



Bulletin *on* Divine Worship

Personal Ordinariate of Our Lady of Walsingham



THIS ISSUE of the *Bulletin on Divine Worship* is dedicated to the liturgical rites of Advent and Christmastide. At the start of a new liturgical year, our parishes and communities have the opportunity to deepen their adherence to, and observance of, the particular liturgical rites entrusted to us in *Divine Worship*. May Our Lady of Walsingham draw us ever more attentively to Her Divine Son through the riches of the liturgy. ✠

Advent in the Sacred Liturgy Advent is described in Italian as one of the *tempi forti*; the strong seasons. What are the general liturgical norms governing the celebration of Mass in this sacred time? First, there is no Gloria at Mass of the season (*i.e.*, when violet or rose vestments are worn; GIRM 53; RD 20). This does not include those liturgical celebrations after the First Sunday of Advent when the Gloria is appointed (*i.e.*, Feasts and Solemnities on weekdays). On weekdays of Advent a homily at Mass is especially recommended (GIRM 66). Floral decoration around the altar is permitted during Advent, but this should be “marked by a moderation suited to the character of this time of year, without expressing in anticipation the full joy of the Nativity of the Lord” (GIRM 305). Similarly, organ and instrumental music is permitted, with the same seasonal moderation called for (GIRM 313). The liturgical colour of the season is violet, though rose may be worn on the Third Sunday of Advent (RD 43), but not on the days following even though the Mass of the Third Sunday of Advent is said. Ritual Masses and Masses for the Dead are not permitted on Sundays in the season of Advent (GIRM 372; 380). ✠

Advent Wreath There is no mention in the liturgy of Roman Rite of an Advent wreath. Where this customary practice prevails, it is suitably lit before Mass begins, and even with some ceremony before Evening Prayer on the eve of the Sunday. Its decoration should, again, be marked by moderation. If a wreath is placed in the church, it should not be situated in such a way to suggest an equivalence to the paschal candle. The *Directory on Popular Piety and the Liturgy* ([LINK](#)) provides guidance and encouragement for the use of an Advent wreath in family homes. In n. 98, it states:

“The Advent wreath, with the progressive lighting of its four candles, Sunday after Sunday, until the Solemnity of Christmas, is a recollection of the various stages of salvation history prior to Christ’s coming and a symbol of the prophetic light gradually illuminating the long night prior to the rising of the Sun of justice (cf. Mal. 3:20; Lk. 1:78).” ✠

CBCEW Intentions The Bishops of England and Wales ask for particular prayers for migrants and refugees, and expectant mothers, in this time. Migrants’ Day is Thursday 3 December, and Expectant Mothers are prayed for especially on the Fourth Sunday of Advent, 20 December. ✠

Anniversary of *Anglicanorum coetibus* The eleventh anniversary of the promulgation of the apostolic constitution falls on 4 November, the Memorial of Saint Charles Borromeo. ✠

Litany in Procession One of the familiar customs of the Anglican liturgical tradition is the sung Litany in procession. The Litany is provided for this purpose in Appendix 8 of *Divine Worship: The Missal*. This may be appropriately done at a Sung or Solemn Mass, and the First Sunday of Advent lends itself to this practice. The *Rubrical Directory* (n. 47) directs that when the Litany is recited before Mass it concludes with the Introit, Kyrie, and Collect. If the Prayers of Preparation at the foot of the altar are retained, these are said whilst the Introit is sung, the Kyrie following immediately. The Priest may wear a violet cope for the procession. In this case he changes into the Mass vestments at the chair on returning from the procession, before the Introit begins. If the Litany in procession is not possible, either for reasons of time or space, or given the current restrictions on worship, it may be said *in situ*, or the Decalogue (Appendix 3) might suitably be used in place of the Summary of the Law and the Kyrie. On the Sundays of Advent, if the Decalogue is read the Mass continues immediately with *The Lord be with you*, and then the Collect. ✠

Advent Prose is provided in *Divine Worship* (p. 151). As the rubric indicates, this may be sung in procession before the Introit on any of the Sundays of Advent. On the Fourth Sunday of

Advent it may even replace the Introit. However, given the priority to be afforded the propers (GIRM 48), it seems particularly fitting to sing the Prose at another place during Mass. For instance, after the Offertory verse, when in other times of the liturgical year the organ might accompany the incensation of the gifts, altar, and people. The music for the Advent Prose is in the English Hymnal and the New English Hymnal. 🕯️

Advent Ember Days are kept in the ordinariates on the Wednesday, Friday, and Saturday of the First Week of Advent. These days are different from those in the wider Roman Rite in order to accommodate the privileged ferias of late Advent (the special Mass formulas provided from 17 December). The Ember Days in general have a range of possible origins: pagan, Jewish, harvest, and penitential. The Ember Days in Advent have a particular link with the rites of ordination which were carried out on Ember Saturday. This was the case in the Roman Rite until recently, and in the 1604 *Ecclesiastical Canons of the Church of England* we read: “no Deacons or Ministers be ordained and made, but only upon the Sundays immediately following *Jejunia quatuor temporum*, commonly called Ember weeks, appointed in ancient time for prayer and fasting.” So this connection between the Ember Days and ordinations is a common point of reference for the Roman Rite and Anglican tradition. For this reason the ordinariate’s Vicariate for Formation produces its *Vocation Newsletter* during the Ember Weeks, four times a year. As we mark the Ember Days it is particularly appropriate to encourage the faithful to pray for those preparing for ordination—hence another valuable Anglican tradition: the Ember Card distributed by ordinands and seminarians. 🕯️

Third Sunday of Advent On this Sunday the usual violet vestments of Advent may give way to the colour rose. Although the Gloria is still not said, the organ may play more on this Sunday. 🕯️

Immaculate Conception falls on Tuesday 8 December 2020. In the Personal Ordinariate of Our Lady of Walsingham, as elsewhere, the feast is kept as a Solemnity with Gloria and Creed. This may not be transferred or kept as an external solemnity on a Sunday as the Sundays of Advent

outrank Solemnities of the Blessed Virgin Mary in the General Roman Calendar and in our *Table of Liturgical Days* (I.2; I.3). 🕯️

Privileged Ferias The last days of the season of Advent, from 17-24 December, are not feasts but they do have a particular character. In *Divine Worship* these days outrank both optional and obligatory memorials, and have proper Masses appointed in the Missal (p. 166ff). Nevertheless memorials may be observed at Mass on these days. In this case violet vestments are worn, the Mass formula and Preface is taken from the Mass of the day (*i.e.*, of the date, and of Advent), and the Collect alone is taken from the Memorial. This would only be the case on 21 December (Saint Peter Canisius) and 23 December (Saint John of Kanty). These days are also marked by the recitation of the *Great O Antiphons*. These may be sung before and after the Magnificat at Evening Prayer on these days. The texts are given on p. 162 of *Divine Worship: The Missal*. On 24 December the Morning Mass is on p. 180 of the missal. 🕯️

Proclamation of the Nativity The solemn announcement of the Nativity in the context of the liturgy may take place using the text from the Roman Martyrology as found in *Divine Worship* (Appendix 9). This may be sung at Evensong on Christmas Eve or, alternatively, before Midnight Mass. It should normally be sung by the Deacon, or if there is no Deacon, or it is otherwise preferable, by the Priest, or even a lay cantor. The chant is proclaimed from the lectern, ambo, or pulpit. After its conclusion the Mass begins in the usual way. This rite takes place before Midnight Mass because this Mass is, properly speaking, a Mass of the Nativity. If there are readings and carols before the Mass, the proclamation should be placed in such a way as to mark the transition from Advent to Christmas. The text given in *Divine Worship* is set to music and appended to this issue of the *Bulletin* for your convenience. 🕯️

Proclamation of Dates On the Solemnity of the Epiphany of the Lord (Wednesday 6 January 2020), the *Proclamation of the Date of Easter and of the Moveable Feasts* (Appendix 10) may occur. After the Gospel a Deacon or cantor, or if there be none then even the Priest himself, may use the formula

provided in the missal from the ambo (p. 1070). The following are the dates to be inserted into the proclamation in the Personal Ordinariate of Our Lady of Walsingham for 2020/2021:

Ash Wednesday - 17 February

Easter Day - 4 April

Ascension of the Lord - 13 May

Pentecost - 23 May

Corpus Christi - 6 June

First Sunday of Advent - 28 November

Proper Last Gospel on Christmas Day

Where the Last Gospel is used in celebrations according to *Divine Worship*, when the Johannine Prologue is read as the Gospel at Mass a proper Last Gospel is read (Matthew 2:1-12). In place of the usual genuflection at the words, *And the Word was made flesh*, this takes place as the Priest reads the words, *And fell down and worshipped him*. The text of this proper Last Gospel is not provided in *Divine Worship*, and so is provided in full below:

The Lord be with you.

And with thy Spirit.

The Continuation of the Holy Gospel
according to Matthew.

Glory be to thee, O Lord.

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young

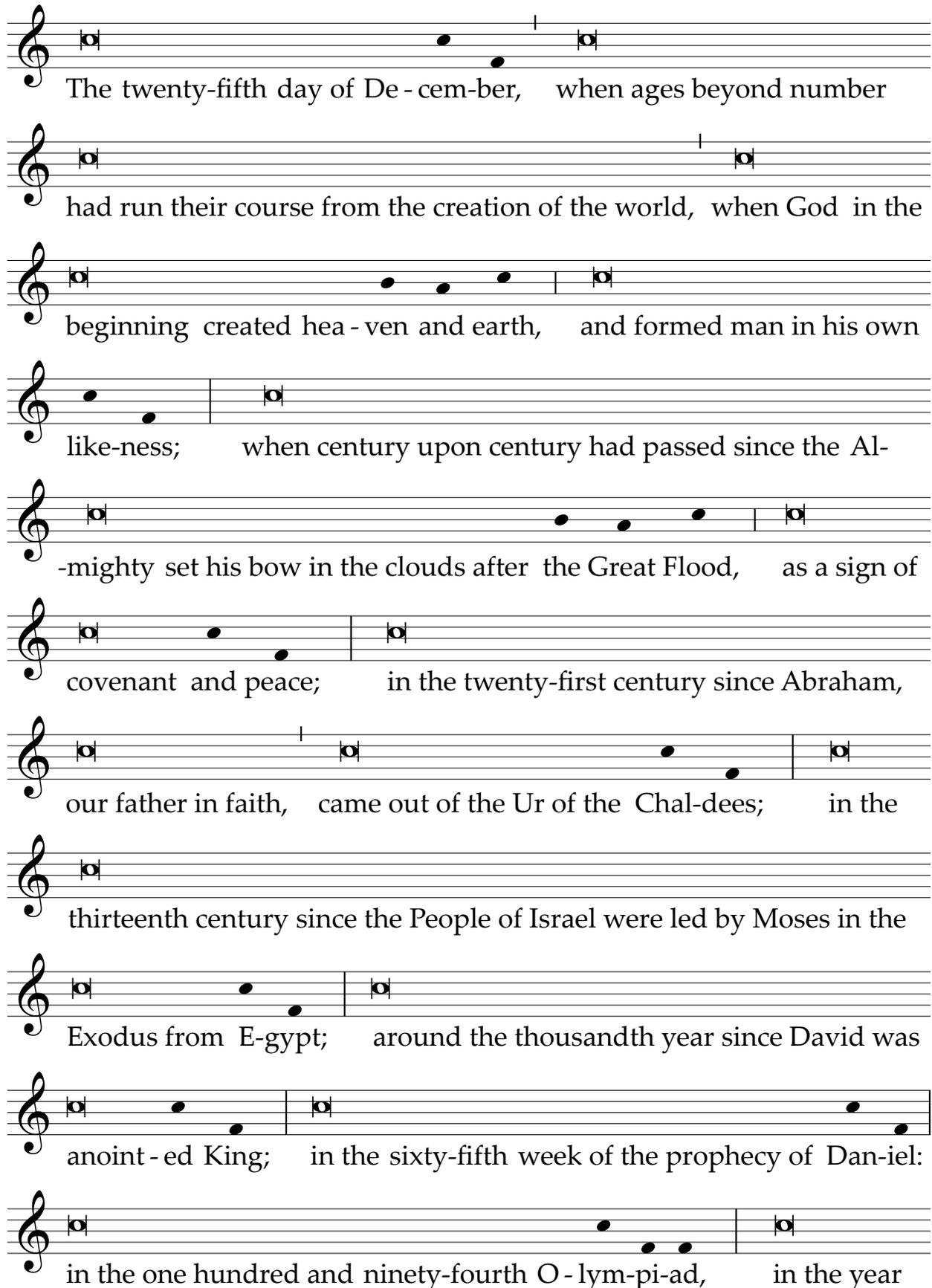
child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, AND FELL DOWN, AND WORSHIPPED HIM: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. **Thanks be to God.** 🌹

Return to Mass after Covid-19 The Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, Cardinal Robert Sarah, has written to the residents of the episcopal conferences concerning the return of the faithful to the sacraments and liturgical celebrations. We include here an excerpt of his letter: “As soon as circumstances permit, however, it is necessary and urgent to return to the normality of Christian life, which has the church building as its home and the celebration of the liturgy, especially the Eucharist, as ‘the summit toward which the activity of the Church is directed, at the same time it is the font from which all her power flows’ (*Sacrosanctum Concilium*, 10). Aware that God never abandons the humanity He has created, and that even the hardest trials can bear fruits of grace, we have accepted our distance from the Lord’s altar as a time of Eucharistic fasting, useful for us to rediscover its vital importance, beauty and immeasurable preciousness. As soon as is possible, however, we must return to the Eucharist with a purified heart, with a renewed amazement, with an increased desire to meet the Lord, to be with him, to receive him and to bring him to our brothers and sisters with the witness of a life full of faith, love, and hope.” 🌹

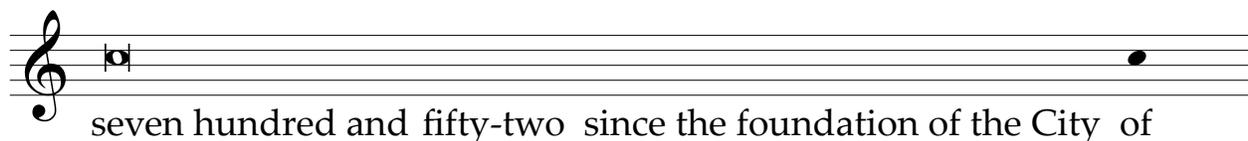
Cover Photo: Exposition of the Most Blessed Sacrament in the Church of Our Lady of the Assumption and Saint Gregory the Great, Warwick Street, London. This historic church in central London is entrusted to the life of the Personal Ordinariate of Our Lady of Walsingham.

The Nativity of our Lord Jesus Christ

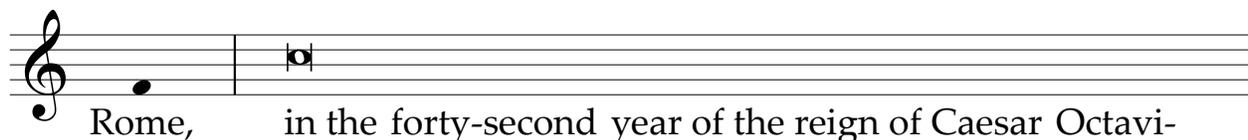
from the *Roman Martyrology*



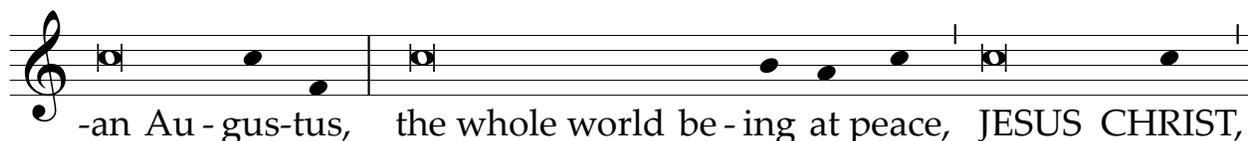
The twenty-fifth day of De - cem - ber, when ages beyond number
had run their course from the creation of the world, when God in the
beginning created hea - ven and earth, and formed man in his own
like - ness; when century upon century had passed since the Al -
-mighty set his bow in the clouds after the Great Flood, as a sign of
covenant and peace; in the twenty-first century since Abraham,
our father in faith, came out of the Ur of the Chal - dees; in the
thirteenth century since the People of Israel were led by Moses in the
Exodus from E - gypt; around the thousandth year since David was
anoint - ed King; in the sixty-fifth week of the prophecy of Dan - iel:
in the one hundred and ninety-fourth O - lym - pi - ad, in the year



seven hundred and fifty-two since the foundation of the City of



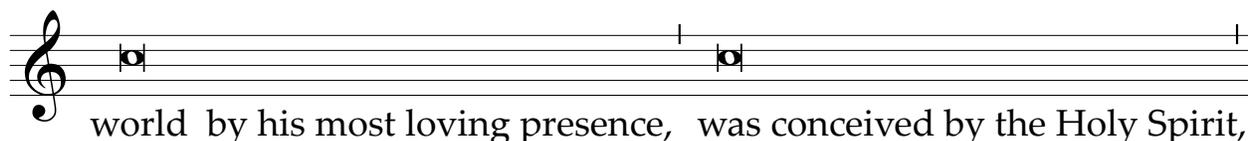
Rome, in the forty-second year of the reign of Caesar Octavi-



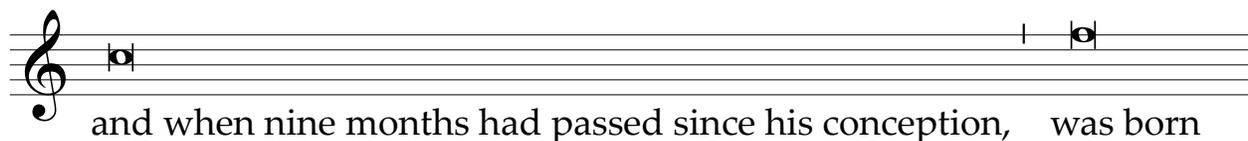
-an Au - gus - tus, the whole world be - ing at peace, JESUS CHRIST,



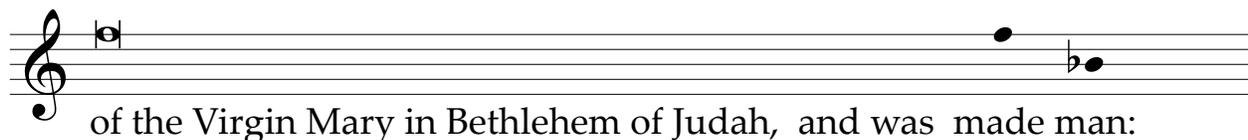
eternal God and Son of the eternal Father, desiring to consecrate the



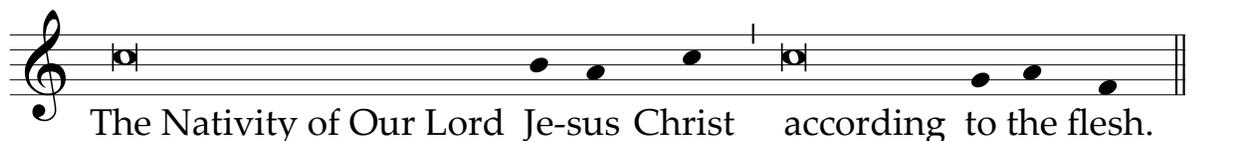
world by his most loving presence, was conceived by the Holy Spirit,



and when nine months had passed since his conception, was born



of the Virgin Mary in Bethlehem of Judah, and was made man:



The Nativity of Our Lord Je - sus Christ according to the flesh.