



Bulletin *on* Divine Worship

Personal Ordinariate of Our Lady of Walsingham



WELCOME to the first issue of the Bulletin on Divine Worship, which we hope will become a way to promote, develop, and nurture the distinctive liturgical life of the Personal Ordinariate of Our Lady of Walsingham in line with the vision of the apostolic constitution *Anglicanorum coetibus* and *Our Calling and Our Mission*. ❧

The Month of October Each calendar month is given a special character in the tradition of the Church. September is dedicated to the Seven Sorrows of the Blessed Virgin Mary. Next month, October, is dedicated to the Most Holy Rosary. How might an ordinariate community mark this month? In the *Ritus Servandus*, commonly found in sacristies, two particular devotions suggest themselves. First, the *Yearly Dedication of England to the Blessed Virgin Mary*. This is to be recited publicly, ideally during Exposition of the Most Blessed Sacrament, on the first Sunday of October. The prayer contains references to the ancient origins of the Catholic faith in England, and also to “England thy dowry.” Secondly, the so-called October Devotions or more properly *Devotions to Our Lady of the Rosary for October*. These were instituted by Pope Leo XIII for recitation from 1 October to 2 November inclusively. They were to be said daily, either in the morning at Mass or in the evening before the Blessed Sacrament exposed. The devotion involves the recitation of at least five decades of the Rosary, followed by the Litany of Loreto (see below), and the Invocation to Saint Joseph. All these texts are indicated in the *Ritus Servandus*. Ordinariate communities in particular might make October a time to help new Catholics become more familiar with the Rosary, or to invite Anglicans who pray the Rosary to do so together in a Catholic church, before the Blessed Sacrament. ❧

Our Lady of Walsingham & Saint John Henry Newman, Priest On 9 October we will keep the first feast of the newly canonized patron of the Personal Ordinariate of Our Lady of Walsingham, Saint John Henry Newman. Unlike the patron saint of a church, according to the Table of Liturgical Days in *Divine Worship*, the principal patron of the ordinariate is kept as a proper feast, not a solemnity (II.8a). This means

that Saint John Henry Newman’s feast is marked at Mass by the singing of the Gloria, but not the Creed. Of course, Our Lady of Walsingham as the titular feast of the ordinariate in England and Wales (and Scotland) is kept as a proper solemnity (I.4e). A Latin hymn for the feast of Saint John Henry Newman, *Salve Fundator, Pater and Magister*, was written by Father John Hunwicke of the Personal Ordinariate of Our Lady of Walsingham, and may be found online. We note with pride that Newman wrote in 1845, the year of his conversion: “Were Saint Athanasius or Saint Ambrose in London now they would go to worship, not at Saint Paul’s Cathedral, but to Warwick Street.” *Saint John Henry Newman, patron of our ordinariate, pray for us*. ❧

Holy Cross Day The Feast of the Exaltation of the Holy Cross (Holy Cross Day) falls on Monday 14 September this year. This is a *feast* (Gloria, no Creed). If it is so desired the feast may be transferred to Sunday 13 September. The *Universal Norms on the Liturgical Year and the General Roman Calendar*, n. 58, states: “For the pastoral good of the faithful, it is permitted to observe on Sundays in Ordinary Time those celebrations that fall during the week and that are agreeable to the devotion of the faithful, provided the celebrations rank above that Sunday in the Table of Liturgical Days. The Mass of such celebrations may be used at all the celebrations of Mass at which the people are present.” In the Table of Liturgical Days in *Divine Worship* a Feast of the Lord inscribed in the General Calendar (II, 5), such a Holy Cross Day, ranks above the Sundays after Trinity (II, 6). If Holy Cross Day is celebrated on the Sunday, the Creed is recited (GIRM 68). ❧

Looking Ahead November is the month of the Holy Souls. Following the Solemnity of All Saints on Sunday 1 November, the Commemoration of All the Faithful Departed (All Souls) is kept on Monday 2 November. In the Church of England there exists a modern practice of anticipating All Souls on Sunday evening. This is forbidden in the Roman Rite, and thus also in ordinariates. All Souls is only kept on a Sunday if 2 November is a Sunday. On All Souls a Priest may offer Mass three times, but may only take one stipend (cf.

Benedict XV, ap. const. *Incruentum altaris sacrificium*, 10 August 1915: *AAS* 7 (1915) 401-404; GIRM 204d). In *Divine Worship* the principal Mass sung or said is that given on p. 871ff. Other appropriate Mass formulae from the section *Masses for the Dead* may be said at the second and third Mass. The intentions for these three celebrations of the Mass are 1) for a specific intention; 2) for all the faithful departed; 3) for the Holy Father's intentions. The intended order (first, second, third Mass) may be changed if, for instance, the principal Mass of the day is not in fact the first Mass said.

The Chantry Guild of Our Lady of Walsingham operates as a purgatorial society to offer Mass for the faithful departed. It is an initiative of the Personal Ordinariate of Our Lady of Walsingham, but is not restricted to members (living or departed) of the ordinariate. During November in particular this may be promoted in ordinariate communities. In addition to offering Mass for the beloved dead, the guild also provides a financial means for priests of the ordinariate, many of whom do not have a daily Mass with their community. To request a Mass contact The Reverend Ian Hellyer, Chantry Guild of Our Lady of Walsingham, 71 Stott Close, Plymouth, PL3 6HA or email chantry.guild@ordinariate.org.uk. A donation of £10 per living member is suggested per Mass (£30 for a Triduum; £90 for a Novena). Donations towards the initial erection of the guild may also be sent to Father Hellyer at the above address. All cheques made payable to "Ordinariate of Our Lady of Walsingham Chantry Guild."

Finally, during this month our prayers are directed to the Chantry List of the deceased clergy and religious of the ordinariate, which may be found here: <https://www.ordinariate.org.uk/organisation/chantrylist.php> 🕯️

New Invocations in Litany of Loreto On the Memorial of the Immaculate Heart of the Blessed Virgin Mary, 20 June 2020, the Congregation for the Divine Worship and the Discipline of the Sacraments issued a letter indicating that the Holy Father desired to add three invocations to the Litany of Loreto. These are *Mater Misericordiae* (Mother of Mercy), *Mater Spei* (Mother of Hope), and *Solacium Migrantium* (Solace of Migrants). The

sixteenth century litany was approved by Pope Sixtus V, and several invocations have been added since including *Mater Ecclesiae* (Mother of the Church) and *Regina Familiae* (Queen of Families) by Pope John Paul II in 1980 and 1995 respectively. These three further titles are to be added to the public recitation of the litany in the following way:

- ❖ after *Mater Ecclesiae* or *Mother of the Church*, the title *Mater Misericordiae* or *Mother of Mercy* is to be inserted;
- ❖ after *Mater Divinae Gratiae* or *Mother of Divine Grace*, the title *Mater Spei* or *Mother of Hope* is to be inserted;
- ❖ after *Refugium Peccatorum* or *Refuge of Sinners*, the title *Solacium Migrantium* or *Solace of Migrants* is to be inserted. 🕯️

Divine Worship: Pastoral Care of the Sick and Dying

With the decree *Medicus animarum* of 11 November 2019 (Prot. N. 536/2012), the Congregation for the Doctrine of the Faith promulgated the latest liturgical book for the personal ordinariates, *Divine Worship: Pastoral Care of the Sick and Dying*. The book is published by the Catholic Truth Society and contains the following elements: Visitation of the Sick; Blessing of a Sick Child; Communion of the Sick; Anointing of the Sick Outside of Mass; Penance, Anointing, and Viaticum; Supplication for the Dying and Commendation of a Soul; Additional Prayers which may be used with the foregoing; Sacramental and Other Formulas. Due to a mistake in the printing process some editions of the book have Chapter 4 (Communion of the Sick - Shorter Rite) printed twice. If your edition is incorrectly printed, please contact the Catholic Truth Society directly. Here is an unofficial translation from Latin of the CDF decree:

CONGREGATION FOR THE DOCTRINE OF THE FAITH DECREE

Physician of our souls and bodies, the Lord Jesus gave to the Church the work of healing and salvation that, by the power of the Holy Spirit and persevering unto the end, after the example of the Good Samaritan, any man labouring in sickness might draw closer to the oil of consolation and wine of hope that drops from his wounds.

Therefore, mindful of the salvation of souls and motivated by a paternal spirit, by reason of pastoral necessity, in accordance with the norms of the apostolic constitution *Anglicanorum oeclesiis* III whereby the faculty is granted to celebrate the sacraments according to the particular liturgical books of the Anglican patrimony approved by the Apostolic See, the text *Ordinis unctionis infirmorum* given in the English language, in a letter handed to this congregation on 7 June 2016, and having consulted the Congregation for Divine Worship and the Discipline of the Sacraments, as an example of this the Holy Father FRANCIS approved in an audience given on 7 November 2019 with the undersigned Cardinal Prefect of the Congregation for the Doctrine of the Faith.

Anything to the contrary notwithstanding.

Given at the Congregation for the Doctrine of the Faith, 11 November 2019, the memorial of Saint Martin of Tours, bishop. ✠

Update on Divine Worship: Daily Office

Work continues apace on the office for use by the Personal Ordinariate of Our Lady of Walsingham and the Personal Ordinariate of Our Lady of the Southern Cross. The expected publication date is no later than Advent 2021. The proposed office will contain Morning and Evening Prayer from the prayer book tradition, together with optional office hymns and antiphons for use with the Benedictus and Magnificat. The ‘bookends’ of Matins and Evensong will be enriched by the provision of the Lesser Hours of Prime, Terce, Sext, None, and Compline. These smaller hours are, in the words of the old *Priest’s Companion*, set as “a private devotion added to an office of obligation” for the clergy, and for laity provide an easy way to begin the practice of the daily office in union with the prayer of the universal Church. It is particularly hoped that Prime and Compline will form an important part of the spiritual lives of our laity. These Lesser Hours also see the daily recitation of Psalm 119, which aptly contains the phrase “Seven times a day do I praise thee: because of thy righteous judgements” (Ps. 119:164). The office will be published by the Catholic Truth Society,

who have already done much good with our liturgical texts. ✠

Preparing for the Daily Office *Divine Worship: Daily Office (Commonwealth Edition)* will contain the complete lectionary for Morning and Evening Prayer to facilitate the recitation of the office by those unable to use a bible. The Anglican liturgical tradition has favoured the reading of the scriptures from a physical bible, but since the late nineteenth century editions of the prayer book appeared comprising the biblical texts for Matins and Evensong in lectionary form. Both practices are possible with our new office, and for corporate recitation the use of a large bible and lectern will be encouraged. The lectionary in *Divine Worship* will in large part follow the 1961 Lectionary, adapted as necessary for our use. What are the key features of this lectionary and why is it to be used? Principally because it follows the “godly and decent order of the ancient fathers” described in the preface of the 1549 Book of Common Prayer. For instance Isaiah is read in Advent, Genesis in Septuagesima, the Lamentations in Holy Week. This pattern of reading scripture goes back to S. Gregory the Great, and was known to S. Augustine when he arrived on our shores. Earlier prayer book lectionaries departed from this practice. The 1549 order remained largely in place until 1871, when it was replaced with readings shaped by the civil year. In 1922 this was adapted to give greater prominence to the *liturgical* calendar, especially Sundays, and to make broader use of the apocryphal texts. 1961 also has a two year cycle of Sunday readings and extends the principle of a continuous reading of the scriptures, meaning that all the bible is read by those who say daily Matins and Evensong through the year. ✠

Cover Photo: Solemn Mass for the tenth anniversary of the apostolic constitution *Anglicanorum oeclesiis* celebrated by the Right Reverend Keith Newton, Ordinary of the Personal Ordinariate of Our Lady of Walsingham, in the presence of His Eminence Vincent Cardinal Nichols, Archbishop of Westminster and President of the Catholic Bishops’ Conference of England and Wales, 9 November 2019, at the Church of the Most Precious Blood, London Bridge (© Mazur/cbcew.org.uk).