



# Bulletin *on* Divine Worship

Personal Ordinariate of Our Lady of Walsingham

THIS ISSUE of the *Bulletin on Divine Worship* is published later than anticipated in 2021, not least due to the increased workload of preparing for the publication of *Divine Worship: Daily Office (Commonwealth Edition)* [hereafter *DW:DO(CE)*]. This issue focusses on *DW:DO(CE)*, to be used by the Personal Ordinariate of Our Lady of Walsingham and the Personal Ordinariate of Our Lady of the Southern Cross. A second edition, the North American Edition, has already been published for use in the Personal Ordinariate of the Chair of Saint Peter. 🍀

**Clergy Workshops** Over the past few months there have been three Clergy Workshops, preparing the way for *DW:DO(CE)*. These were addressed by the Revv. James Bradley, David Lashbrooke, Christopher Lindlar, and Daniel Lloyd. The meetings were held on Zoom, and were well-attended by the clergy. Reports following the meetings suggested a desire for more such opportunities in the future. 🍀

**Traditionis Custodes** Since the last *Bulletin*, Pope Francis issued his motu proprio on the pre-1970 Roman liturgy. Many clergy and faithful of our ordinariate have been edified by the older forms, and due consideration is being given to the provisions appropriate in this regard, in conformity with the norms of the new law. At the same time, the proper liturgical books of the ordinariate are *Divine Worship*, and implementation and use of these are to be the priority of all who share in the life and mission of the ordinariate. 🍀

**Development of DW:DO(CE)** As the work of the Interdicasterial Commission *Anglicanae Traditiones* drew to a close, the Congregation for the Doctrine of the Faith (CDF) issued a set of guidelines for future Office provision in the ordinariates. Temporary versions were already in use in the US (based on the *Book of Divine Worship*) and UK (the *Customary of Our Lady of Walsingham*). With these guidelines, a draft was circulated in 2018 from the US for review by the other ordinariates. This revealed that the American and English prayer book traditions differ sufficiently to demand two distinct editions of the Office. Monsignor Newton commissioned a review of the draft, and then established a working group to

prepare a distinct edition for the UK. This project was joined by the Australians in late 2019. The Catholic Truth Society (CTS) were brought on board at that time, and the work of compiling the book took place under the supervision of both Monsignor Newton and Monsignor Carl Reid. The final text was approved in mid-2021, and published by the CTS in September. 🍀

**Decree of Publication** This is reproduced as an appendix to this issue of the *Bulletin*. It was drafted with the consultation of the CDF and provides, for each ordinariate distinctly, the authorisation for the publication of the text. It was signed on 24 June 2021, the Solemnity of the Nativity of Saint John the Baptist, and the decree and liturgical book entered into force on 3 September 2021, the Feast of Saint Gregory the Great. 🍀

**General Introduction** This is the law governing the use of *DW:DO(CE)*. It rewards close reading, in particular the section on the significance and importance of singing. It is followed by the *Table of Liturgical Days*, identical to that provided in *Divine Worship: The Missal (DWM)*. 🍀

**Calendar** The version of the calendar provided is an updated edition of the calendars promulgated by the Apostolic See some years ago. The revision takes account of changes to the General Roman Calendar, the particular calendars of the applicable episcopal conferences, and also the canonisation of saints, such as John Henry Newman, since the issuance of earlier editions. This version is therefore, to date, the most up to date and authoritative version of the calendars for each of the ordinariates.

**Lectionary** The lessons in *DW:DO(CE)* are provided in full in the book itself. The lectionary used at Morning and Evening Prayer is a lightly amended version of the Church of England's 1961 prayer book lectionary, taking account of the General Roman Calendar and particular calendars used in the ordinariates. A *Table of Lessons* is produced at the front of the book, and this will be made available for download on the website to facilitate the (anticipated) use of a lectern bible in public celebrations. The

translation is RSV 2-CE, in conformity with the Mass lectionary used in the ordinariates. 🕯️

**Collects** The Collects in *DW:DO(CE)* are taken from *DWM*, with some additions to take account of both the revisions of calendars mentioned above, and also special provision for the Office not included in the provisions and texts for Mass. 🕯️

**Supplementary Texts** are provided for optional use as an enrichment of the classical pattern found in the Mattins and Evensong. This section is divided into ferial texts (green seasons), seasons, saints and holy days, commons, votive offices, and additional hymns. The Supplementary Texts are Antiphons for the Venite, Benedictus, and Magnificat, Anthems for use in place of the Venite on certain days, Office Hymns and accompanying Versicles and Responses, and other texts. 🕯️

🕯️ Votive Offices are amongst the Supplementary Texts. These are envisaged in the post conciliar Liturgy of the Hours, and special texts are thus provided in *DW:DO(CE)*. These are profound texts that will the recitation of the daily Office. They are linked also to the Votive Mass formularies found in *DWM*. Where a Votive Mass is provided, but no distinct Votive Office, the Office of the associated feast may be said. Note the rubric at the start of this section that outlines when, how, and which Votive Offices may be used.

**Athanasian Creed** This is provided for use at Mattins on certain days. It is required on these days at Morning Prayer. Additionally, it may be said according to the rubrics at Prime. Sung versions of the Athanasian Creed are warmly encouraged, either at the Office or in procession, for instance on Trinity Sunday. 🕯️

**Litany** The version of the Litany included here is identical to that provided in *DWM*, in conformity with the Guidelines provided by the CDF. The Litany is mandated at Mattins on certain days indicated in the rubrics, and is encouraged on other days. It may be said in place or in procession. Note that the General Introduction (n. 35) encourages the use of a Litany Desk in the midst of the quire, according to the longstanding Anglican practice. 🕯️

**Occasional Prayers & Thanksgivings** are included, drawn principally from the 1662 and 1928 (deposited) prayer books. These are supplemented by suitable prayers for a Catholic context, and include prayers for the ordinariate and the promotion of the Anglican patrimony. 🕯️

### **Introduction to Morning & Evening Prayer**

This may be used daily, but is especially fitting on Sundays and holy days. The ambiguous interpretations applied to phrases such as “miserable sinners” and “there is no health in us” in non-Catholic contexts are now rejected by means of the incorporation of these texts into liturgical books of the Catholic Church. This is an important theological, ecumenical, and ecclesiological point: the Anglican liturgical patrimony is refined and given greater consistency by the unifying gift of Catholic doctrine, and the certainty of the unambiguous teaching of the Church and magisterium. 🕯️

**Morning & Evening Prayer** are from the provision found in the English prayer books. They follow closely the familiar form in the 1662 *Book of Common Prayer*, permitting especially the use of the patrimony of sacred music that is rightly admired by Anglicans and Catholics alike. 🕯️

### **Optional Canticles for Morning Prayer**

These are provided to replace the Te Deum on certain ferial days. The canticles appointed are those found in the ancient Roman breviary, in translations drawn from Anglican liturgical sources. Note the rubrics indicating when the Te Deum and Benedicite are mandatory, and when these optional canticles may be used. 🕯️

**Lesser Hours** provided in *DW:DO(CE)* are devotional Offices that supplement the bookends of Mattins and Evensong. These are optional but encouraged, and are drawn from Anglican liturgical sources, especially the 1928 (deposited) Prayer Book. Prime and Compline are especially recommended to the lay faithful who cannot take on the Offices of Mattins and Evensong on a daily basis. These Offices are also especially suitable for clergy gatherings, as preparation for and thanksgiving after Mass, and whilst on retreat. 🕯️

**Anthems of the Blessed Virgin Mary** are given in Latin and the traditional Anglican translations. These are said or sung after Compline, and may be used after any Office. ❧

**Office of the Dead** This represents an acknowledgment of the need to pray for the dead, which is broadly absent from the classical Anglican tradition. The Office here is thus based on prayer book Mattins and Evensong, and *The English Office*. The Office of the Dead may be used *in addition* to the Office on any day, except Sundays, or *in place* of the Office of the day, as permitted by the calendar and the Table of Liturgical Days. It is commended on Mondays in Advent and Lent, and on the first feria of the calendar month. It is also suitable when the body of the deceased is received into church the day before the funeral, and for this reason (and the active participation of the faithful), the texts are reproduced in full in the book itself. ❧

**Psalms of David** In keeping with the classical Anglican tradition, the Psalms are prayed according to the day of the month. Propers psalms are given for certain, limited days. The translation is that of the Great Bible, preserved in the English prayer books. When sung, the translation of the psalms may be taken from the Revised Psalter, if so desired. Note that there are some changes to the texts of the Psalms, in order to conform with the Catholic practice of excluding the use of the tetragrammaton in liturgical texts. ❧

**Appendices** There are eight appendices in *DW:DO(CE)*. The first two are identical in content to their namesakes in *DWM*, and are included for ease of use. The seven penitential psalms (III) are included, together with prayers from the prayer book Communion Service, itself a revision of the old Sarum Office for this purpose. The *Itinerary* (IV) is given for travel and pilgrimage. The order for Benediction (V) is included for ease of use, and to establish a common form for this rite in the ordinariates. Several blessings are included for the use of priests and deacons in pastoral settings (VI), and these are followed by an Examination of Conscience for priests, prepared by the Congregation for the Clergy and amended to use a familiar tenor of language (VII). The *Brief Formulae* for the administration of the sacraments

and other rites in danger of death are printed from the other liturgical books, again for ease of use in urgent situations (VIII). ❧

**Clerical Obligation** Priests and deacons (whether transitional or permanent) incardinated in the Personal Ordinariate of Our Lady of Walsingham, when using *DW:DO(CE)*, are obliged to pray Mattins and Evensong in full in any given day. Others, not of the ordinariate, who are obliged to pray the Divine Office, fulfil their duty to do so when they join in a common celebration of *DW:DO(CE)*. Further information is given in the General Introduction, n. 12, and the General Instruction on the Liturgy of the Hours, n. 242. ❧

**Public Celebration** The norm for the celebration of the Divine Office in the ordinariates is, in keeping with the classical Anglican tradition, in a public place and at appointed times. The daily, public recitation of Mattins and Evensong (even if said) in a church, is an important sign of the vibrancy of an ordinariate community, and a witness to the efficacy and importance of the Office to the Church and world. Pastors are encouraged to find ways to carry out this work in churches or public chapels, and to advertise these daily times. These times also provide the faithful with daily opportunities to seek out priestly counsel, or the Sacrament of Confession. ❧

**Lay Recitation of the Office** is a particular facet of the Anglican pastoral tradition, exhorted also by the Second Vatican Council (*SC* 100). Pastors are exhorted to encourage the laity to pray the Office according to *DW:DO(CE)*, and have a duty to provide instruction on this, and to facilitate it in their parishes and groups. The public, sung celebration of the Office on Sundays, whether Mattins or Evensong, or even one of the Lesser Hours, is a sign of the strength of the community as it develops toward possible parochial status. In particular, Prime and Compline are provided as a parallel to Mattins and Evensong, for the use of the laity who are not able to recite the longer, Greater Hours of Morning and Evening Prayer. ❧

**Cover Photo:** *Divine Worship: Daily Office (Commonwealth Edition)* published by the Catholic Truth Society in 2021, and authorized for use in the Personal Ordinariate of Our Lady of Walsingham and the Personal Ordinariate of Our Lady of the Southern Cross on 3 September 2021.