

Bulletin *on* Divine Worship

Personal Ordinariate of Our Lady of Walsingham

THIS ISSUE OF THE *Bulletin on Divine Worship* takes us through the coming summer months with guidance on the Corpus Christi procession, and a brief study of liturgical veneration of the Sacred Heart in the Anglican tradition. As usual, we start with some updates and information relating to the liturgical life of the ordinariate. 🍷

Note on the Validity of the Sacraments On 2 February 2024, the Dicastery for the Doctrine of the Faith published a Note entitled *Gestis Verbisque* giving important teaching on the use of the liturgical-sacramental formulas. As the Prefect writes in his introduction, “This Note ... does not deal with a merely technical or even a ‘rigorist’ issue. Rather, in publishing it, the Dicastery primarily intends to shed light on the priority of God’s action and humbly safeguard the unity of the Body of Christ, the Church, in its most sacred actions.” The Note provides a theological basis for the sacramental economy, the relationship between the Church and the sacraments, and a doctrinal presentation of the notion of the *ars celebrandi*. It may be read [here](#). 🍷

Divine Worship: Sunday Missal Final touches are being made to the second edition of the hand missal for use of the laity on Sundays and major feasts. It is hoped this will be available for Advent. We are grateful to the *Catholic Truth Society* for their work with us on this, not least in the midst of a busy time for them with the preparation of the new *Lectionary for Mass*. 🍷

ESV Lectionary for the Ordinariate? The forthcoming English Standard Version, Catholic Edition, (ESV-CE) *Lectionary for Mass* for the Latin dioceses of England and Wales, and Scotland, has led to informal discussion about the potential adoption of this in the ordinariate. There is no plan to do so. This is for three principal reasons. First, the common use of the Revised Standard Version, Second Catholic Edition (RSV-2CE) across the three ordinariates is a particular expression of the Anglican liturgical heritage. Although both translations trace their origins to the older RSV, and by extension the Authorised Version, the use of a variety of translations with different pedigrees in the US, Canada, and Australia – and, at the time, the British Isles – led the Apostolic See to determine the common use of the RSV-2CE in 2012.

Secondly, following this, whilst the Latin dioceses of Great Britain will shortly adopt the ESV-CE

translation, this is not the case in other places where ordinariates have been erected. To adopt a different translation in one ordinariate would set it apart from the liturgical life of the others. This would lead to complications in navigating and promoting our common liturgical patrimony (e.g. the new Sunday Missal) and, specifically, necessitate a *third* iteration of the Office, including a revision of the Lessons in the *Commonwealth Edition* for use in only one of the ordinariates.

Finally, the adoption of the ESV-CE in England and Wales, and in Scotland, represents a legitimate decision of the episcopal conferences of those territories regarding celebrations with the Roman Missal in their jurisdictions. The particular liturgical laws governing *Divine Worship*, however, mean that (as a rule) liturgical determinations made by a conference for the Roman Missal do not *necessarily* apply to *Divine Worship*, not least for the reasons given above. Although the Personal Ordinariate of Our Lady of Walsingham is equivalent in law to a diocese and its Ordinary is a full member of the conference, according to the principle *generi per speciem derogatur*, the particular law governing our liturgical life is unchanged by these decisions. 🍷

Appreciating the Peace Fr Michael Wurtz CSC, is a Professor at King’s College in Wilkes-Barre, PA, with a doctorate from the Pontifical Institute of Sacred Liturgy at Sant’Anselmo. He has been assisting at a local ordinariate parish. In a recent article he discussed his appreciation of the prayer for Peace in *Divine Worship: The Missal* and its accompanying ritual gestures which, he writes, make clear that the prayer is directed to Christ, present in the Host on the altar. The article offers a useful meditation on this familiar prayer and its use in the Mass, and can help to deepen our appreciation of this part of our liturgical patrimony. The article can be read [here](#). 🍷

Ritual Notes on the Corpus Christi Procession A Corpus Christi procession is good; a good Corpus Christi procession is better. *Divine Worship*, like the Roman Missal, is surprisingly unhelpful on what this all involves. The preconciliar Missal doesn’t actually mention the procession at all in the course of its provision for the feast: if you were just looking at the book, you wouldn’t even know it existed. The same is true for the 1970 Missal. Mention of the procession and

some bare instructions arrived with the 2002 Third Typical Edition. Our Missal says:

It is desirable that a procession of the Most Blessed Sacrament take place after the Mass in which the Host to be carried in the procession is consecrated. However, nothing prohibits a procession from taking place even after a public and lengthy period of adoration following the Mass. If a procession takes place after Mass, when the Communion of the faithful is over, the monstrance in which the consecrated Host has been placed is set on the altar. When the Thanksgiving and the Postcommunion have been said, the concluding rites are omitted and the procession forms (DW, p. 555).

This is almost exactly as in the Roman Missal. Note that it doesn't say "there must be a Corpus Christi procession." If there isn't one, there could be a decent period of Adoration, concluding with Benediction. Good explications of what to do are in "Red Elliott" (*Ceremonies of the Modern Roman Rite* 695-711), with a briefer explication in "Green Elliott" (*Ceremonies of the Liturgical Year*, 341-343). Have a look, too, at *The Ceremonial of Bishops* (CB) and *Holy Communion and the Worship of the Eucharist* (HCWE) outside Mass. *Redemptionis Sacramentum* has some useful points here, too.

Adrian Fortescue outlines the traditional principles: "a general procession for the whole town ... there should be only one in each town, setting out from the principal church and returning to it, in which the clergy of all the other churches ... take part. It should go out from the church into the streets."

He notes that this is for the Sunday in the Octave, not the preceding Thursday, and goes on to say that where you can't have such a procession (for reasons like public anti-Catholicism) "each church will have its own procession inside the church" (or the grounds of a private house or similar). In short, you should have one big procession, unless you can't, but the procession should not be antagonistic.

One place where the general procession happens is Oxford, where it makes its way from St Aloysius to the Catholic Chaplaincy, stopping by the Dominicans for a sermon. There may well be only one Catholic church in a given place, so this rather continental idea of lots of urban churches coming together (think of Rome, for instance) may not

practical in our country, but where it might work, this would be a good thing to pursue and promote among fellow-Catholics if it doesn't yet exist. Certainly, tradition suggests that this is preferable to a little procession going round inside a church building. It might therefore provide an opportunity for ordinariate communities to work with local diocesan parishes, and with Catholics of other rites present in the area, either swelling the ranks of an existing procession, or offering to plan and coordinate one for the locale.

But if we can't put together a big procession, a smaller one will have to do. Whatever happens, it is the Blessed Sacrament which is the focus of attention, not the fact of the procession. Decorum and honour are the watchwords, not fussiness and affectation.

What to wear? A cope, if you can. The documents are permissive rather than restrictive here: "The priest who carries the Blessed Sacrament may [*potest*] wear the vestments used for the celebration of Mass if the procession takes place immediately afterward, or [*vel*] he may vest in a white cope" (HCWE 105). Concelebrants keep their chasubles on. CB says that "it is fitting that canons and presbyters who were not concelebrants of the Mass wear a cope over the cassock and surplice," which is interesting. Traditionally, wearing a stole or other vestment in this procession was indicative of office: cathedral canons with their bishop wore Eucharistic vestments over surplices; parish priests, in some places, wore stoles. But this is all local custom, and there are no particular rules about it now. If the maniple is worn for Mass, it is removed for the procession.

After the Postcommunion, place the Host in the monstrance. Incense it. Put the humeral veil on. Leave out "Let us proceed in peace." For the procession, in addition to the roving MC who knows the route, the order is: cross and candles (the older rules had it preceded by a server carrying a banner of the Blessed Sacrament, and nothing precludes this if you have one), clergy in choir (religious first, then secular, in ascending order of seniority); concelebrants; two thurifers; torchbearers "escorting" the Blessed Sacrament; the priest carrying the monstrance together with the sacred ministers. The thurifers do not need to (*i.e.* should not) alternately walk backwards, censing: this is an affectation. Clergy may have had birettas for the Mass, and if they do, they

carry them the whole way for the eucharistic procession and never wear them in the presence of the Blessed Sacrament. Any prelates present come after the Blessed Sacrament and before the rest of the people. Anyone who can, may hold a lit hand-candle (subject to weather, distance, burning-time *etc.*). There may (but not must) be a canopy. There is a distinction between the indoor canopy (the *ombrellino*, or umbrella-type one), and the outdoor one, with (at least) four poles *etc.* The use of the canopy is a matter of preference and custom, not requirement, though it does add to the decorum and honour given to the Host. During the procession, there should be psalms, hymns, and spiritual songs. A choir, where present, could be usefully placed at the front of the laity in the procession to lead the music.

Stopping and starting? Much of this is referred to custom in the books, so what if there's no custom? You can stop and have a moment of adoration – and Benediction, even, if you like – at stations along the way. These may be set up at prominent places on the procession, perhaps at other churches. Start with the *Tantum Ergo*, and then continue the procession after Benediction; there is no need to repeat the Divine Praises at each station. The Austrian Bishops' Conference have a whole separate liturgical book for Corpus Christi, *Die Feier des Fronleichnamsfestes* (2019). In any case, there is Benediction at the end of the procession, for which our rite is given in *Divine Worship: Daily Office (Commonwealth Edition)* (pp. 2020-2022). Remember, even outside Eastertide, at Corpus Christi we add the Alleluias to the versicle and response! — *Fr Daniel Lloyd* 🕯

Liturgical Veneration of the Sacred Heart in the Anglican Tradition On account of its post-Reformation introduction, veneration of the Sacred Heart of Jesus is less well established in the Anglican liturgical tradition than other so-called 'devotional' or 'idea' feasts, like Corpus Christi. Pious devotion to the physical attributes of the Lord's passion are not ancient but are well attested from the start of the second millennium, when liturgical veneration of the Holy Face and the Five Wounds in particular was quite widespread.

By the thirteenth century, devotion to the Sacred Heart was observed in greater distinction from the passion, and iconography started to depict the heart of Christ. In the seventeenth century, the French Oratory developed a more formal

observance of its liturgical celebration, approved by the Bishop of Rennes and celebrated on 20 October from 1672 with a Mass and Office composed by St John Eudes. The contemporaneous apparitions to St Margaret Mary Alacoque established certain features of the *cultus*, including Holy Communion on first Fridays and adoration on Thursdays, and often interpreted as a response to Jansenism. St Claude de la Columbière, St Margaret Mary's confessor, was sent to London in 1676 where (it seems safe to presume) he spread word of the nascent devotion while ministering not only to the Duchess of York at Court, but in the embassy chapels, likely including Warwick Street.

In 1765, Clement XIII extended the feast to the Polish bishops and a Roman archconfraternity dedicated to the Sacred Heart. In 1856, Pius IX added the feast to the calendar of the Latin Church, assigning it the third Friday after Pentecost, and introducing a new formulary for the Mass and Office.

The position of the feast at this point in the liturgical year emphasized the dual paschal-eucharistic character of the devotion in its earliest conception and liturgical observance. In those days, the third Friday after Pentecost was the first 'free day' after the Octave of Corpus Christi, so the dovetailing of the one feast with the other was quite natural. This paschal-eucharistic character was strengthened in 1921 by the addition of a feast of the Eucharistic Heart of Jesus on the Thursday in the Octave of the Sacred Heart, which is still kept in certain places.

The feast of the Sacred Heart became a First Class feast in 1889, and in 1928 received another new Mass formulary and Office, at the same time being raised to a Double of the First Class and gaining its own (aforementioned) octave.

The Octave of Corpus Christi and the Octave of the Sacred Heart were in fact both suppressed by the calendrical reforms of 1960, so whilst the current General Roman Calendar retains the feasts it does so in a way that holds them apart from one another, and so also from the extended line that, by means of fairly consecutive octaves, linked them to Eastertide. This paschal-eucharistic character is still alluded to, however, in the Preface of the Sacred Heart, which was newly-composed for the 1970 Roman Missal: "For raised up high on the Cross, he gave himself up for us with a

wonderful love and poured out blood and water from his pierced side, the wellspring of the Church's sacraments, so that, won over to the open heart of the Saviour, all might draw water joyfully from the springs of salvation."

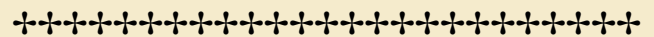
It almost goes without saying that there was no specific liturgical observance of the Sacred Heart in the classical Anglican prayerbooks. The Anglican missals introduced this by their English translations of the Roman Missal of the day, and both liturgical and quasi-liturgical devotion emerged from the same tradition. For instance, Fr Andrew SDC, who worked in the slums of the East End, wrote the beloved hymn-meditation on the wounds of Christ, *O Dearest Lord*, containing the verse: "O dearest Lord, thy sacred heart / with spear was pierced for me; / O pour thy Spirit in my heart / that I may live for thee." This earlier influence of the Catholic movement in the Church of England led to the later introduction of liturgical veneration of the Sacred Heart on the **Friday after Trinity Sunday (CHECK)** in the unofficial but popular 1992 *Celebrating Christian Prayer* as the feast of "The Divine Compassion of Christ."

Given this very brief history of the liturgical veneration of the Sacred Heart, it is worth considering the texts given in *Divine Worship*. Although the Anglican missals introduced liturgical veneration of the Sacred Heart before the 1928 revision of the Mass and Office, the Mass in *Divine Worship* is squarely that of the Pius XI reform. A translation of the older Mass formulary (*Miserebitur*) was given in *The Anglican Missal* (1921) of the Society of SS Peter and Paul, but the Collect in *Divine Worship* is a lightly-amended version of the translation in the American edition of *The Anglican Missal*. The Preface in *Divine Worship*, too, is that of the 1928 revision rather than either the older, pre-1928 Preface or a hieratic English version of the new composition given in the postconciliar Roman Missal.

At the Office, Proper Lessons are appointed and optional Psalmody is provided, diverging from the usual monthly course of the psalms. The hymns in the Supplementary Texts are of particular note. At Evening Prayer on the eve and the day itself, either *Auctor beate saeculi* or *Quicumque certum quaeritis* may be sung. The latter is given in the well-known translation by Edward Caswall, *All ye who seek a comfort sure*, which was included in the English

Hymnal and is not often known by Anglicans to have a connection with the Sacred Heart. At Morning Prayer, *En ut superba crimum*, the aforementioned *Quicumque certum quaeritis*, or *Cor arca legem continens* may be sung. This range of options takes account of the fact that Morning Prayer in the Anglican tradition combines both Matins and Lauds of the breviary.

The Universal Norms on the Liturgical Year and the General Roman Calendar provide that, for the pastoral good of the faithful, the Solemnity of the Sacred Heart may be transferred to a Sunday after Trinity (n. 58). Whether this is taken up, a vestige of the now-defunct Octave of the Sacred Heart is found in the option of marking the following Sunday with the feast's proper antiphons, hymns, and versicle and response at the Office (DWDO-CE, 246). — Fr James Bradley 🕊



STOP PRESS

As this issue of the *Bulletin on Divine Worship* was going to press, we received news that the Holy Father had accepted the resignation of Monsignor Keith Newton and appointed the Very Reverend David Arthur Waller as the next Ordinary of the Personal Ordinariate of Our Lady of Walsingham. Fr Waller has been Vicar General for the past four years and supported the production of this *Bulletin* from its inception. We offer him our prayers as he prepares for his episcopal ordination as our first Bishop Ordinary. We also express our sincere thanks to Monsignor Newton for his leadership since the foundation of our ordinariate – and long before – and offer him our prayerful best wishes as he and Gill look forward to a long and happy retirement.

During the Vacancy in See the following liturgical prescriptions should be observed. Although Monsignor Newton has been elected Administrator by the Governing Council, and Father Waller appointed by the Holy Father, neither is Ordinary at this time. For this reason, in the Eucharistic Prayer the formula is simply "together with thy servant Francis our Pope, and all the faithful guardians of the catholic and apostolic faith." No mention is to be made of either the Administrator or soon-to-be Bishop Ordinary in the Eucharistic Prayer. The same rule follows for the Litany and other liturgical texts that mention the Ordinary and/or Bishop.

In the Prayers of the People, Form I is particularly to be recommended during this time as it alone gives space to mention both the Administrator and the Bishop-Elect. This can be done thus: “Give grace, O heavenly Father, to N., our Pope, to Francis, and to all Bishops and other Sacred Ministers especially Keith our Administrator and David, our Bishop-Elect, that they may, both by their life and doctrine...”

The Mass *For the Pope or Bishop* should not be prayed for the Bishop Elect, but would be a very appropriate Mass soon after the episcopal ordination has taken place. With proper planning this might be a convenient opportunity to invite ordinariate members and friends to celebrate this moment in the life of the ordinariate.

During the Office, there is nothing to preclude the adaptation of certain texts for use after the Third Collect. Here, for instance, is an amended version of the prayer for the Ordinary, which might be included in the Office during the vacancy:

ETERNAL God, who hast set ministers and pastors in thy Church, by whom thou wouldest plant holiness in the world and reign in the hearts of men: Pour upon thy servant David, our Bishop-elect, and the Clergy soon to be committed to his charge, the flame of thy Holy Spirit, that they may lift up the everlasting light of the Gospel, and feed with the living Bread the flock of thy dear Son; by whom alone mankind shall be healed and glorify thy Name, now and ever. Amen.

The prayer *For the Ordinariate* (DWDO-CE, 352) is also particularly fitting during this time.



**Episcopal Ordination of
The Very Reverend David Waller as
Bishop Ordinary of the
Personal Ordinariate of
Our Lady of Walsingham**

Friday 21 June 2024 at 6 p.m.
Solemn Evensong & Benediction
with the blessing of episcopal insignia
Our Lady of the Assumption & St Gregory
Warwick Street

Saturday 22 June 2024 at 11 a.m.
Solemn Mass of Episcopal Ordination
Principal Consecrator:
H.E. Cardinal Victor Manuel Fernández,
Prefect of the Dicastery for the Doctrine of the Faith
Westminster Cathedral

Sunday 23 June 2024 at 10.30 a.m.
Solemn Pontifical Mass
celebrated by the Right Reverend David Waller
Our Lady of the Assumption & St Gregory
Warwick Street



Our Lady of Walsingham
Pray for us!

St John Henry Newman
Pray for us!