



NewsLetter

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Holy See Confirms *Divine Worship: The Missal* for Ordinariates

Pope Benedict XVI, in his 2009 Apostolic Constitution *Anglicanorum cœtibus*, made provision for groups of faithful from the Anglican tradition to enjoy full communion with the Roman Catholic Church in a corporate manner, while retaining some of their own customs and having their own juridical structure within the Catholic Church. Subsequently, three of these “Personal Ordinariates” were established: the Ordinariate of Our Lady of Walsingham in England and Wales, the Ordinariate of the Chair of St. Peter in the United States and Canada, and the Ordinariate of Our Lady of the Southern Cross in Australia.

One of the provisions of *Anglicanorum cœtibus* is a permission for the Ordinariate communities to use liturgical books based on the Anglican tradition, once they have been approved by the Holy See. Two of these books have now been confirmed by the Vatican, sharing the title *Divine Worship*. That name hearkens back to the 2003 *Book of Divine Worship*, which was a sort of forerunner to this project, containing texts from the Anglican patrimony approved for Catholic worship for several “Pastoral Provision” groups of former Episcopalians in the United States. In choosing this title, the Holy See seems to deliberately avoid the use of terms like “Anglican Use” and “Anglo-Catholic” that are sometimes used to describe this area of Christian liturgical tradition.

The first book approved under the new provisions of *Anglicanorum cœtibus* was the 2014 *Divine Worship: Occasional Services*, containing rituals for baptisms, weddings, and funerals. In May 2015, the Holy See subsequently approved the second book, *Divine Worship: The Missal*. Having now been typeset and printed, the book is available for purchase and may be used in Ordinariate communities beginning on the First Sunday of Advent.

Any Catholic may participate in Mass in an Ordinariate parish, and, according to the usual stipulations, may receive Holy Communion. Priests who are incardinated in one of the Ordinariates may use *Divine Worship* in public celebrations – inside or outside an Ordinariate parish – and in private celebrations. Other priests who are not members of an Ordinariate do not have the right to say Mass with *Divine Worship*, except when they offer Mass for an Ordinariate community out of pastoral necessity, in the absence of an Ordinariate priest. A priest who is not a member of an Ordinariate may, however, concelebrate a Mass offered using *Divine Worship*.

Ordinariate communities also have the right to use the Roman Rite books for their worship, and, in fact, will use them by necessity for ceremonies like ordination, penance, and anointing of the sick.

Contents and Overview of *Divine Worship: The Missal*

There are three main sources for the material in this *Missal*. First, a number of important texts come from the *Book of Common Prayer*, which might be considered the definitive example of the “Anglican liturgical patrimony.” Various texts from the *English Missal* and the *Anglican Missal* are also important sources for *Divine Worship*. Issued over the years in various editions in different countries, these liturgical books are essentially translations of the traditional *Roman Missal*, prepared by Anglicans in the early part of the twentieth century for use in “high Anglican” services. Finally, the third important source for material is the current, post-Conciliar *Roman Missal*, and its influence is particularly reflected in the Order of Mass and in the celebrations of the more recently-canonized saints. The overall structure of *Divine Worship: The Missal* is like that of the *Roman Missal*. Particular characteristics of interest are noted here.

Front Matter

To make it clear that *Divine Worship* is an expression of the Roman Rite, the Holy See included the entire *General Instruction of the Roman Missal* (GIRM) among the texts at the front of the book, and its norms and principles are considered to be normative, even in this context. A supplementary “Rubrical Directory” follows the GIRM, and provides instructions for areas in which *Divine Worship* diverges from the *Roman Missal*.

Proper of Time

The organization of the liturgical seasons in *Divine Worship* follows that of the earliest Anglican sources, which date from the mid-sixteenth century and which tend to mirror what is found in the older forms of the *Roman Missal*. For example, instead of Ordinary Time, one finds the “Time after Epiphany,” a pre-Lenten series of Sundays (Septuagesima, Sexagesima, Quinquagesima), and the Sundays after Easter Time numbered sequentially from Trinity Sunday. The liturgies of Holy Week tend to follow the rubrical instructions of the current *Roman Missal*, while many of the prayer texts come from Anglican sources.

Order of Mass

While *Divine Worship* permits a number of options, meant to take into account various customs that have developed in Anglican communities in different places, the general structure of the Order of Mass will be familiar to those who are accustomed to the *Roman Missal*. Included among the options during the Introductory Rites, however, are several traditional Anglican elements: the “Collect for Purity,” the “Summary of the Law,” and the recitation of the Decalogue. One noticeable departure from the *Roman Missal* is the placement of the Penitential Rite after the Liturgy of the Word. The current Roman Lectionary is used for Scripture readings, but using the translation of the *Revised Standard Version (Second Catholic Edition)*.

Options at the Offertory permit the celebration to follow either a traditional model, based on the 1549 *Book of Common Prayer*, or else the model of the current *Roman Missal*. Two Eucharistic Prayers are included: the Roman Canon is considered normative, while an Alternative Eucharistic Prayer (essentially Eucharistic Prayer II of the *Roman Missal*) can be used on weekdays, in Masses with children, and according to pastoral need. Like the Introductory Rites, the Communion Rite includes several patrimonial Anglican elements: the anthem “Christ our Passover is sacrificed for us,” the “Prayer of Humble Access” (see below), and the corporate thanksgiving prayer, “Almighty and everliving God, we most heartily thank thee...” As an option, the “Last Gospel” (the prologue of St. John’s Gospel) may be recited after the dismissal.

Proper of Saints

The sanctoral’s most notable feature is the fact that it is somewhat complex. Because there is only one edition of the *Missal* to be published for use in all three Ordinariates, it must take into account several liturgical calendars, with the current General Roman Calendar as its basis. To that has been added the proper calendars of England and Wales, Australia, and the United States of America. In addition, each of the Ordinariates also has its own proper liturgical calendar. Since the Ordinariate of the Chair of St. Peter includes several communities in Canada, a few of the more significant holydays from the Canadian liturgical calendar are also included in its proper calendar. To complicate things even further, there are many instances in which a feast will have different rank in different places, or will have been transferred to a different day in one place or another. *Divine Worship* accounts for this with notations on the days in which there are regional variations. By way of example, the sixth-century

Welsh bishop Saint David is included in all three Ordinariate calendars, but is observed as a solemnity in Wales, a feast in England (the remaining territory of the Ordinariate of Our Lady of Walsingham), and as an Optional Memorial in the other two Ordinariates.

Commons

The structure of the Commons largely follows that of the current *Roman Missal*, though it follows the Anglican sources in maintaining a category of “Confessors” instead of “Pastors.” While the Commons do not offer quite as many specific subcategories as the current *Roman Missal*, appropriate texts to accompany the celebration of every saint in the Calendar are available.

Ritual Masses and other Masses

Included are Masses for Baptism, Confirmation, and Matrimony – the three other sacraments for which the Ordinariates have proper rites (as mentioned above, they are found in *Divine Worship: Occasional Services*). Also included are eleven Votive Masses (including a medieval Sarum Rite favorite, the “Mass of the Five Wounds”), five seasonal Marian Masses, sixteen Masses and prayers for various occasions, and a selection of Masses and prayers for the dead.

Language

The liturgical texts in *Divine Worship* are in a vernacular perhaps best described as “Prayer Book English,” with many of the texts preserving a traditional Anglican register. There has not been an absolute consistency in Anglican worship in various countries over these intervening centuries, so the compilers of *Divine Worship* attempted to choose texts that would be broadly representative of this tradition.

Two examples are included here. First, the “Prayer of Humble Access,” which has been used in Anglican worship since the early seventeenth-century. This prayer is said by the priest and congregation just after the *Agnus Dei*:

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. Amen.

As a second example, consider the translation of a Collect that is first recorded in one of the oldest Roman liturgical books, the *Gelasianum Vetus*, and that has been in continual use in the Roman Rite since early centuries. For the sake of comparison, the translation of the same prayer as it appears in the *Roman Missal, Third Edition* is included:

Divine Worship: The Missal
Eighth Sunday after Trinity

O God, whose never-failing providence ordereth all things both in heaven and earth:
we humbly beseech thee to put away from us
all hurtful things,
and to give us those things which be profitable for us;
through Jesus Christ thy Son our Lord,
who liveth and reigneth with thee,
in the unity of the Holy Spirit,
ever one God, world without end.

Roman Missal, Third Edition
Ninth Sunday in Ordinary Time

O God, whose providence never fails in its design,
keep from us, we humbly beseech you,
all that might harm us
and grant all that works for our good.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God, for ever and ever.

More information on the preparation and approval of the *Divine Worship* series is available in the latest issue of *Antiphon: A Journal for Liturgical Renewal* (vol. 19, no. 2). Catholic Truth Society (CTS), based in London, is the worldwide publisher and distributor of *Divine Worship: The Missal*. The Secretariat of Divine Worship congratulates the members of the Ordinariate communities, who have been anxiously awaiting the release of this *Missal*.

A Question Many People Ask: Why Go to Mass?

There are, without a doubt, many different approaches that can be taken to the study and appreciation of the great gift that Jesus left us when he instituted the Holy Eucharist at the Last Supper. In his short booklet *Eucharist*, Jorge Cardinal Medina Estévez has chosen to try to motivate and convince believers to have a hunger for the Mass, and to approach it with a positive and healthy attitude.

It is true that we do not always want to go to Mass. But our actions do not always cease to be authentic simply because of our reluctance. A mother of a newborn is perhaps not excited to get up in the middle of the night to feed her child, but she does so out of love, and this pleases God. Likewise, someone who goes to Mass – even grudgingly – can certainly be doing something that is pleasing to God.

At the same time, Cardinal Medina invites us to strive toward the ideal of a more perfect love, by which the Mass will not be seen simply as an obligation or a duty. Likewise, we are urged to move beyond reducing the Mass to something we simply “go to.” The more we can come to embrace it as something we participate in, and the more we desire to hear and to respond to the ritual we encounter, the more salutary the experience will be for us.

Eucharist also provides encouragement by way of a consideration on the nature of the Mass itself, which helps us recognize the Mass as the treasure that it truly is. We are reminded, for example, of what the Mass enables us to do:

We are all aware that the offering of our lives to God is very imperfect and is tainted by our many defects; we do not completely attain our goal of “living for God.” Therefore, Jesus Christ offers us the possibility of joining ourselves to his offering, which is indeed perfect, so that he can present to the Father something truly worthy of him: the perfect and unique Sacrifice of his Son on the Cross. (pg. 7)

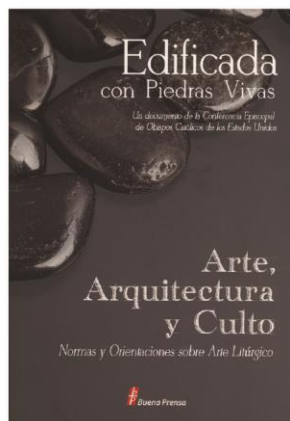
One of the most helpful sections of the booklet is a series of ten specific goals one should have when going to Mass. Even the person who attends Mass daily willingly and cheerfully (or even the priest who *offers* Mass daily!) can find themes for meditation and prayer as they participate in the sacred mysteries.

While this booklet is not intended to be a systematic summary of Catholic doctrine, Cardinal Medina’s presentation of this material in a simple and straightforward manner, taking consideration of the modern situation, might well be very helpful to those who wish to profit more from their participation at Mass.



Excerpts from *Eucharist*. © 2012, Libreria Editrice Vaticana (LEV), Vatican City State. All rights reserved.

The Sacrament Series, written from a pastoral perspective by Jorge Cardinal Medina Estévez, provides the reader with a jumping-off point for reflection and prayerful study, and is aimed toward families and those interested in increasing their knowledge of the faith. The entire seven-booklet series – or each individual booklet – is available from USCCB Communications at store.USCCB.org/product-p/7-505.htm.



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