



Bulletin *on* Divine Worship

Personal Ordinariate of Our Lady of Walsingham



THIS ISSUE of the *Bulletin on Divine Worship* commemorates the tenth anniversary of the Personal Ordinariate of Our Lady of Walsingham, erected by the Congregation for the Doctrine of the Faith on 15 January 2011. We give thanks to Almighty God who, through the prayers of Our Lady of Walsingham and Saint John Henry Newman, continues to imbue us with divine grace through the sacramental life of the Church. In this edition of the *Bulletin* we prepare especially for the seasons of Pre-Lent and Lent. ❧

Plenary Indulgence At the request of Monsignor Newton the Apostolic Penitentiary has granted a Plenary Indulgence to mark the tenth anniversary of the ordinariate in Britain. This extends beyond members of the ordinariates, and details of how the faithful can avail themselves of this spiritual gift are available on the website: <https://tinyurl.com/y4ryca68> and attached to this edition of the *Bulletin*. ❧

In Memoriam Since the last edition of the *Bulletin* we have mourned the death of Father Alan Griffin, a Priest of the Personal Ordinariate of Our Lady of Walsingham, who died on 8 November 2020. His Requiem Mass was celebrated by the Ordinary at Warwick Street. We reproduce at the back of this *Bulletin* Father Griffin's homily welcoming *Divine Worship: The Missal* in 2013, which articulates most beautifully the role of the ordinariates in preserving and amplifying the Catholic faith in our lands. May he rest in the eternal peace of the Christ he served. ❧

The Season of Pre-Lent

The (roughly) three weeks before the start of the Season of Lent are known in *Divine Worship* as Pre-Lent. This season begins with Evening Prayer on the eve of Septuagesima. Writing in his memoirs, Archbishop Annibale Bugnini tells of how Pope Saint Paul VI compared this season to church bells, summoning the faithful to attendance 15, 10, and 5 minutes before Mass. So Pre-Lent acts a time of preparation for Lent, that our spiritual and liturgical disciplines may be ready for Ash Wednesday's arrival. As Pre-Lent is a distinctive liturgical season in the ordinariates, it is worth spending time explaining its purpose and pattern

to the faithful in careful preaching and liturgical catechesis. A short liturgical and theological introduction to Pre-Lent in *Divine Worship* can be found here: <https://tinyurl.com/DWGesimas>.

❧ The first thing to note is that in Pre-Lent the *Gloria in excelsis* is omitted at every Mass of the season. This means that the Mass on the three Sundays (and weekdays) does not have the *Gloria in excelsis*. At others Masses where the *Gloria* is prescribed by the rubrics it is said as usual. The liturgical colour of Pre-Lent is violet.

❧ During this season the *Alleluia* is omitted from all celebrations according to *Divine Worship*, even Memorials, Feasts, and Solemnities. In this way the season resembles the pattern of Lent. In the ordinariates there is no *Alleluia* sung at all from after Evening Prayer on the eve of Septuagesima until the solemn *Alleluia* at the Easter Vigil.

❧ In place of the *Alleluia* we find the *Tract*. This is a second psalm which, when there are two readings before the Gospel, is sung after the Second Reading. It is thought to be called the *Tract* because, unlike some other chants, it is sung from start to end without repetition. The chants associated with the *Tract* are often very beautiful, and where singers are able to learn them these meditative settings contribute a great deal to the sacred rites. Note that the *Tract* is said only on Sundays, and not on the weekdays of Pre-Lent. A special *Tract* is provided for Memorials, Feasts, and Solemnities that fall in this season.

❧ *Divine Worship* provides a special Preface for this time. This is unique to the Roman Rite, which (in the Extraordinary Form where the season is kept) uses the Common Preface. Priest-celebrants would be well-advised to practice the chant setting of this Preface in advance; it is not intuitive.

❧ In their ranking in the *Table of Liturgical Days*, the Sundays of Pre-Lent are ranked equally with the Sundays after Epiphany and after Trinity (II.6).

❧ In the forthcoming *Divine Worship: Daily Office (Commonwealth Edition)*, at Morning Prayer, except on Memorials, Feasts, and Solemnities, the *Te Deum* is replaced by the *Benedicite* in this season.

✠ In some places there is a custom of ‘burying the *Alleluia*.’ Where this is to happen it should take no later than Evening Prayer on the eve of Septuagesima is said. It may even be appropriate after the morning Mass on Saturday, or even after Mass on the previous Sunday, to encourage the participation of the faithful. The Hymn *Alleluia, dulce carmen* (EH 63) is appropriate at this point, and may accompany the procession of a plaque or scroll bearing the word ALLELUIA to its place of ‘burial.’ This plaque or scroll, which may even include the chant of the solemn *Alleluia* for the Easter Vigil, may then be brought to the Priest before the intonation at the Easter Vigil.

The Season of Lent

The great season of Lent is a time of preparation for the catechumens who will receive the Sacraments at the Paschal Vigil, and of renewal for the Christian faithful, who by prayer, fasting, and almsgiving are called to repentance and conversion anew in the Gospel of Christ. The liturgical character of this season expresses this twofold purpose of the season, and in *Divine Worship* there are ample rich signs guiding the Church along this path.

— General Norms for Lent —

- ✠ During Lent it is forbidden for the altar to be decorated with flowers. Exceptions, however, are the Fourth Sunday of Lent, Solemnities, and Feasts (GIRM 305).
- ✠ Obligatory Memorials, Feasts, and Solemnities during the season of Lent are marked at Mass, but with the omission of the *Alleluia* and the use of the appointed *Tract*. On Feasts and Solemnities, as appointed, the *Gloria in excelsis* is recited.
- ✠ On Memorials on Lent weekdays, whether obligatory or optional, except Ash Wednesday and during Holy Week, the Mass text of the day (*i.e.* of the Lenten day) is used. Nevertheless the Collect may be taken from the Memorial which happens to be inscribed in the Calendar for that day. The vestments on these days are violet (cf. GIRM 355; Universal Norms on the Calendar, 14).
- ✠ Ritual Masses are prohibited on the Sundays of Lent, on Ash Wednesday, and during Holy Week

(GIRM 372). A Mass for the Dead may be said on receiving the news of a death, for the burial, or the first anniversary, on the days of Lent. However other Requiems, such as a monthly, weekly, or daily Requiem, are not said in Lent (GIRM 381).

✠ Votive Masses may not be offered on Sundays in Lent, on Ash Wednesday, on Ember Days, or the weekdays of Holy Week (*DW* p. 965).

— Particular Indications for Lent —

✠ *Divine Worship* provides the text of the Lent Prose. This is a text of tenth century origin, likely from the Mozarabic liturgy. It is well-known in the Anglican patrimony because of its inclusion in nineteenth and twentieth century hymnals. *Divine Worship* directs that it may be sung during the distribution of ashes on Ash Wednesday, in procession before the *Introit*, or elsewhere in the Mass on any of the Sundays in Lent. It is particularly commended for use after the short Offertory Chant, or during the distribution of Holy Communion, as the organ is silent during this period except when sustaining the singing, and on the Fourth Sunday of Lent, Solemnities, and Feasts (GIRM 313).

✠ On Ash Wednesday there is, in addition to the Mass, a Penitential Office provided in *Divine Worship* (p. 223ff.). This includes the blessing and distribution of ashes, and may be used alone or before Mass. If it is used before Mass, the *Blessing and Distribution of Ashes during Mass* is omitted. The manner for distributing ashes during the Covid-19 pandemic is described at the end of this *Bulletin*.

✠ At Morning and Evening Prayer on Ash Wednesday the Proper Psalms are said. These are six of the Seven Penitential Psalms. Psalms 6, 32, and 38 are recited at Morning Prayer, and Psalms 102, 130, and 143 are recited at Evening Prayer. Note that the seventh psalm, Psalm 51, is included in the Penitential Office. This is a preservation, via the Prayer Book *Commination Service*, of the pre-Reformation custom of reciting the Seven Penitential Psalms on this day. *Divine Worship: Daily Office* will provide additional texts for this, drawn from the Sarum and Prayer Book traditions.

✠ The Mass of Ash Wednesday begins in the usual way, but with the Collect for Purity, Summary of the Law, and *Kyrie* omitted. The ministers enter as the *Introit* is sung (and may recite the Prayers of Preparation at the foot of the altar omitting the Collect for Purity). The Priest incenses the altar as usual. When the action is complete he turns and greets the people (if at the altar, he first kisses it), and then at the Missal, facing it, he says *Let us pray* and prays the Collect.

✠ From Ash Wednesday the Missal provides a Prayer over the People for optional use. These prayers have traditionally been said on weekdays, but not Sundays in Lent. *Divine Worship* permits a variety of use. The Missal instructs that, if they are used, the Prayers over the People are said in this way: Following the Postcommunion prayer, the Priest introduces the Prayer over the People with the invitation *The Lord be with you*. The People respond *And with thy Spirit*. The Deacon or, if necessary, the Priest himself then says *Bow down before the Lord* followed by the Prayer over the People. The Priest proceeds immediately to the blessing, omitting in this case *The peace of God...* and saying only *... and the blessing of God Almighty* while imparting the blessing.

✠ Note that whilst Lent begins on Ash Wednesday, the Office Hymn at Morning and Evening Prayer does not change until Evening Prayer I of Lent I. The ferial hymns, used also throughout Pre-Lent, are retained until then. The Collect of Ash Wednesday is said at Morning and Evening Prayer daily throughout Lent, after the Collect of the day and before the Second Collect of the Office.

✠ Unlike Pre-Lent, in Lent a *Tract* is provided for certain weekdays in Lent. This is the same, except on Ember Wednesday, on every Monday, Wednesday, and Friday in Lent. It is thought that the early Masses of Lent weekdays did not include a *Tract*, but this was inserted in the eighth century.

✠ *Divine Worship* provides a special Lent Preface in addition to the Pre-Lent Preface, which is also permissible in Lent itself. As the Missal provides prefaces for Passiontide and for Holy Week, it is suggested that the Pre-Lent Preface (p. 588) is retained until the First Sunday of Lent, the Lent

Preface (p. 590) until Passion Sunday, and then the Passion and Holy Week prefaces as appropriate.

✠ On the weekdays of Lent, it is recommended that there be a homily at every Mass (GIRM 66). A helpful pattern for preaching at these Masses is to follow the tradition of the Station Churches in Rome: <https://www.pnac.org/station-churches>

✠ As on the First Sunday of Advent, the Litany in Procession on the First Sunday of Lent is a particular custom associated with the Anglican tradition. 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 Lent 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 Lent, if the Decalogue is read the Mass continues immediately with *The Lord be with you*, and then the Collect.

✠ The first week of Lent is marked by the Lenten Ember Days. As with those of Advent and September, these have a character of penance and some act of abstinence or fasting is encouraged. The texts are more fulsome on these days, including a *Tract*. Ember Days are times for praying for those preparing to receive ordination.

✠ On Lent II, two Collects are given. The first is from the Sarum and Prayer Book tradition in and is commended for use in our ordinariate.

Cover Photo: Ordination to the Sacred Priesthood of Keith Newton, John Broadhurst, and Andrew Burnham, on 15 January 2011 by the Archbishop of Westminster in Westminster Cathedral. On the same day the Personal Ordinariate of Our Lady of Walsingham was erected by the Congregation for the Doctrine of the Faith and the Reverend Keith Newton was appointed its first Ordinary.

Personal Ordinariate of Our Lady of Walsingham

NOTIFICATION

PLENARY INDULGENCE GRANTED TO MARK THE TENTH ANNIVERSARY OF THE PERSONAL ORDINARIATE OF OUR LADY OF WALSINGHAM

Friday 15 January 2021 marks the tenth anniversary of the establishment of the Personal Ordinariate of Our Lady of Walsingham by the Congregation for the Doctrine of the Faith (*Decree*, 15 January 2011: *AAS* 103 [2011] 129-133).

To mark the forthcoming anniversary year, the Ordinary, the Reverend Monsignor Keith Newton, P.A., requested that a Plenary Indulgence be granted by the Major Penitentiary, H. E. Mauro Cardinal Piacenza. This has been graciously conceded by the Apostolic See, and communicated to the Ordinary by the Apostolic Penitentiary.

Therefore, from Friday 15 January 2021 until Saturday 1 January 2022, any member of the Christian faithful who attends Mass celebrated according to *Divine Worship: The Missal*, or who participates in the public celebration of the Divine Office according to the forthcoming edition of *Divine Worship: Daily Office*, may attain the aforementioned Plenary Indulgence under the usual conditions, namely:

1. Sacramental Confession;
2. Reception of Holy Communion;
3. Prayer for the intention of the Holy Father,
by the recitation of at least the Lord's Prayer and one Hail Mary.

In addition the sick, and all those who are physically unable to participate, may equally benefit from the gift of the Plenary Indulgence, offering their suffering to the Lord or devoutly carrying out acts of piety.

Details of the public celebration of the Mass and Divine Office according to *Divine Worship* may be found on the website of the Personal Ordinariate of Our Lady of Walsingham: <http://ordinariate.org.uk>.

12 November 2020
Memorial of Saint Josaphat

Rev. James Bradley, J.C.D.
Vice-Chancellor

Some Notes on Plenary Indulgences **from the *Enchiridion Indulgentiarum***

1. An indulgence is a remission before God of the temporal punishment for sins, whose guilt is forgiven, which a properly disposed member of the Christian faithful obtains under certain and clearly defined conditions through the intervention of the Church, which, as the minister of Redemption, dispenses and applies authoritatively the treasury of expiatory works of Christ and the saints.
2. The faithful can obtain [...] plenary indulgences for themselves, or they can apply them to the dead by way of suffrage.
3. In order to be capable of gaining indulgences one must be baptized, not excommunicated, and in the state of grace at least at the completion of the prescribed works. To gain an indulgence, one must have at least the general intention of doing so and must carry out the enjoined works at the stated time and in due fashion, according to the sense of the grant.
4. A plenary indulgence can be acquired only once in the course of a day. The faithful however can obtain the plenary indulgence *at the hour of death*, even if they have already gained one on the same day.
5. To gain a plenary indulgence, in addition to excluding all attachment to sin, even venial sin, it is necessary to perform the indulgenced work and fulfil the following three conditions: sacramental confession, Eucharistic Communion, and prayer for the intention of the Sovereign Pontiff.
6. A single sacramental confession suffices for gaining several plenary indulgences; but Holy Communion must be received and prayer for the intention of the Holy Father must be recited for the gaining of each plenary indulgence.
7. The three conditions may be fulfilled several days before or after the performance of the prescribed work; it is, however, fitting that Communion be received and the prayer for the intention of the Holy Father be said on the same day the work is performed.
8. If the full disposition is lacking, or if the work and the three prescribed conditions are not fulfilled [...] the indulgence will only be partial.
9. The condition of praying for the intention of the Holy Father is fully satisfied by reciting one Our Father and one Hail Mary; nevertheless, one has the option of reciting any other prayer according to individual piety and devotion, if recited for this intention.
10. Unless otherwise stated, an indulgence cannot be gained by a work already imposed by law or precept.
11. One [...] who performs a work which has been imposed as a sacramental penance and which happens to be one enriched with an indulgence, can at the same time both satisfy the penance and gain the indulgence.
12. Similarly, members of institutes of consecrated life and societies of the apostolic life can obtain the indulgences attached to prayers and pious works already obligatory by reason of their rules and constitutions or by precept.
13. Confessors can commute either the prescribed work or the conditions in favour of those for whom these are impossible because of a legitimate impediment.
14. Both the deaf and the mute can gain indulgences attached to public prayers if, together with the other faithful praying in the same place, they devoutly raise their mind and affections to God; regarding private prayers it is sufficient for them to recite the prayers mentally or express them with signs, or simply to read them without pronouncing the words.

Personal Ordinariate of Our Lady of Walsingham

N O T E

PARTICULAR DIRECTIONS FOR THE BLESSING AND DISTRIBUTION OF ASHES ACCORDING TO DIVINE WORSHIP: THE MISSAL

Following the publication of a Note of the Congregation for Divine Worship and the Discipline of the Sacraments on 12 January 2021 (Prot. N. 17/21), the following particular adaptations are to be made in the blessing and distribution of ashes on Ash Wednesday 2021 in liturgical celebrations according to *Divine Worship: The Missal* (DWM) in the Personal Ordinariate of Our Lady of Walsingham.

In both the *Penitential Office for the Blessing and Imposition of Ashes* (DWM, p. 223ff.) and in *The Blessing and the Distribution of Ashes during Mass* (DWM, p. 228ff.), the Priest says the prayer for blessing the ashes (*O God, who desirest not the death of a sinner*). He sprinkles the ashes with holy water. He may also cense them with the incense. Then he addresses all those present and only once says the formula as it appears in *Divine Worship: The Missal*, applying it to all in general: “Remember that thou art dust, and unto dust shalt thou return.”

The Priest then cleanses his hands, puts on a face mask and distributes the ashes to those who come to him or, if appropriate, he goes to those who are standing in their place or present at the altar rail. The Priest takes the ashes and sprinkles them on the top of the head of each one in the Sign of the Cross, without touching them or saying anything.

Following the distribution of the ashes, the Priest removes the face mask, washes his hands, and the Mass continues with the Prayers of the People. The Penitential Rite is omitted. If another Priest or a Deacon assists with rite, they are also to follow the protocols established here.

Given on 13 January 2021,

Memorial of Saint Hilary, Bishop and Doctor of the Church.

Very Rev. David Waller, V.G.
Vicar General

Rev. James Bradley, J.C.D.
Vice-Chancellor

VT CHRISTIANI ITA ROMANI ESTIS

This Sermon was preached by the Reverend Dr Alan Griffin on Sunday 27 October 2013 in preparation for the introduction of *Divine Worship: The Missal* at the Church of Our Lady of the Assumption and Saint Gregory, Warwick Street, which is a parish of the Diocese of Westminster dedicated to the life of the Personal Ordinariate of Our Lady of Walsingham.

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In the near future, the new Roman Rite Ordinariate use approved for Masses celebrated by priests of the Ordinariate of Our Lady of Walsingham will be regularly celebrated in this church. For those of us nourished in the Anglican tradition, much of it will be very familiar, coming as it does from Thomas Cranmer's *Book of Common Prayer*. This use is an important fruit of Pope Benedict's vision of the reconciliation of Anglicans with the Holy See which enables many Anglican traditions to be incorporated and valued within the Catholic Church as "gifts" and "treasures." It is a noble vision – an acceptance by the Catholic Church that many aspects of post-reformation Church of England faith and practice can be legitimately integrated into the faith of the Catholic Church. This vision reaches out to all Anglicans, not just to Anglo-Catholics. Archbishop Cranmer was certainly no Anglo-Catholic nor, in fact, were Lancelot Andrewes, William Laud, Jeremy Taylor, and a host of other great Anglican divines during the centuries of separation of the Church of England from the Holy See. But much of what they believed, taught, and wrote is compatible with the Catholic faith and, by bringing Cranmer "on board," as it were, a bridge is being built across the centuries to the middle of the sixteenth century. It is a generous and gracious reaching-out by the Holy See.

In return, there needs to be some reciprocation by England and the Church of England. This may take time for, as yet, it is almost exclusively Anglo-Catholics who have responded to the Holy See, and Anglo-Catholics have always been a minority group in the Church of England and a modern one at that.

England needs to be reminded of its Catholic past. In fact, that past is all around us, and in some surprising ways. Take the District or the Circle Line eastwards from St James's Park — every station, St James's, Westminster, Charing Cross, Temple, up to Blackfriars, reminds us of pre-reformation Catholic England.

Another interesting example of our Catholic past is the churches of the City of London, the Square Mile. On the eve of the Great Fire of London in 1666, there were 109 churches. Why so many? The obvious answer is that the churches

were small and served small parishes or guilds and livery companies, the trade associations of the day.

But there is another explanation of the proliferation of City churches in pre-Fire days which is less obvious and more interesting. This explanation is found, not in English history but in fourth and fifth century Rome.

The City of Rome, in pagan times, was chock-a-block with temples, altars, and shrines dedicated to a vast array of gods and goddesses. In the fourth century AD the Roman populace began to lose interest in the ancient religious cults which, for centuries, had sustained the empire. This was partly due to the adoption of Christianity as the official state religion by the Emperor Constantine. The Roman aristocracy of his day – conservative as ever – disliked the changes to a new religion, Christianity.

A century later the Bishop of Rome, Leo the Great, was still hearing complaints from the Roman aristocracy about the desertion of the gods of antiquity. Pope Leo replied to these complaints as follows: “If you once believed that you were built on Romulus and Remus, now you know that your foundation is another pair, Peter and Paul. If the gods you once trusted stood around the forum, your present patrons and protectors now live in the churches in this city.”

New churches had been built all over Rome to commemorate the heroes and heroines of the Christian faith, particularly those who had been martyred for their Christian beliefs. And so Peter and Paul were still to be found in the churches where they were buried and venerated. The same applied to other Roman saints like Clement, Lawrence, and Agnes. The new Christian churches replaced the shrines and cults of the Roman gods.

The memory of these Christian heroes spread in time to our northern City of London. The Tiber, as it were, began to flow into the Thames, and the saints who watched over Rome now watched also over London. Peter was venerated to the west of the City at Westminster Abbey. Paul was venerated to the east in the cathedral erected in the seventh century on Ludgate Hill. Churches were dedicated to other saints who had cults or churches in Rome: Agnes, Anne, Augustine, Clement, Denis (wrongly thought of as Paul’s Dionysius the Areopagite), Gregory, Lawrence, Helen, Anthony of Padua, Helen and Pancras. The Roman custom of dedicating churches to Our Lady, Saint Michael, Saint John the Baptist, and the Apostles was also followed in London.

It strikes us now as a curious twist of history that the City of London’s churches mirrored those of Rome – the saints who protected the eternal city came in time to protect our city on the furthest edges of the Roman Empire.

In time the British church acquired its own heroes and heroines and London churches were dedicated to them – Alban, Alphege, Botolph, Bride, Dunstan, Giles, Margaret, Mildred, Edmund, Ethelburga, Edwin, Swithun, and Olave.

The old pagan cults and priesthoods failed and faded in Rome and were dissolved by imperial edict in 382. They were replaced by the new Christian heroes and heroines. No respectable city in the Roman empire (London included) was complete without its forum, temples, amphitheatre, markets and business houses. The Christian saints filled the gap left by the demise of the old pagan gods.

But this should not be seen as a capitulation to paganism or as a continuation of it. Rather the claim was being made that London, no less than Rome, accepted Christianity as its religion and now had its own heroes and heroines in abundance. The churches of London are outward and visible signs that God still dwells among his peoples in this great city and that his Church belongs to the market places, in the assembly halls, in the business houses as well as in the Christian temples.

As members of the Ordinariate we also have the privileged task, charism if you like, of reminding England and the Church of England of our Catholic past, present and future. The words inscribed above Saint Patrick's Church in Soho Square find a response in the Ordinariate: *Ut Christiani ita Romani estis* – As you are Christians, so you are also Romans.

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