer.

[10] Paul VI also used the vocabulary of “sister church”, albeit only once. On 25 October 1970, expressing his desire to “*cure the deep wound inflicted on the Church of God by the separation of the Anglican Church and the Catholic Church*”, the Pope declared: “*There will be no seeking to lessen the legitimate prestige and the worthy patrimony of piety and usage proper to the Anglican Church when the Roman Catholic Church – this humble ‘Servant of the Servants of God’ – is able to embrace her ever beloved Sister in the one authentic communion of the family of Christ.*” (Homily on the occasion of the Canonisation of Forty English & Welsh Martyrs, 25th October 1970).

During their meeting at Saint-Paul-without-the-Walls on 24 March 1966, Pope Paul VI and Archbishop Michael Ramsey expressed the desire to “*inaugurate between the Roman Catholic Church and the Anglican Communion a serious dialogue which, founded on the Gospels and the ancient common traditions, may lead to that unity in truth, for which Christ prayed*”^[11]. In the same way, at the opening of the international theological dialogue between Anglicans and Roman Catholics, the preparatory document for ARCIC called the *Malta Report* (1968) recorded with great thankfulness that Anglicans and Roman Catholics share a “*common Christian inheritance for many centuries with its living traditions of liturgy, theology, spirituality, Church order, and mission*” (No. 3)^[12]. Further on, it underlined that “*our liturgies are closely related by reason of their common source*” (No. 13).

From this recognition flowed two recommendations amongst others intended to help Anglicans and Roman Catholics come closer together:

- that dialogue be brought to bear on “*theological matters such as Scripture, Tradition and Liturgy*” (Paul VI and Michael Ramsey, 1966);
- that “*our similar liturgical and spiritual traditions make extensive sharing possible and desirable; for example, in non-Eucharistic services*” (*Malta Report*, No. 11).

From the viewpoint of this initial 1960s project, the three following decades strayed from these particular recommendations. In the joint statements, the two international commissions (ARCIC I and II) took on the theological questions which continued to separate Anglicans and Roman Catholics. The first series of statements, gathered in *The Final Report* (1982), deal with the Eucharist, ordained ministry and authority^[13]. The second phase of ARCIC examined other important questions: salvation and justification, ecclesiology, ethics, authority and the place of Mary in the life of the Church^[14]. However, these major texts did not tackle liturgical questions, let alone that of non-Eucharistic celebrations. The current work under way since 2006 in the ARCIC III Commission (on ethical discernment and the Church as communion: local and universal) is also not concerned with the liturgy.

[11] “Common Declaration of Pope Paul VI and Archbishop of Canterbury (Michael Ramsey)”, Rome, 24 March 1966 in *Anglicans and Roman Catholics: the Search for Unity*, S.P.C.K, London, 1994, pp. 10-11.

[12] Anglican-Roman Catholic International Commission: *The Final Report*, C.T.S./S.P.C.K., London, 1982, pp. 108-116.

[13] Anglican-Roman Catholic International Commission: *The Final Report*, C.T.S./S.P.C.K., London, 1982.

[14] The reports of ARCIC II are: *Salvation and the Church*, 1987; *Church as Communion*, 1991; *Life in Christ: Morals, Communion and the Church*, 1994; *The Gift of Authority: Authority in the Church III*, 1999; and *Mary, Grace and Hope in Christ*, 2005.

However, meetings between Popes and Archbishops of Canterbury are often occasions when Vespers or Evensong are celebrated together, such as the services celebrated by Benedict XVI and Rowan Williams at Westminster Abbey in September 2010 and in Rome in March 2012^[15].

2.2. A renewed interest in common prayer

During their meeting in 1989, Archbishop Robert Runcie and Pope John Paul II emphasised that “*the ecumenical journey is not only about the removal of obstacles but also about the sharing of gifts*”^[16]. It is precisely in common prayer that one way of sharing these gifts is to be found^[17].

The renewal of this emphasis on shared liturgical traditions has arisen from the difficulties encountered in the dialogue between Anglicans and Catholics. At the beginning of the new millennium IARCCUM, a dialogue commission composed of Anglican and Roman Catholic bishops, recognised the enduring difference over Eucharistic hospitality^[18]. The Anglican and Roman Catholic bishops at the same time said they had “*realised afresh both the degree of spiritual communion they already shared in a common liturgical inheritance and also the pain of not receiving Holy Communion together at the Eucharist*”^[19]. Equally they noted the growing divergence with regard to the ordination of women^[20] and of homosexual ministers^[21], questions that had not divided Anglicans and Roman Catholics at the outset of their international dialogue.

Moreover, as both churches are engaged in numerous bilateral dialogues with other ecclesial families, the Anglican Communion and the Roman Catholic Church are rediscovering a shared identity in that they are both “*liturgical Churches in which God is glorified in common public worship*”^[22]. From this rediscovery three recommendations arose amongst others concerning common prayer:

[15] In his encyclical *Ut unum sint*, John Paul II recalls this memory: “*With profound emotion I remember praying together with the Primate of the Anglican Communion at Canterbury Cathedral (29 May 1982); in that magnificent edifice, I saw ‘an eloquent witness both to our long years of common inheritance and to the sad years of division that followed’*” (no. 24), and quoting his own address in Canterbury Cathedral on that day (5. AAS 74 1982 922).

[16] Joint Declaration of 2 October 1989 (French version in *DC*, no. 1993, 1989, pp. 939-940).

[17] “One of the most important ways in which there has already been a sharing of gifts is in spirituality and worship. Roman Catholics and Anglicans now frequently pray together.” *ARCIC II. The Church as Communion*, 1990, para. 51.

[18] IARCCUM [International Anglican Roman Catholic Commission on Unity and Mission], *Growing together in Unity and Mission*, 2006 no. 46: “*Anglicans and Catholics recognise that there is an intrinsic relationship between joint sharing in the Eucharist and full ecclesial communion, but they differ about the way in which this is expressed on the way towards full communion. As a result, the Churches of the Anglican Communion and the Roman Catholic Church have different disciplines in relation to Eucharistic sharing*”.

[19] IARCCUM, *op. cit.*, no. 5.

[20] IARCCUM, *op. cit.*, nos. 6 & 61.

[21] IARCCUM, *op. cit.*, no. 6.

[22] IARCCUM, *op. cit.*, no. 100.

- that working groups be set up for “*a shared study of each other’s liturgical traditions*” [23];
- that “*more frequent joint non-Eucharistic worship*” be celebrated, and especially “*public shared liturgies on significant occasions*” [24];
- that those who celebrate the daily office might “*explore how celebrating daily prayer together can reinforce their common mission*” [25].

Eager to “[*respond*] to the challenges” [26] which arise in the current dialogue, the Anglican and Roman Catholic members of French ARC took on the task of working together on the publication of this document with a view to helping “*Anglicans and Romans Catholics to develop strategies to foster the visible expression of their shared faith*” in the French context [27].

French ARC’s research, which included finding a way of praying together during Committee meetings that respected the rules of both Churches, have allowed its members to rediscover a real liturgical treasure which Anglicans and Roman Catholics have and share. In what follows the document sets out therefore some joint affirmations (chapter 3) as well as some recommendations and practical advice for putting this “Common Prayer” into practice (chapter 4).

3. COMMON PRAYER: JOINT AFFIRMATIONS

3.1. Joint Affirmation 1: Common prayer has its source in the prayer of Christ which was rooted in the prayer of his people

“*Jesus was born among a people who knew how to pray*” [28]. Daily prayer held a significant place in popular religious practice in Palestine at the time of Jesus and the Apostles. The Book of Daniel bears witness to three times of prayer a day [29]; Psalm 55 (54) also undoubtedly refers to this practice [30]. People prayed in the

[23] IARCCUM, *op. cit.*, no. 104.

[24] IARCCUM, *op. cit.*, no. 102.

[25] IARCCUM, *op. cit.*, no. 102.

[26] IARCCUM, *op. cit.*, Preface.

[27] IARCCUM, *op. cit.*, no. 100.

[28] J. JEREMIAS, “La prière quotidienne dans la vie du Seigneur et de l’Église primitive” in Mgr CASSIEN and dom BERNARD BOTTE (eds.), *La prière des heures*, Paris, Cerf, 1963, p. 43.

[29] “*He continued to go to his house [...] and to get down on his knees three times a day to pray to his God and praise him*” (Dan. 6:10).

[30] v. 17: “*Evening and morning and at noon, I utter my complaint and moan, and he will hear my voice*”.

evening, in the morning and at midday, turning in the direction of the Temple because their prayer was linked to the prayer of the priests in the service of the Temple.

We know very little about Jesus' prayer life^[31] because it often took place when he was alone^[32]; but we can suppose that Jesus inherited the religious culture of his family and of his social setting and that he was faithful to the liturgical tradition of his people.

Jesus prayed using the psalms, making them his own on several occasions. He quotes particularly from the great paschal psalm 118 (117), and psalm 110 (109), which is one of the principal messianic psalms^[33]; on the cross, he used psalm 22 (21): “*My God, my God, why have you forsaken me?*” – a prophecy of his passion and his universal kingship.

The psalms, originating for the most part from within the context of the worship of the Second Temple in Jerusalem, are marked by the spirituality of the *anawim* or “poor of the Lord”. Mary’s *Magnificat* is a kind of condensed version. Some may be much older and linked with David^[34]. What is clear is that they have shaped Jewish prayer, alongside the *Berakoth*, or “benedictions”, even in the worst moments of the Holocaust. Unceasingly, for more than twenty centuries, Christian prayer has returned to the psalms, although their use does admittedly require some preparation and also method.

The five parts of the Book of Psalms, entitled in Hebrew *Tehillim* or *Praises*, are comparable to the five Books of the Law, setting out a journey of grace which is both personal and communal and which includes every feeling a person can experience (lamentation, anguish, cry, hope, abandonment, thanksgiving, etc.): in other words, every aspect of our often dramatic human condition that Jesus took upon himself.

One of the main reasons why the psalms were taken up in Christian liturgy is because they “*comprise by way of praise whatever is contained in Sacred Scripture*”^[35]. St. Augustine, above all, was able to show in his commentaries on the psalms how they are the quintessential prayer of Christ and of his body which is the Church:

[31] According to the synoptic gospels, beyond the three invocations in the account of the crucifixion, there are two prayers of Jesus (the hymn of jubilation and the prayer of Gethsemane). According to St. John, there are three additional prayers (John 11:14 et seq.; 12:27 and John 17). According to the synoptic gospels, beyond the three invocations in the account of the crucifixion, there are two prayers of Jesus (the hymn of jubilation and the prayer of Gethsemane). According to St. John, there are three additional prayers (John 11:14 et seq.; 12:27 and John 17).

[32] Mark 1:35; 6:46; Luke 3:21; 5:16; 6: 12; 9:18, 28.

[33] Cf. Matthew 21:9, 42-44 and Matthew 22: 43-45.

[34] Some psalm headings (not part of canonical scripture) even specify the circumstances in David's life when they were composed.

[35] This expression of Pseudo-Dionysius in *Hier. Eccl.*, is quoted by St. Thomas Aquinas in his *Summa theologica* (3a q. 83 a. 4c).

“May no-one listening to these words of the psalms say: it is not Christ who utters them! May no-one say further: it is not me! If he knows that he belongs to the body of Christ, he must say at the same time: it is Christ who speaks! and: it is I who speak! Endeavour to say nothing without him, and he will say nothing without you”^[36].

The prayer of Jesus is also characterised by the fact that he calls God “Father”, and even “Abba”. When his disciples ask him, “*Lord, teach us to pray as John taught his disciples*” (Luke 11: 1), he taught them the Lord’s Prayer, which would become a distinctive feature of Christian prayer.

We find the three morning, midday, and evening offices in the Roman Catholic and Anglican liturgies and at the heart of these offices of common prayer in our two Churches this shared recitation of the psalms and of the Lord’s Prayer.

3.2. Joint Affirmation 2: Common Prayer is rooted in the prayer of Christian communities, from the apostolic age through to the Reformation

The custom of having three times for daily prayer was observed faithfully in the first Christian communities. The *Didache* (8.3) says explicitly, in an appendix to the text of the Lord’s Prayer: “*pray in this way three times each day*”. Afternoon prayer at 3.00 p.m. is mentioned several times in the Book of Acts (Acts 3:1; 10:3, 30). Two types of daily prayer gradually developed, coexisting with each other: a monastic-style office and a cathedral-style office. The first had as its aim the recitation of all 150 psalms each week, along with reading and meditating on the Word of God. The second, consisting only of morning and evening offices, and centred on praise and intercession, was better adapted to parish life^[37].

In the Middle Ages, the daily offices remained at the heart of the prayer-life of the monasteries, with a proliferation of liturgical formats of increasing complexity but from which the faithful slowly became excluded for a number of reasons. Few of them knew Latin and it was difficult to know all the offices by heart, which was necessary unless one possessed an expensive prayer book. Furthermore the length of the offices hampered the participation of the laity. All the same, the faithful were not totally forgotten since books of Hours allowed some lay people to follow the liturgy. But the proliferation of liturgical elements tended to become somewhat chaotic, with a multiplication of texts and devotions, such as prayers for repentance, for the dead, litanies, etc.

[36] On Psalm 85, note 1.

[37] See A.G. MARTIMORT, *L’Église en prière. Tome IV. La liturgie et le temps*, Paris, Desclée, new edition, 1983, p. 259ff. See also *Dictionnaire encyclopédique de la liturgie*, edited by DOMENICO SARTORE and ACHILLE M. TRIACCA (French adaptation by HENRI DELHOUGNE), volume I, A-L, Paris, Brepols, 1992.

Despite the richness of these developments, there were increasing calls for the simplification of common prayer, as well as for the use of the vernacular, so that once again the offices might serve their original purpose as times of prayer for all the baptised. This desire would be fulfilled, first of all in Anglican liturgies and, in a later phase, with the Roman Catholic liturgical renewal in the second half of the twentieth century.

3.3. Joint Affirmation 3: The English Reformation of the sixteenth century did not abandon common prayer but renewed it

Among the churches marked by the Reformation, it is only the Church of England that has kept the obligation for its clergy to say the daily office. The daily offices of Morning and Evening Prayer contained in *The Book of Common Prayer* – strongly inspired by the attempted reform of the Roman Catholic breviary undertaken by Cardinal Quinones in 1535 at the Pope’s request but finally turned down by the Council of Trent – represent a return to the monastic tradition, with a strong emphasis on reciting the psalms and reading the Bible.

Thomas Cranmer, Archbishop of Canterbury from 1533 to 1556 and the principal reformer of the Church of England, was more of a liturgist than a dogmatist. A cautious man and submissive to the King’s will, he evolved slowly but surely towards a more reformed theology, while remaining relatively conservative in comparison with the great reformers of continental Europe. It was above all by the means of a uniform liturgy, imposed by royal authority, that the Reformation was introduced into England.

Through the two successive versions of *The Book of Common Prayer*, that of 1549 and the decidedly more Protestant version of 1552, Cranmer applied himself to purging the liturgy of what he considered to be the erroneous dogma and liturgical complications of the Middle Ages^[38]. Cranmer’s reform of Morning and Evening Prayer aimed first of all at its simplification. In the introduction to *The Book of Common Prayer*, he deplored the “*multitude of Responds, verses, Vain Repetitions and of Commemorations*” which had come to weigh down the primitive common prayer and he noted that the multiple variations according to the liturgical seasons are such that “*many times there is more business to find out what should be read, than to read it when it was found out*”^[39].

The number of daily offices was reduced to two: Morning Prayer and Evening Prayer. Morning Prayer includes elements from the offices of Matins, Lauds and Prime, while Evening Prayer includes elements of Vespers

[38] Cf. RÉMY BETHMONT, *L'anglicanisme. Un modèle pour le christianisme à venir?*, coll. Histoire et Société, Geneva, Labor et Fides, 2010.

[39] “Concerning the Service of the Church”, *The Book of Common Prayer*, 1662, pages x-xi, Cambridge Pew Edition.

(notably the *Magnificat*) and of Compline (in particular the *Nunc Dimittis*). Cranmer dropped many other liturgical elements which he considered as secondary and eliminated many of the commemorations of saints. Nevertheless he preserved the essential part of the liturgical calendar, including the feasts of New Testament saints as well as the mention in the calendar of a limited but significant number of post-biblical saints: Ambrose, Benedict, Denis, Cyprian, Hilary and Perpetua for example, and of course some English saints. In common prayer he eliminated the majority of the variations for the liturgical seasons and arrived at a liturgy that was virtually invariable throughout the year^[40].

Particularly anxious, as a good Reformer, that the Word should be read more and be better known than in the past, Cranmer made common prayer the framework for an extensive reading of the Bible. Each morning and each evening, the reading of one chapter of the Old Testament and one chapter of the New Testament was prescribed in accordance with an obligatory lectionary, in such a way that in the course of each year the Old Testament was read in its entirety and the New Testament three times. In addition the whole of the Psalter was read (or sung) once a month.

In the version of 1552, Cranmer had the traditional liturgy preceded by a quite lengthy penitential introduction with collective confession and absolution.

Church of England Canon Law and *The Book of Common Prayer* require that the clergy read the two offices each day, but Cranmer also wanted the daily office to become the prayer of the whole people of God and not only of the clergy. Thus the parish priest “shall cause a Bell to be tolled” to summon parishioners to pray the liturgy with him.

It is particularly worth noting that the office was no longer said in Latin but in English so that all might be understood by the people. It is equally worth emphasising that the complete rites and sacraments of the Church of England could henceforth be found within a single fairly compact book, *The Book of Common Prayer*. This was a book which lay people could buy, with the result that large numbers of them were able to get to know its contents. What is more, with the increasing rarity of celebrations of the Eucharist (a development Cranmer would have deplored), it was above all the morning and evening offices which, with

[40] It is called: “The Order for Morning/Evening Prayer throughout the year”, *op. cit.* p. 1 & p. 16.

readings drawn from the famous 1611 translation of the Bible (*The Authorized or King James Version*), would become familiar to the faithful. These two rites became the pre-eminent Sunday service and part of the collective culture of the English people.

The services of Morning and Evening Prayer developed by Cranmer in the 1549 and 1552 versions of *The Book of Common Prayer* were preserved without much alteration in the successive books of 1559 and 1662, this last version still being authorised for use today alongside more modern rites.

3.4. The recent developments of our liturgies are similar

The Council of Trent did not change the fundamental structure of the Roman Catholic daily office. During the first half of the twentieth century, some minor reforms allowed people to catch a glimpse of the much more complete transformation which would be brought about by the Second Vatican Council. In fact, the bishops wanted a thorough reform that would make praying of the Hours easier. And so on 1 November 1970 the new *Liturgia Horarum* was published by the apostolic Constitution *Laudis canticum*: a new version of the divine office carried through in accordance with the wishes of Vatican II. In the English-language version, three volumes make up the present-day *Liturgy of the Hours*.

In parallel, in accordance with its own processes and procedures, the Church of England (as well as a good number of other Anglican Churches around the world) has experienced similar developments. The 1974 Worship and Doctrine Measure, which granted the Church of England the freedom to modify its liturgy without needing the approval of Parliament, nevertheless stated specifically that *The Book of Common Prayer* must always remain authorised and available. Today, as far as common prayer is concerned, it is above all Evening Prayer (also called Evensong) which continues to be celebrated quite often in accordance with the liturgy of 1662. At the same time, the last forty years have seen the General Synod approve a series of modified versions of common prayer in the Church of England. The process culminated in the adoption in the years following 2000 of the new complete liturgy called *Common Worship*, published in a series of volumes of which one whole volume, entitled *Daily Prayer* (2005), is dedicated to common prayer.

The recent liturgical reforms in the Church of England are an attempt to find a happy medium between the monastic and cathedral traditions. *The Companion to Common Worship* expresses the desire thus: “Whereas Cranmer’s pattern of daily prayer placed the sequential recitation of psalmody and reading of Scripture at the heart of the office, *Daily Prayer* seeks to recover lost elements of the ‘cathedral office’ tradition of the fourth century, while

remaining faithful to the Anglican tradition of daily engagement with Scripture”^[41]. This means in practice that the aspects of praise and intercession have a bigger place than in *The Book of Common Prayer*.

The principles which have guided these developments in the Roman Catholic Church and the Church of England resemble one another in a striking manner.

3.4.1. The prayer of the whole people of God

Over time the daily office had become the specialism of clergy and monks: the Second Vatican Council recalled that neither by its origin nor by its own nature should the daily prayer of the Church be reserved just for monks and clergy, for it belongs to the whole Christian community. This explains why, in the new liturgies, both Anglican and Catholic, the emphasis is placed on Lauds/Morning Prayer and Vespers/Evening Prayer, defined as the two poles of the daily office and developed in such a way as to encourage a shared celebration by clergy and lay people^[42].

On the Catholic side, the distinction between those who were under an obligation to perform this liturgical prayer and those who were not was abandoned: lay people were strongly encouraged to pray common prayer, wholly or in part^[43]. *Daily Prayer* insists for its part on the communal aspect of this prayer intended to unite all who share in it in a single praying community. The Roman Catholic Church also wished to stress the importance of internalising the prayer, thus reflecting the Council’s desire for the faithful to take part actively, consciously and personally^[44].

3.4.2. A prayer in the language of the people

After Vatican II the Catholic Church moved to a liturgy in the vernacular, with Latin continuing to exist only in those settings, particularly monastic, where it is actually understood. The work of revising the translations continues.

Even if the Church of England had already made this change in the sixteenth century, this same principle continues to imply reforms in its own liturgy, given the extent to which the language of *The Book of Common Prayer* has itself become a liturgical language fairly far removed from modern English. *Common Worship* therefore returned to the principle of the Reformation in drafting its text in contemporary English, while nonetheless seeking to use a language rich in imagery.

[41] *A Companion to Common Worship*, ed. Paul Bradshaw, 2006, Vol. II, p. 11.

[42] *Sacrosanctum concilium*, no. 89 a.

[43] *SC*, no. 100; *GILH* [General Instruction on the Liturgy of the Hours], nos. 22, 23, 27.

[44] *SC*, nos. 11, 30, 90 and *GILH*, no. 19.

3.4.3. A more flexible use of the Psalter linked with the introduction of new biblical canticles

Vatican II wanted the psalms to be spread out over a longer period^[45]: offices including a smaller number of psalms would allow for a format that was better structured, more varied, more open to biblical reading^[46], intercessions and spaces for silence and singing. The new arrangement of the psalms was based on a four-week cycle which allowed the inclusion of other biblical canticles, from both the Old and New Testaments, and a more frequent use of those psalms which most encourage devotion.

Common Worship also reduced the number of psalms to be recited at any one office. At the same time, the antiphons to the psalms and the canticles, suppressed by Cranmer, were restored. *Common Worship*, in a way similar to the Catholic office, also provides for a wide choice of biblical canticles (plus a small number of extra-biblical canticles, *Te Deum* and others). Just as in the Catholic liturgy, the *Benedictus* remains normative for Morning Prayer, and the *Magnificat* for Evening Prayer. Moreover, with the reintroduction of compline, not present in Cranmer's liturgy, the *Nunc Dimittis* has returned to its traditional place and disappeared from Evening Prayer.

3.4.4. A new lectionary that is biblical, patristic, and includes commemoration of the saints

The Second Vatican Council wanted the faithful to have a greater exposure, including in the daily office, to the treasures contained in the Word of God^[47]. The reform of the daily office introduced a wide choice of biblical passages: longer in the office of readings, shorter for the other times of daily prayer^[48]. The reform took care to make a judicious choice of texts according to the liturgical seasons and days. The patristic readings, retained for the office of readings, were the subject of an in-depth study in order that they might expose the faithful to some of the jewels of the Christian tradition.

The Church of England, while conserving the centrality of the reading of the Word, has adopted a new daily lectionary which provides biblical readings that are often shorter than in *The Book of Common Prayer*. The Old Testament is now read once every two years and the New Testament once a year. While the official liturgy does not suggest patristic or other extra-biblical readings, there are semi-official publications which offer such readings: linked to the liturgical calendar of *Common Worship*.

[45] *Sacrosanctum concilium*, no. 91.

[46] *SC*, no. 89 c.

[47] *SC*, no. 92.

[48] This other office puts greater emphasis on a long reading from Holy Scripture and from the Fathers of the Church or other texts from the Christian tradition.

3.4.5. A greater variety and richness

The new Catholic liturgy of the hours avoids repeating the same texts too often, and this allows a greater and wider use of the riches contained in the Church's traditional heritage.

On the Anglican side, *Common Worship* abandons the principle of invariability in the daily offices and reintroduces a broad range of variations for the different liturgical seasons. While retaining a common core, each liturgical season has its own version of Morning Prayer and Evening Prayer; during ordinary time, there are variations according to the day of the week.

3.4.6. A reform of the commemoration of saints

The liturgical reform of Vatican II has greatly simplified the commemoration of the saints both in form and in the calendar. Some commemorations have become optional, according to the preference of local dioceses and communities. In the office of readings, the principle has been retained that the actual writings of the commemorated saint should be used wherever possible.

Common Worship has also revised its way of commemorating the saints^[49]. Some new festivals have been introduced, but above all a great number of commemorations of eminent Christians from recent centuries have been added. The ecumenical nature of these commemorations is very interesting in this context; they include not only a good number of Roman Catholics (Thomas More, Jean-Marie Vianney, Maximilian Kolbe, Charles de Foucauld, among others) but also the founders of several Protestant confessions (Luther and Calvin, but also the Wesley brothers and the founders of the Baptist churches, the Quakers, etc.) as well as figures from the Orthodox tradition (Seraphim of Sarov, Sergei of Radonezh) or holy men and women common to both our churches such as the Martyrs of Uganda^[50].

On this subject, there is a doctrinal point which might possibly cause problems in the setting of celebrations of Common Prayer. This concerns the intercession of the saints which, even if it is practised by Anglicans of a more "catholic" tendency, has never appeared in the official liturgies of the Church of England. The importance of this question should not be exaggerated, however, because even among Roman Catholics this kind of prayer is found rarely in the offices themselves, but rather in the devotional practice of the faithful. So in each of our Churches, the collects for the saints limit themselves to praising the virtues of the saint

[49] The American Episcopal Church has done the same: cf. DANIEL E. SIEMATKOSKI & RUTH A MEYERS, "The Baptismal Ecclesiology of Holy Women, Holy Men: Developments in the Theology of Sainthood in the Episcopal Church", in *The Anglican Theological Review*, 2012/1, p. 27-36.

[50] On the 18 October 1964, as he canonised Charles Lwanga and his 21 Catholic companions who had suffered martyrdom in Uganda in 1885-1887, Pope Paul VI declared: "We do not wish to forget the others who, belonging to the Anglican confession confronted death in the name of Christ", (French version in *Documentation Catholique*, 1964, col. 1347).

concerned and to encouraging the faithful to follow his or her example^[51]. This “problem” seems likely to arise very rarely in practice, but for the sake of intellectual honesty it seemed necessary to mention it here, given that it could make it difficult for some Anglicans to participate fully in the prayer of Catholic offices.

On the Catholic side, it must be remembered that every martyr (even non-Catholics) can be commemorated. John Paul II recommended that for the year 2000 “*the local Churches should do everything possible to ensure that the memory of those who have suffered martyrdom should be safeguarded [...] This gesture cannot fail to have an ecumenical character and expression*”^[52]. The Pope himself presided at such a commemorative celebration in the Coliseum on the 7 March 2000.

3.4.7. Possibilities for adaptation

On the Catholic side, while in the past the office left little margin for choice, a certain flexibility now allows for it to be adapted “*and there are various forms of celebration so that it can be accommodated to the various groups, with their differing needs*”^[53]. So as long as the obligatory elements are retained, the offices can be more or less long and more or less elaborate. The Catholic periodical *Magnificat* offers suggestions for this kind of shorter office in French.

Common Worship provides an extremely simple liturgy, entitled *Prayer during the Day*, as an alternative to the Morning and Evening offices, especially for the use of lay people.

3.4.8. Respect for “the truth of the hours”

After the liturgical reform of Vatican II the Catholic Church rediscovered the “truth of the hours”^[54]. (For instance, a service of vespers is no longer celebrated in the morning for practical reasons but actually in the evening). Moreover, the daily offices are described as the “Liturgy of the Hours”, not only because the prayers take place throughout the day, but because each “hour” has a thematic content related to the mysteries of salvation and to the times of day to which they are traditionally linked.

[51] Cf. the text *For All the Saints* of the Anglican Bishop WILLIAM WALSHAM HOW (1823-1897), which is a very popular hymn in English:

*For all the saints who from their labours rest,
Who thee by faith before the world confessed,
Thy name, O Jesus, be forever blessed: Alleluia.
O blessed communion, fellowship divine!
We dimly struggle, they in glory shine,
For all are one in thee for all are thine: Alleluia.*

[52] Cf. apostolic letter *Tertio millennio adveniente* (1994), no. 37, where it is equally affirmed that “*to be a witness to Christ, to the point of even shedding one’s blood, has become an inheritance shared by Catholics, Orthodox, Anglicans and Protestants*”.

[53] Apostolic Constitution, *Laudis canticum*, no. 1.

[54] *GILH*, no. 20.

Although perhaps less noticeable in the Anglican liturgy, this principle is nonetheless reflected in the choice of certain prayers, biblical canticles and psalms.

4. RECOMMENDATIONS AND PRACTICAL ADVICE FOR JOINT CELEBRATIONS OF COMMON PRAYER BETWEEN ANGLICANS AND CATHOLICS^[55]

Travelling the long road of the history of the Churches' liturgy helps to highlight some of the main themes and shows the astonishing similarity between our two Christian traditions.

As we re-read this history or consult the comparative tables of the two liturgies (Appendix 1), we can see without difficulty that the common prayer of the Church of England, as it stands after the recent revisions, has a quite striking similarity to the Liturgy of the Hours in the Catholic Church following Vatican II. This is not a coincidence: both churches have been influenced by the liturgical movement of the twentieth century, and the liturgical reforms in the Church of England have been inspired in part by the reforms of Vatican II as well as by a desire to contribute liturgically to closer ecumenical relations^[56]. The result of this is a remarkable convergence between the two traditions.

Sharing such a similar inheritance opens the way to sharing together in the liturgy and makes us more aware of the ecclesial communion which already exists between us, while still inspiring us to work for full communion. Whether one is Catholic or Anglican, common prayer can be defined in the same way: it is the daily praise to which all are invited. The way such ecclesial prayer is organised may vary from one church to another, without that in reality affecting the shared fundamentals.

Today, some Christians freely construct ecumenical liturgical celebrations which borrow different elements from several traditions^[57]. French ARC feels that when Anglicans and Roman Catholics meet for prayer, they

[55] These recommendations are not norms; the invitation to celebrate common prayer together is about meetings for prayer between two communities, Anglican and Catholic, who live side by side. We are not dealing in this document with other opportunities for encounter, whether community (twinnings, carols, Good Friday, etc.) or individual.

[56] Cf. DAVID HAMID, "Abattre les murs : Vatican II et la Communion anglicane", in *La réception de Vatican II : en cinquante ans, quels effets pour les Églises ?*, (actes du colloque 2012 de l'Institut supérieur d'études œcuméniques de Paris), coll. Théologie à l'université, Paris, Desclée de Brouwer, 2014.

[57] The report of the Special Commission on the participation of the Orthodox in the World Council of Churches (2002) made this distinction: " 'Confessional common prayer' is the prayer of a confession, a communion, or a denomination within a confession. Its ecclesial identity is clear. It is offered as a gift to the gathered community by a particular delegation of the participants, even as it invites all to enter into the spirit of prayer. It is conducted and presided over in accordance with its own understanding and practice. 'Interconfessional common prayer' is usually prepared for specific ecumenical events. It is an opportunity to celebrate together drawing from the resources of a variety of traditions. Such prayer is rooted in the past experience of the ecumenical community as well as in the gifts of the member churches to each other. But it does not claim to be the worship of any given member church, or of any kind of a hybrid church or super-church" (Section B, no. 42).

should preferably use the offices of Lauds (Morning Prayer/Matins) and Vespers (Evening Prayer/Evensong), which constitute a shared liturgical tradition.

In order to facilitate shared services which respect both the riches of our own particular liturgies and also our shared inheritance as presented in these pages, we suggest using especially the “Common Prayer” of the morning (Lauds/Morning Prayer) and of the evening (Vespers/Evensong). To help with the preparation of such shared services, the following suggestions may provide some guidance and points of reference.

4.1. The choice of office and president

A choice should be made to follow the order of either the Roman Catholic or the Anglican office, which are very close in their structure (as set out in Appendix 1) [58].

If the Catholic liturgy is chosen then the president should be a Catholic; if it is the Anglican liturgy then the president should be an Anglican.

In both our Churches, it is usually an ordained minister who presides over Common Prayer. If the bishop is present he may provide this ministry of presidency. Nevertheless, both our Churches allow that a lay person may lead the service, though for the Roman Catholic Church only in the absence of an ordained minister.

Today, a growing number of Anglican Churches ordain women to the diaconate, to the priesthood and to the episcopate. This is not the case in the Roman Catholic Church [59]. While recognising that the ordination of women in the Anglican Communion has created a new obstacle to the reconciliation of our two ecclesial communions [60], it is possible to affirm with the International Commission ARCIC I: “*Objections, however substantial, to the ordination of women are of a different kind from the objections raised in the past against the validity of Anglican orders in general*” [61]. French ARC considers that a faithful Catholic need have no scruple about being present at an Anglican common prayer presided over by an Anglican minister whether male or female.

[58] Anglican offices are officially used by the Roman Catholics in the Ordinariate of Our Lady of Walsingham created by Pope Benedict XVI (*cf. Customary of Our Lady of Walsingham. Daily Prayer for the Ordinariate*).

[59] Pope John Paul II expressed the conviction that the Catholic Church “has no authority whatsoever to confer priestly ordination on women” (apostolic letter *Ordinatio Sacerdotalis*, 1994, no. 4) and Pope Francis has reaffirmed that “the reservation of the priesthood to males, as a sign of Christ the Spouse who gives himself in the Eucharist, is not a question open to discussion” (*Evangelii gaudium*, no. 104).

[60] *Cf.* Letter from Pope Paul VI to the Archbishop of Canterbury, 23 March 1976.

[61] ARCIC: *The Final Report, Ministry and Ordination*, Elucidation no. 5, 1982.

4.2. Prayer leaflets and translations

Bilingual prayer leaflets should be produced for these shared offices so that all can enter into them and follow them, whichever language is used to conduct the shared liturgy; so that the faithful can truly pray together with the same words, and so that everyone has a translation of what he or she does not understand in the language of the other. Care should be taken to reproduce the texts in their entirety, including prayers such as the Lord's Prayer.

Given that Anglican and Catholic practice varies concerning when the faithful should sit or stand, clear instructions need to be included on the prayer leaflet rather than by oral announcements.

Resources for preparing orders of service can be found on the following internet sites:

- www.aelf.org (Catholic services in French)
- www.churchofengland.org/prayer-worship/worship/texts.aspx (Anglican services in English).

With regard to the language used, the choice of English or French should be made bearing in mind the host Church and/or the participants and their knowledge of one or other of the two languages. Bilingual offices are possible, while being clear that they remain either Catholic or Anglican and checking that the translations used are official versions recognised by the respective Churches.

If the Catholic office is celebrated, the Liturgy of the Hours will be used in French and English versions. If the Anglican office is celebrated with some parts in French, there are recognised translations, especially in the Episcopal Church of the United States^[62] and the Anglican Church of Canada^[63]. The Church of England authorises several versions of the Bible in English. For Bible readings in French, French ARC suggests using the ecumenical translation of the Bible (*Traduction œcuménique de la Bible* - TOB). For the psalms and the biblical canticles in French (such as the *Magnificat* or *Nunc Dimittis*), the French official liturgical translation should be used.

[62] *Le Livre de la Prière Commune*, New York, 1983. Available online at justus.anglican.org/resources/bcp.

[63] *Le Recueil des Prières*, Toronto, 1967, for a French version of *The Book of Common Prayer*, available online at justus.anglican.org/resources/bcp. Also the *The Book of Alternative Services of the Anglican Church in Canada*, Toronto 1985. Some parts are translated into French and are available online at anglican.ca/resources/liturgicaltextsonline/French, though not the office.

4.3. Psalms

As is the practice in both our ecclesial communions, it is recommended that the psalms be sung where possible because that reflects their original character^[64]. The psalmody can be performed, for example, by two sides of a congregation singing alternate verses or by alternating soloists singing the verses and the congregation responding with a refrain. The Anglican Church also has the tradition of Anglican chant, which has strongly influenced its devotional life.

The prayer leaflet should indicate both the ways of numbering the psalms^[65].

4.4. Choice of biblical readings

For the biblical reading which follows the singing of the psalms, choices can be made flexibly bearing in mind the liturgical season, the Church hosting and the minister who presides. One might, for example, follow the suggestions of the Anglican office as they are found in *The Book of Common Prayer* or in *Common Worship*, or follow those of the Roman Catholic liturgy which suggests for each day of each season a short reading, not that this excludes the possibility of picking another text^[66].

4.5. Preaching

Anglican and Catholic liturgies both provide for the option of a sermon in the course of the office^[67]. At a Roman Catholic mass the homily is a ministry which must be fulfilled by an ordained minister, normally the one who presides. But during Lauds or Vespers, one of the faithful can provide the sermon. The Anglican minister can be invited to preach.

On the Anglican side it is possible in the course of common prayer to entrust the sermon to a minister or lay person recognised by another Church^[68].

[64] The word *psalmos* in Greek means the action of touching a string to make it sound: so a psalm is a sacred poem intended to be sung with an accompaniment of stringed instruments. It is particularly fitting that it should be sung with our vocal chords, resonating in the deep fibres of our hearts.

[65] Anglican translations use the Hebrew numbering, while Catholic translations use the Greek numbering of the Septuagint.

[66] *GILH* indicates that while “a short or long reading” (no. 44) “is given according to the liturgical day, season or feast” (no. 45), however “a longer reading may be chosen, especially for celebrations with the people. It may be taken from the Office of Readings or from the passage read at Mass [...] On occasion, there is no reason why a more suitable reading may not be chosen”.

[67] *GILH*, no. 47.

[68] Canon B 43 (Of relations with other Churches): “A minister or lay person who is in good standing of a Church to which this Canon applies and is a baptized person may, subject to the provision of this Canon, be invited to perform all or any of the following duties – a) to say or sing Morning or Evening Prayer or the Litany; b) to read the Holy Scriptures at any service; c) to preach at any service [...] if the minister or lay person is authorised to perform a similar duty in his or her own Church”.

4.6. Songs and hymns

As far as possible, care should be taken to choose songs or hymns which are known by both Anglicans and Catholics or, if not, which are easy for the members of both Churches to sing, the aim being to unite all the people of God who participate in the office in one offering of prayer^[69]. Care should be taken to make sure that what is sung is appropriate to the liturgical season.

4.7. Commemoration of Saints

The Churches each have their own liturgical calendar, but many saints are commemorated in both Churches. It may be that in commemorating the saints we have in common from the period before the Reformation, and of saints from after the Reformation who are recognised by both ecclesial families, we will in addition develop an awareness of belonging to the same family^[70]. The comparative table of the two calendars (Catholic Church/Church of England) for the month of May illustrates this closeness (Appendix 2).

4.8. Prayer for those in positions of responsibility in the Church

IARCCUM states at no. 103: “*We encourage Anglicans and Catholics to pray for the local bishop of the other church as for their own bishop, and for God’s blessing on their co-operation where possible in their leadership of the local churches’ mission. We welcome the growing Anglican custom of including in the prayers of the faithful a prayer for the Pope, and we invite Roman Catholics to pray regularly in public for the Archbishop of Canterbury and the leaders of the Anglican Communion.*” This prayer could for example take the following form (to be adapted in line with the choice of the other prayers of intercession): “*We pray, Lord, for those in positions of responsibility in our Church, we pray for Pope N. and we pray for the Archbishop of Canterbury N. and the leaders of the Anglican communion; we pray also for the bishops of our local dioceses of N. and of N. Enlighten them so that they may lead your people, and breathe into their heart a desire to find the paths of unity for your Church.*”

[69] They could be drawn from the ecumenical collection *Ensemble: Recueil œcuménique de chants et de prières*, Paris, 2002.

[70] “*When we speak of a common heritage, we must acknowledge as part of it not only the institutions, the rites, the means of salvation, the traditions which all communities have preserved and by which they have been shaped, but first and foremost this reality of holiness*” (John Paul II, *Ut unum sint*, no. 84).

5. CONCLUSION: COMMON PRAYER – BRINGING TOGETHER ANGLICANS AND CATHOLICS

In suggesting joint celebrations of Morning and Evening Prayer to Anglicans and Catholics when they meet together, we are not primarily concerned with finding a pragmatic solution for what might be a more difficult phase in our dialogue. In a more profound way, French ARC would like to contribute to “*a new stage*” in the relationship between Anglicans and Catholics^[71], “*to embark upon what is appropriate in the present context*”^[72] and “*to give a tangible expression to the undeniable elements of shared faith*”^[73]. In order to achieve that we suggest two “*conversions*”^[74].

5.1. Re-discovering together the importance of Common Prayer

In Anglican cathedrals in England, Evensong is celebrated every Sunday and often every day. Recent statistics show a clear increase in the numbers of those attending these services, especially on weekdays^[75]. Many may come for the beauty of the singing and for a time of contemplation, but it is also undeniable that, through hearing the Word and its exposition through preaching, these offices genuinely contribute to evangelisation today.

In the Catholic Church, the fourth chapter of the constitution *Sacrosanctum concilium* concentrates on the divine office and on its “restoration”^[76]. It asks the clergy to ensure “*that the principal Hours, especially Vespers, on Sundays and solemn festival days, are celebrated together in the church*”^[77]. Pope John Paul II, in his apostolic letter *Spiritus et sponsa*, published on the 40th anniversary of *Sacrosanctum concilium*, also offered this reminder: “*it is important to introduce the faithful to the celebration of the Liturgy of the Hours*”^[78]. These recommendations often remain unheeded; the Liturgy of the Hours continues today to be above all the framework for the personal prayer of the clergy. If the daily office has recovered a certain place in the personal

[71] IARCCUM, *Growing together in Unity and Mission*, 2006. no. 5.

[72] IARCCUM, *Growing together in Unity and Mission*, 2006, no. 8.

[73] IARCCUM, *Growing together in Unity and Mission*, 2006, no. 7.

[74] Cf. POPE FRANCIS, *Evangelii gaudium*, 2103, No. 26.

[75] See, *Cathedral Statistics 2012*, Archbishop’s Council, Research and Statistics, Central Secretariat, London 2013, and *Church Growth Research Programme, Report on strand 3a: Cathedrals, Greater Churches and the Growth of the Church*, October 2013.

[76] SC, nos. 83-101.

[77] SC no. 100.

[78] GILH, no. 22. “*If the faithful come together and unite their hearts and voices in the Liturgy of the Hours they manifest the Church celebrating the mystery of Christ*”. SC, nos.26 & 84.

devotion of the Catholic faithful, it must be noted that public celebration of common prayer remains rare^[79]. However monasteries and religious communities render an immense service to the faithful by giving them a taste for the celebration of the liturgical Hours, and some parishes offer the service of Lauds or Vespers, often in conjunction with the mass^[80]. However, the statistics are clear. In the vast majority of Catholic cathedrals in France it is almost exclusively the Sunday (or daily) celebration of the mass which is offered to the faithful^[81].

The German bishops regretted this in 2003: *“the high regard for the Eucharist in the Catholic Church must not lead to the mass being the only communal form of divine worship. [...] it would be a loss if liturgical life were limited to the celebration of the Eucharist. [...] Each summit needs a preparation and each centre needs its surroundings [...] The desire of Vatican II that the Liturgy of the Hours should recover its proper place in our communities has not yet been realised”*^[82].

Thanks to common prayer with Anglicans, many Catholics will be able to rediscover a liturgical practice which is certainly not absent from their tradition but from which today another ecclesial family – the Anglican Communion – draws more life. For *“all that is accomplished by the grace of the Holy Spirit in our separated brothers can contribute to our building up”*^[83]. ARCIC II also affirmed that *“It may be that what was of great significance for an earlier generation will again be important in the future, though its importance is not clear in the present”*; and that *“there may be a rediscovery of elements that were neglected”*^[84]. As if in echo, Pope Francis recalled in his apostolic exaltation *Evangelii gaudium* that *“If we really believe in the abundantly free working of the Holy Spirit, we can learn so much from one another! It is not just about being better informed about others, but rather about reaping what the Spirit has sown in them, which is also meant to be a gift for us”* (No. 246).

[79] Thanks particularly to publications like *Magnificat* in French, or to apps on mobile phones, such as *I-Breviary*, or *Universalis* in English.

[80] The broadcasting on television of offices celebrated in religious communities, or their streaming on the internet on sites like *Retraite dans la Ville*, allow the Catholic faithful to join in at a distance.

[81] In relation to the Bishop, it is *“in the highest degree recommended to celebrate, when it is possible, the Liturgy of the Hours, especially lauds and vespers, with his college of priests and the ministers, and with the active and full participation of the people, in particular in the cathedral church”*, *The Ceremonial of Bishops*, Minnesota, 1989, no. 187.

[82] Pastoral letter of the Catholic bishops in Germany, *“Mitte und Höhepunkt des ganzen Lebens der christlichen Gemeinde. Impulse für eine lebendige Feier der Liturgie”*, 24 June 2003, *Die deutschen Bischöfe*, p. 38-42. (French translation: Nicolas Egender, “L'enjeu de la liturgie” in *Irenikon* 2005/3, pp.343-371, citation on p. 365.) As the canon law of the oriental Catholic Churches reminds us, *“the sacraments are the fundamental moments of the liturgical life, but they are not isolated, but set in a context which prepares for them and extends their action and efficacy. Of great importance is the prayer which illuminates the different parts of the day [...] the divine praises each day have the function of allowing the divine grace which flows from the paschal mystery celebrated above all in the Eucharist to shine out at each moment of the day”*. *Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches*, Rome, 1996, no. 35.

[83] *Unitatis redintegratio*, no. 4.

[84] *“The Gift of Authority”*. *The report of the Anglican Roman Catholic International Commission (ARCIC II)*, 1999, nos. 24 and 25.

If Morning and Evening Prayer allow us to punctuate the day with praise, prayer and meditating on holy Scripture, then the Catholic faithful will have the possibility, like their Anglican brothers and sisters, of praising God, holding the world in prayer, being informed and transformed by the Word of God, “seven whole days, not one in seven” as the Anglican priest and poet George Herbert (1593-1633) expressed it.

5.2. Praying together as we wait to share the bread of the Eucharist

Some Christians today find it difficult to understand the official recommendations of the international Anglican-Roman Catholic dialogue, for which, “among the conditions required for inter-communion, a genuine sharing of faith and the mutual recognition of ministry are essential”^[85]. These conditions have not been fulfilled today^[86]; our communion remains “imperfect”^[87], despite “the very high degree of agreement in faith which already exists between us”^[88]. French ARC therefore considers that, when an Anglican community meets with a neighbouring Catholic community, the offices of Morning and Evening Prayer celebrated together can awaken and nurture the taste for unity and constitute a fruitful preparation for the Eucharist which they will celebrate together when God grants them once again the grace of full ecclesial communion^[89].



[85] IARCCUM, *Growing together in Unity and Mission*, 2006, Preface.

[86] This current French ARC document deals with encounters between faith communities, in the presence of their ministers. For Anglicans in France isolated and far from a chaplaincy, there is a reminder that:

- “Catholic ministers may lawfully administer these same sacraments [the sacraments of penance, the Eucharist, and anointing of the sick] to other Christians not in full communion with the Catholic Church, who cannot approach a minister of their own community and who spontaneously ask for them, provided that they demonstrate the Catholic faith in respect of these sacraments and are properly disposed” (Code of Canon Law of 1983, Canon 844, para 4);

- “Individual Anglicans or families unable to attend their own Eucharistic celebrations are welcome, after seeking the priest’s approval, to receive Holy Communion in a Roman Catholic Church. Some Anglicans, on an individual basis or as a family, if they are unable to attend their own Church” but “pastoral prudence needs to discern the personal factors in each case and cannot make a global judgement to cover very diverse situations”. *Twinnings and Exchanges: Guidelines proposed by the Anglican-Roman Catholic Committees of France and England*, London, 1990, Note 4 a ii.

- Through the official signing Reuilly Common Statement (*Called to Witness and Service: The Reuilly Common Statement*, London, 1999) between Lutheran and Reformed Churches in France and the Anglican Churches of England, Wales, Scotland and Ireland, the churches have committed themselves to “welcome one another’s members to each other’s worship and to receive pastoral ministrations” (Reuilly Declaration, B, 11). This commitment goes beyond simple Eucharistic hospitality.

[87] *The Malta Report*, no. 19.

[88] IARCCUM, *Growing together in Unity and Mission*, 2006, no. 5.

[89] “The Liturgy of the Hours is in itself an excellent preparation for the fruitful celebration of the Eucharist because it fosters those dispositions necessary, such as faith, hope and love, devotion and a spirit of sacrifice”, *GILH*, no. 12.

APPENDICES



COMPARATIVE TABLES

EVENING PRAYER

COMPARATIVE TABLE FOR THE EVENING OFFICE SHOWING ANGLICAN TRADITIONAL AND CONTEMPORARY FORMS AND THE CURRENT ROMAN CATHOLIC RITE

Anglican Evening Prayer <i>Book of Common Prayer, 1662</i>	Anglican Evening Prayer <i>Common Worship, 2005</i>	Roman Catholic Vespers <i>The Divine Office, 1974</i>
Penitential introduction: exhortation confession, absolution and Lord's Prayer.		
Opening versicles and responses: <i>O Lord, open thou our lips...</i>	Opening versicles and responses: <i>O God, make speed to save us...</i>	Opening versicles and responses: <i>O God, come to our aid...</i>
	Canticle or hymn (optional).	Hymn.
Psalms of the day.	Psalms of the day.	Two psalms and a New Testament canticle.
Old Testament reading.	Biblical reading (optional).	
Canticle: Magnificat (or psalm 98).	Canticle (large selection).	
New Testament reading.	Biblical reading.	Biblical reading.
	Responsory (optional).	Short Responsory.
Canticle : <i>Nunc dimittis</i> (or psalm 67).	Canticle : <i>Magnificat</i> .	Canticle : <i>Magnificat</i> .
Apostles' Creed.		
<i>Kyrie</i> and Lord's Prayer.		
Collect of the day and two other fixed collects (for peace and for protection from all danger).		
<i>Anthem</i> (optional).		
Prayers (for the Queen, the Royal Family, the clergy and all the people of God). Prayer of St John Chrysostom	Intercessions.	Intercessions. Lord's Prayer.
	Collect of the day.	Collect of the day.
	Lord's Prayer.	
<i>The grace of our Lord Jesus Christ...</i> (2 Co 13,13).	Blessing. <i>The grace of our Lord Jesus Christ...</i> (2 Co 13,13).	Blessing. <i>Let us bless the Lord. Thanks be to God.</i>

N.B. : A comparative table for Morning Prayer would show the same similarities.

SHARED COMMEMORATIONS IN THE CALENDAR OF SAINTS

A comparative table of the calendar of saints for the month of May is given below by way of example, showing those saints who are commemorated both in the Church of England [Anglican]^[1] and the Roman Catholic Church^[2]. Most saints held in common are celebrated on the same day^[3]. There is a distinction in the Roman Catholic Church between the General Calendar (valid world-wide), and national and diocesan calendars. Details are given in the table below.

MAY	CHURCH OF ENGLAND (ANGLICAN)	ROMAN CATHOLIC CHURCH
1 st	Philip and James, Apostles	(St Joseph the Worker ^[4])
2	Athanasius, Bishop of Alexandria, Teacher of the Faith	St Athanasius, Bishop and Doctor of the Church [General]
3		St Philip and James, Apostles [General]
4	(English Saints and Martyrs of the Reformation Era ^[5])	
8	(Julian of Norwich, Spiritual Writer ^[6])	
14	Matthias the Apostle	St Matthias, Apostle [General]
19	Dunstan, Archbishop of Canterbury, Restorer of Monastic Life	St Dunstan [England]
25	The Venerable Bede, Monk at Jarrow, Scholar, Historian	St Bede the Venerable, priest, Doctor of the Church [General]
26	Augustine, first Archbishop of Canterbury Philippe Néri, founder of the Oratorians, Spiritual Guide	St Philip Néri, priest [General]
27		St Augustine of Canterbury, Bishop [General]
28	Lanfranc, Prior of Le Bec, Archbishop of Canterbury, Scholar	Bx Lanfranc [Diocese of Évreux]
30	Joan of Arc, Visionary	St Joan of Arc [France]
31	The Visit of the Blessed Virgin Mary to Elizabeth	The Visitation of the Blessed Virgin Mary [General]

[1] *Common Worship. Services and Prayers for the Church of England*, London, Church House Publishing, 2000, p. 9.

[2] *Prière du temps présent*, Paris, 1980, p. X and XI ; Office of the Conference of Bishops of England and Wales, 2014 Liturgical Calendar.

[3] Holy days and saints' days particular to each church are not shown in this table.

[4] In the (Anglican) Church of England St Joseph is commemorated on 19 March, as in the Roman Catholic Church.

[5] Remembered in the Roman Catholic Church in England and Wales on a different date.

[6] Julian of Norwich has never been beatified, but she is venerated in the Roman Catholic Church, as Benedict XVI recalled during the general audience of 01/12/2010.

FOR A COMMON PRAYER BETWEEN ANGLICANS AND ROMAN CATHOLICS

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LIST OF ABBREVIATIONS

ARCIC Anglican Roman Catholic International Commission.
DC *Documentation catholique*.
IARCCUM International Anglican Roman Catholic Commission
on Unity and Mission.

French ARC French Anglican-Roman Catholic Joint Committee.
GILH General Instruction on the Liturgy of the Hours.
SC Constitution on the Sacred Liturgy, *Sacrosanctum
concilium*, Vatican II.

NB: Biblical quotations in English are taken from the New Revised English Version (NRSV).

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“O Lord, open our lips”

Anglicans and Roman Catholics already enjoy a shared tradition of morning and evening liturgical prayer. In publishing this document the French Anglican-Roman Catholic Joint Committee would like to underline the value of these offices and encourage the shared celebration of Morning and Evening Prayer when Anglicans and Roman Catholics meet together.



FRENCH ANGLICAN • ROMAN CATHOLIC JOINT COMMITTEE