



# Bulletin *on* Divine Worship

Personal Ordinariate of Our Lady of Walsingham



THIS ISSUE OF THE *Bulletin on Divine Worship* focusses on the days following the Solemnity of Pentecost (Whitsun) in *Divine Worship*. As with Easter and Christmas, in the ordinariates we preserve the ancient Octave of Pentecost, which in the Anglican tradition has been known variously as Whitweek and Whitsun Week. 🍷

**Divine Worship: Daily Office** Having sold over 3,000 copies, the Catholic Truth Society has made a further printing of the Commonwealth Edition. The third printing corrects some minor errors in the text, and updates the various prayers for the Sovereign and the Royal Family recited at Mattins and Evensong. 🍷

**Divine Worship: Sunday Missal** The Catholic Truth Society is also preparing a second edition of their hand missal for the use of the laity on Sundays and major feasts. This was first issued in 2018. The second edition will be a substantially new edition, ensuring greater utility for those attending Mass according to *Divine Worship*. Amongst the changes are the addition of some of the appendices used alongside the Order of Mass (Prayers of Preparation and the Last Gospel amongst them), the familiar prayers of preparation and thanksgiving from the Anglican tradition, Stations of the Cross by Saint John Henry Newman, and other helpful texts for the year, including for Remembrance Sunday. A future issue of the *Bulletin* will provide updates on the expected date of publication. 🍷

**A Treasure to be Shared** The papers delivered at the colloquium of the (then) Congregation for the Doctrine in October 2019 in Rome are now available in a volume published by The Catholic University of America Press. On the liturgical front, the book contains a major contribution by Prof. Hans-Jürgen Feulner of the University of Vienna entitled, “On the Liturgical Perspective of the Apostolic Constitution *Anglicanorum coetibus*.” Details are available from the publisher [here](#). 🍷

**The Eucharist Is Not Just For Eating** Father Michael Rennie, a former Anglican clergyman and now Priest of the Archdiocese of St Louis, Missouri, writes about Article XXV of the Articles of Religion and the Catholic teaching on worship of the Most Holy Eucharist [here](#). 🍷

**Supplement for Holy Week & Easter** *Divine Worship: Daily Office* provides that the Office of Tenebrae may be said during the Sacred Paschal

Triduum. Over the past two years draft texts have been available for experimental use by our groups. The book also provides for the possibility of a processional or stational Evensong on Easter Day. This draws on medieval practice in England, particularly at Salisbury, and is also something preserved in some of the religious orders. On 25 March 2023, Monsignor Newton approved the final versions of these texts, and they are now available for download as *Supplementary Texts for Holy Week and Easter* [here](#). There will be a special issue of the *Bulletin* dedicated to these in preparation for Holy Week 2024. 🍷

### **The Octave of Pentecost in Divine Worship**

*Divine Worship* contains an octave following Pentecost and taking us up to Trinity Sunday, which the Missal calls “Whitsun Week.” There is a proper Mass and Office for each day, and the Wednesday, Friday, and Saturday are, additionally, Ember Days. It is important to remember that, in the Ordinariate, the days of the Octave are Memorials, and so for us they take precedence over any other Memorials (whether obligatory or optional) that might figure in that week. Anyone who has ever looked up the Pentecost Octave online will have come across the story of a sad Pope Saint Paul VI lamenting the provision of green vestments instead of red, and being told that it was he who had abolished the octave. If it was a day for green vestments, he could have cheered himself up by sending the sacristan back for a red set, and saying a votive Mass of the Holy Spirit.

Interestingly, the Octave of Pentecost retains footprints in the postconciliar books. The Roman Missal makes specific provision for those places on which the Monday and Tuesday after Pentecost are days on which the faithful are accustomed to attend Mass (Germany, for instance). The Mass of Pentecost itself may be repeated, or a Votive Mass of the Holy Spirit used. Really, is any day bar Good Friday one on which the faithful are not accustomed to attend Mass? For those using that Missal, in fact, there is no reason why a Votive Mass of the Holy Spirit could not be used throughout the rest of the week, on days where that observance does not conflict with anything else. *Sad popes take note!*

Moreover, two observances have been fixed specifically in the week following Pentecost over the last few years: Mary, Mother of the Church, on the Monday after Pentecost (a Memorial in the

General Roman Calendar, which we accordingly do not observe in the Ordinariate), and Our Lord Jesus Christ the Eternal High Priest (a Feast in England and Wales, which we therefore do observe, unless in Scotland). And, of course, we have the whole week set apart in *Divine Worship*: “The wind bloweth where it listeth,” etc.

Practically speaking, for us in 2023, we keep the Octave on Monday and Tuesday; not on Wednesday because 31 May is the Visitation, with the rank of Feast, nor on Thursday, because of Christ the High Priest, also a Feast; we then keep it on Friday (Ss Marcellinus & Peter are only an optional Memorial, so they yield to the Octave) and on Saturday (St Charles Lwanga & his companions are a Memorial, but Saturday in Whitsun Week takes precedence for us).

In *Divine Worship: Daily Office*, we are also instructed to commemorate the occurring weekday of the Octave (which will always be Thursday) on the Feast of Christ the High Priest, including its Collect after that for the Feast at Martins and Evensong. For consistency’s sake, we ought to do so on other days which outrank the days of the Octave, like the Visitation this year.

In the Office, the readings for Morning and Evening Prayer stand apart from the reading of biblical books in course which happens elsewhere, and proper Antiphons may be used at the Benedictus and Magnificat daily throughout the week. There are also some choices which can be made: there are Anthems (like the Easter Anthems) which can be used in place of the Invitatory and Venite, and some hymns for the Lesser Hours, including, for Compline on Sunday, Monday, and Tuesday, *Alma chorus Domini*, an amazing text found in English and French missals which seems principally to have been used as a Sequence at Mass. Do look it up if you don’t know it (*DWDO*, p. 240).

Provision for Mass has the problem up against which we sometimes run, *i.e.* that we are trying to do something quite intentional through the liturgy which the Lectionary doesn’t help us with at all (as in Septuagesima, for instance). On the face of it, we simply go with the readings from Week 8 of Ordinary Time. However, that is not the only possibility. Our Lectionary gives, for Votive Masses of the Holy Spirit, the choice of the readings for Pentecost, or those for Confirmation. Remembering that this Octave was one, like

Easter, where each of the days has its own provision, those wishing to order any choices they might make should know that the Sarum pattern of Mass readings is almost the same as the Roman. There are some slight differences: on Ember Wednesday (where there are two readings before the Gospel, Sarum has Wisdom 1:1-7, and Rome has Acts 5:12-16); on Thursday (Sarum has Acts 2:22-28, and Rome has Joel 2:23-26,26-27); and on Ember Saturday (Sarum has Acts 14:44-52, Rome has Romans 5:1-5). The old Ember Saturday had several readings (though a shortened form crept in), but this is not really open to us. We can be flexible here, in the absence of anything else to the contrary.

*Divine Worship* takes the other Mass propers from the Roman rather than English sources. One difference is our Ember Saturday provision which has four options for the Collect: For the Day; For Those to be Ordained; For the Choice of Fit Persons for the Ordained Ministry; or For All Christians in their Vocation. Rome’s sober holding to one sequence for the whole week is what we have got in *Divine Worship*, but many other traditions had a positive flourishing of Pentecost sequences. If we look at some Missals from England, we see that Sarum did not sing *Veni, sancte Spiritus* at all, whereas texts from York and Hereford do have it, though on different days (York, like Paris, singing it on the Saturday). The sequence is in any case optional in *Divine Worship*. We cannot replace *Veni sancte* with other locally-grown heritage varieties, but they could be sung elsewhere at Mass. Lastly, *Regina caeli* is sung throughout the Octave, until Evening Prayer on Saturday, at which point the *Salve Regina* takes over.

— Daniel Lloyd 🍷

**Our Lord Jesus Christ, Eternal High Priest in Divine Worship** The introduction of this Feast in England and Wales, but not in Scotland, has required the adaptation of *Divine Worship* for its accommodation. The Feast was first permitted for local celebration by the Apostolic See in 1987. Since 2012, certain local episcopal conferences have requested the extension of the Feast in their own territories. This was approved for the Catholic Bishops’ Conference of England and Wales, as thus for us, in 2018.

The liturgical celebration itself in some way mirrors those of Maundy Thursday and Corpus Christi. It is the liturgical celebration of the

priesthood of Our Lord Jesus Christ in a more festive way than is possible during the Sacred Paschal Triduum, much in the way that Corpus Christi is the liturgical celebration of the gift of the Most Holy Eucharist in a more festive way than is possible on Maundy Thursday.

In 2005, the Feast was inscribed in the Roman Martyrology on the Thursday after Pentecost (as it is in the General Roman Calendar). The Latin and English liturgical texts for use with the present edition of the Roman Missal and the Liturgy of the Hours are available through the Liturgy Office of the Catholic Bishops' Conference of England and Wales, [here](#).

As noted, the Feast was introduced in England and Wales in 2018. This was after the promulgation of *Divine Worship: The Missal*, and crucially also after the promulgation of our own particular calendar. Nevertheless, because we are a part of the episcopal conference, the Ordinariate has adopted this Feast and it is inserted into the week following Pentecost, which for us is kept as an Octave. Note that the liturgical celebration of Mary, Mother of the Church, which was also added after *Divine Worship* came into effect, is not celebrated in the Ordinariate because it is outranked by the Monday of the Octave of Pentecost. The Feast of Our Lord Jesus Christ, Eternal High Priest, on the other hand, ranks as a Proper Feast (II.8), which is above the Days within the Octave of Pentecost (II.9) in the *Table of Liturgical Days*.

As there are no specific texts for the Feast in *Divine Worship: The Missal* – something that may usefully be considered in future revisions – in our communities in England and Wales, the Mass celebrated on this day is that given as the Votive Mass of Our Lord Jesus Christ, Supreme and Eternal High Priest (*DWM* 972ff). Some notes should be made about this. First, although the Easter Season has concluded by the Thursday after Pentecost, the Octave of Pentecost itself retains many of the liturgical elements of Eastertide. For this reason, the ‘double Alleluia’ appointed for the Votive Mass in Eastertide should be used on the Feast during Whitsun Week (*DWM* 973), in place of the Gradual and Tract. Similarly, the paschaltide Alleluia that is given in brackets at the Introit, Offertory, and Communion, should be used. The Preface for Passiontide, which is appointed for the Votive Mass, is also to be used, on account of its particularly appropriate

emphases. The readings are to be taken from the translation given in the Revised Standard Version (Second Catholic Edition), according to the liturgical year kept in the three year cycle (2023 is Year A):

**Year A**

Genesis 22:9-18 *or* Hebrews 10:4-10  
Matthew 26:36-42

**Year B**

Jeremiah 31:31-34 *or* Hebrews 10:11-18  
Mark 14:22-25

**Year C**

Isaiah 6:1-4,8 *or* Hebrews 2:10-18  
John 12:1-2, 9, 14-26

At the Office, which was promulgated after the introduction of the Feast in England and Wales, the provision is perhaps a little more fulsome. The Office is again taken from that appointed for the Votive Office of Our Lord Christ, Supreme and Eternal High Priest (*DWDO*, 326-327).

This Office, in turn, draws on texts taken from the Paris Breviary. This may be thought an usual source for the Anglican tradition, but it is in fact a good example of how nineteenth-century Anglicanism drew on Catholic sources (usually, not Roman) to develop and more clearly articulate its emerging Catholic ‘sense.’ The texts entered the Anglican liturgical tradition through the translation work of a number of Anglican and Catholic luminaries. For instance, the stirring Office Hymn for Morning Prayer (*Hoste dum victo triumphans*), which was translated by Edward Caswall, was also adopted by the Guild of the Servants of the Sanctuary as the Hymn at its Guild Office. This is a concrete example of how the Anglican liturgical patrimony “prompted aspirations towards ecclesial unity” (*AC* III).

— James Bradley 🍷