



Bulletin *on* Divine Worship

Personal Ordinariate of Our Lady of Walsingham

THIS ISSUE OF THE *Bulletin on Divine Worship* offers some liturgical insights from the recent encyclical letter of Pope Francis on the Most Sacred Heart of Jesus, a consideration of the Decalogue and its liturgical use, a study of the Preface of Advent in *Divine Worship: The Missal*, and the text of a sermon preached by the Archbishop of Westminster at Our Lady of the Assumption & St Gregory, Warwick Street, for the Feast of St John Henry Newman and tercentenary of the church. ✠

The Littlemore Forum met for the first time on 11 October 2024. This is an international group of scholars whose work either touches on the question of the Anglican patrimony in the Catholic Church, or is influenced by their own connection to the Anglican tradition as members of the personal ordinariates. Moderators included the Very Rev'd Michael Halsall, Ph.D., E.V., the Rev'd James Bradley, J.C.D., Dr Matthew Dugandzic, and the Rev'd Daniel Lloyd. Amongst the papers given were several on liturgical subjects, and it is expected that some of the contributions will be published in due course, details of which will be given in this *Bulletin*. ✠

The **Encyclical Letter *Dilexit Nos*** was issued by Our Holy Father Pope Francis on 24 October 2024. The text is an extended meditation on the human and divine love of the heart of Jesus Christ, which inevitably touches on the nature of the sacred liturgy.

On the liturgical veneration of the Sacred Heart, the Holy Father reminds us: “It is essential to realize that our relationship to the Person of Jesus Christ is one of friendship and adoration, drawn by the love represented under the image of his heart. We venerate that image, yet our worship is directed solely to the living Christ, in his divinity and his plenary humanity, so that we may be embraced by his human and divine love” (49).

The encyclical also draws our attention to devotion to the wounds of Christ, which has a particular place in our liturgical patrimony, especially in the distinctive Mass and Office of the Five Wounds in *Divine Worship*. The connection between the wounds of Christ and the Most Holy Eucharist is particularly identified by Pope Francis

through his reference to the visions of St Margaret Mary Alacoque: “[W]e see that the one who gives himself to us is the risen and glorified Christ, full of life and light. If indeed, at different times, he spoke of the suffering that he endured for our sake and of the ingratitude with which it is met, what we see here are not so much his blood and painful wounds, but rather the light and fire of the Lord of life. The wounds of the passion have not disappeared, but are now transfigured. Here we see the paschal mystery in all its splendour: ‘Once, when the Blessed Sacrament was exposed, Jesus appeared, resplendent in glory, with his five wounds that appeared as so many suns blazing forth from his sacred humanity, but above all from his adorable breast, which seemed a fiery furnace. Opening his robe, he revealed his most loving and lovable heart, which was the living source of those flames. Then it was that I discovered the ineffable wonders of his pure love, with which he loves men to the utmost, yet receives from them only ingratitude and indifference’” (124).

As a final note, the encyclical makes mention of St Claude de la Colombière, the Jesuit priest and Spiritual Director to St Margaret Mary at Paray-le-Monial. St Claude subsequently spent three years in London as the Chaplain to the Duchess of York, Mary of Modena. He ministered in the West End, and was imprisoned at the King’s Bench Prison, off Borough High Street, after being falsely implicated in the Popish Plot of 1678. These two places are, of course, homes to our two London ordinariate communities, at Warwick Street and Precious Blood respectively. ✠

Doing the Decalogue The Order of Mass in *Divine Worship* allows the Summary of the Law and Kyrie to be replaced by the Decalogue (Appendix 3). Why, when, and how might this be done?

To understand *why*, we should briefly review the history of the Decalogue and the Summary of the Law in the Anglican liturgical tradition.

The 1549 prayerbook did not alter much of what we now call the Introductory Rites, but its successor in 1552 did. One of the most significant innovations was the insertion of the Ten Commandments, or Decalogue, which came

about largely to introduce a penitential component into the start of the service, once the Sarum practice of the Prayers at the Foot of the Altar had been abandoned and replaced by the simpler duo of the Lord's Prayer and Collect for Purity.

The Commandments were already recited occasionally during the liturgy (e.g. Sarum at Pentecost), and in 1547 the *Homilies* directed that when Holydays fell on a weekday, the clergy were "to recite the *Pater Noster*, the articles of our faith, and the Ten Commandments, openly before all the people." These reasons led Cranmer to adopt the Decalogue into his new service. With the deletion, also, of the Kyrie (from 1552 on), the petition *Lord, have mercy upon us and incline our hearts to keep this law* was joined to the Commandments to give them a litany-like shape; an extended penitential act formed around scripture.

From 1552, the Commandments were required at each celebration of Holy Communion. This remained the case in England for many centuries. In America, the first prayerbook after independence (1789) retained the Decalogue as in 1662, but by the second edition (1892) its use was reduced to once a Sunday, and by its third edition (1928) it was prescribed just once a month.

In these instances, the Ten Commandments were required to be replaced by the Summary of the Law. This was also the case in Scotland from quite early on, in large part because of the influence of the non-juror rites.

A similar pattern emerged in England later on. The difficulties of twentieth century prayerbook revision here are well known, and although they included calls to set the Decalogue aside in favour of the Summary, these did not gain formal approval until the *Alternative Services* of the 1960s.

In more recent years, the Decalogue has all but disappeared from Anglican liturgical praxis, and even the Summary of the Law is now rarely heard. *Common Worship* allows the Commandments or the Summary of the Law, or in fact the Beatitudes or Comfortable Words, or nothing.

That the Summary of the Law remains a regular part of the Order of Mass in *Divine Worship* is

therefore a significant link with the older Anglican tradition, and specifically our prayerbook heritage.

If that's true of the Summary, it is all the more so of the Commandments. So the option to use the Decalogue "from time to time" (as it says in Appendix 3) is an invitation to reclaim this text for our corporate worship, and to benefit from it, whilst not simply returning to its more cumbersome liturgical use (as it was almost universally acknowledged to be) at every service.

Secondly, then, *when* might the Decalogue appropriately be used in ordinariate communities?

The pattern of reciting the Commandments monthly seems somewhat arbitrary in a Catholic liturgical setting, guided more readily by the changing pattern of liturgical times and seasons. In the prayerbook revision attempts of the 1920s onwards in England, it was often proposed to retain the Decalogue on the Sundays of Advent and Lent. This suggests itself as a moderate and thoughtful pattern for us in the ordinariates; one that gives an opportunity to preserve (and make better known) this distinctive element of the Anglican liturgical patrimony, whilst also emphasizing the proper character of these penitential seasons.

Given that the first Sunday in Advent and Lent is often when we make use of the Litany in procession before the Mass, the use of the Decalogue on the other Sundays of these penitential seasons seems a reasonable pattern that makes good liturgical and pastoral sense, though of course different communities will have their own considerations that inform their practice.

Thirdly, then, *how* might the Decalogue be used?

Some of this is simply prescribed by the rubrics. When it is done, it replaces both the Summary of the Law and the Kyrie. If it is used in Advent and Lent as proposed, the Gloria is omitted anyway, so the greeting (*The Lord be with you*) and Collect follow immediately after.

The Decalogue may be recited with the people kneeling or standing, and the penitential character of the act, especially as used in Advent and Lent, suggests kneeling as most fitting.

Although the text may be read, there are several good musical settings of the Decalogue, both congregational and choral, in our tradition. These can help make the rather wordy text move along, whilst giving greater dignity to the solemn recitation of the Law in a liturgical setting. The simple choral Decalogue by Tallis has a beautiful response which could easily be sung by the people, choir, or both together.

The purpose of the Decalogue in *Divine Worship* is to provide a proximate means for the faithful to prepare for worship, and so also for Holy Communion, by meditating on the Law of the Lord. It is, as it were, an extended version of the familiar invitation given for the Penitential Act in the Roman Missal: “Brethren, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.”

The liturgical use of the Decalogue thus has a penitential rather than moralistic character, emphasized by the way the Kyrie is woven through the scriptural quotations. This is not simply about restating the Law; it is about us hearing it, meditating on it, and forming our consciences and actions in response to it. It is also about preparing to receive Holy Communion worthily and well, in light of the Commandments; something often found in formal examinations of conscience, and which is given a dignified, liturgical, public, and communal character here.

As we look towards the start of Advent, and with it the beginning of a new liturgical year, this venerable old ‘war horse’ of the Anglican tradition offers itself as a way of pondering the goodness of the Law of the Lord in a liturgical context, and has the opportunity to ‘stir up’ the hearts of our faithful, in order to bring them into a closer union with the Lord, who surely comes. – *James Bradley* 🍷

The Advent Preface Nowadays, almost everyone who’s anyone has at least one proper preface for use during Advent, but for most places, for many centuries, this was not so. Briefly put, before about 1000 AD, the Preface of the Mass would be as variable as the Collect: put together, there are hundreds in the Leonine/Verona, Gelasian, and Gregorian Sacramentaries. But

towards the end of the first millennium (Jungmann sees the process as happening roughly between 800-1000 AD) these petals begin to drop off, and the Roman Rite was left with eleven: ten of these were in the Gregorian Sacramentary, plus one for Our Lady, said to have been written by Urban II in the 1090s. They were: Christmas; Epiphany; Lent; Holy Cross/Passion; Easter; Ascension; Holy Ghost/Pentecost; Holy Trinity; Our Lady; Apostles; Common.

The Roman Rite thus used the Common Preface on Sundays and ferias throughout Advent, until the mandating of the use of the Trinity Preface on Sundays which did not have proper/seasonal prefaces by Clement XIII in 1759. The move to add to these began after the First World War, with the prefaces of the dead and of St Joseph added by Benedict XV (1919), Christ the King (1925) and Sacred Heart (1928) by Pius XI, Chrism (1955) by Pius XII, and then the missal of Paul VI, which recovers some of those hundreds of first millennium prefaces, chops up and glues together others, and writes still others from scratch (among the six “common prefaces” in the 1970 missal, it was a shame not to have kept the old Common Preface).

Neither the Ambrosian nor Mozarabic rites whittled their prefaces down as did Rome, instead retaining this notion of preface-as-proper, rather than seasonal or highly festal. The so-called neo-Gallican missals of C17th France did add some prefaces to the sparse Roman corpus: these were by and large new compositions, not recoveries of old ones, and far fewer in number than any early medieval book would have had, not to mention their counterparts in Milan or Toledo. But France is the source whence Benedict XV got the Preface for the Dead, and under John XXIII a modest “Gallican” selection was included for everyone as *ad lib.* choices in an appendix, including for Advent. In 2020, Francis authorised a further seven for the *usus antiquior*, some from neo-Gallican sources. The two Advent prefaces in 1970 are not derived either from a previous Advent preface, recent or remoter, or indeed one single source: Alan Griffiths notes that the first is from two prefaces for Ascensiontide from the Verona

Sacramentary and the Gelasian Sacramentary tradition, and some words from a sermon of St Leo the Great; the second, for use from 17 December/Advent III, from mosaic of phrases from early Roman liturgical sources, namely two prefaces from the Verona Sacramentary and part of a prayer over the offerings for the Nativity of St John the Baptist.

So much for the Roman tradition. In Sarum, it's notable that we don't see a retention of this plurality of prefaces. There, it's the sequences which are profuse and proper, almost as the prefaces once were: the famously florid Sarum Missal in fact has the same prefaces as the Roman. If *Divine Worship* is in some sense an heir to Sarum, it is in the hitherto-neglected texts and tunes of the sequences, together with the Northern European lectionary tradition, that some of the most significant elements of this heritage are found. In a Medieval English Advent, the Common Preface was used on Sundays and ferias.

The prayerbook took the prefaces, as it did the readings for the Eucharist and many of the collects, from Sarum. Of that Roman list above, BCP 1549-1662 has Christmas, Epiphany, Easter, Ascension, Pentecost, Trinity, Common. Prior to the publication of 1662, Bishop Matthew Wren suggested having a proper preface for Candlemas, but this came to naught. It's an interesting window into the reformers' late-medieval minds that they didn't want prefaces with saints in them, but didn't simply get rid of prefaces altogether, or indeed compose any new ones.

Later on, influenced by Roman and other changes, the American 1979 BCP has one Advent Preface, in both traditional and modern language, a lightly modified version of a draft published in 1966; the ASB included two, one available in traditional and modern language, the other in modern language only: the first arrived in the 1971 draft of what was to become Series 3; *Common Worship*, including associated material, has five, of which two originate in the ASB and one in the Roman Missal.

Looking at the Preface for Advent in *Divine Worship*, we can bring these threads together. It

can't be derived from Sarum or the BCP or immediately pre-Reformation Roman sources, since there wasn't one. In fact, it is (with the change of a single word) the one from the 1979 US BCP, in its traditional language version, which was the basis of ASB preface 1, and in turn of the "short preface" in *Common Worship*, and which was carried over into *The Book of Divine Worship*.

The Companion to Common Worship (Vol. 2, p. 53) is slightly mixed-up about its origins: it correctly notes that it was "borrowed in modified form from the ECUSA 1979 BCP, clearly associated with the first Collect of Christmas Day in that book" but continues "a prayer which was based on the Sarum Collect for the *Missa in Gallicantu*." Not so: the *Gallicantu* collect, the Midnight Mass Collect as we would now call it, is the one with all the light imagery. The ECUSA collect on which the Preface is based is the Sarum Vigil Mass one, *i.e.* for the morning of 24 December, in today's missals for the early evening Mass on Christmas Eve. Furthermore, calling it "the Sarum collect" is a little tendentious: it's the same in the 1570 and 1474 Roman Missal.

Regardless: the Roman Rite has had mandatory prefaces for Advent since 1970 (it remains optional in the 1962 missal); Anglicans in the USA have had it since 1966/1978; in England since 1980 (unless using 1662). On the one hand, the presence of one in *Divine Worship* isn't really "traditional", though there is of course the argument that it revives what had fallen into desuetude by about the time of the First Crusade. On the other hand, present-day Western liturgical practice is to have one or more proper Advent prefaces, and it is to this that it has been decided that *Divine Worship* should conform.

Here is the text, and some of the others mentioned, for comparison:

DW: ...because thou didst send thy beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life;* that when he shall come again in power and great glory** to judge the world, we may without shame or fear rejoice to behold his appearing.

*The 1966 US draft had “sons and heirs in him”: one commentator observed that “the position of ‘in him’ was apparently intended as archaic, but is only unidiomatic”

**US1979 and BDW have “great triumph.” Note the clear reference to Mt. 24:30: “they will see the Son of man coming on the clouds of heaven with power and great glory.” As hymnified by Charles Wesley there is the “triumph of his train,” but here the change from “great triumph” to “great glory” introduces a different alliteration and, intentionally or not, conformity with the RSV text as just given.

ASB 1980: ...because the day of our deliverance has dawned; and through him thou wilt make all things new, as he comes in power and triumph to judge the world.

CW: ...because thou didst send him to redeem us from sin and death and to make us inheritors of everlasting life; that when he shall come again in power and great triumph to judge the world, we may with joy behold his appearing, and in confidence may stand before him.

And the Christmas Vigil collect:

Sarum; Roman pre- and post-Tridentine:

Deus, qui nos redemptionis nostrae annua expectatione laetificas, praesta, ut Unigenitum tuum quem redemptorem laeti suscipimus, venientem quoque iudicem securi videamus.

n.b. The 1970 Roman Missal has “securi videre mereamus”, in the English translation “merit to face him confidently when he comes again as our Judge.”

Divine Worship:

O God, who makest us glad with the yearly remembrance of the birth of thy only Son Jesus Christ: grant that as we joyfully receive him as our Redeemer; we may with sure confidence behold him when he shall come again to be our judge.

– Daniel Lloyd 

Sermon of H.E. Vincent Cardinal Nichols, Archbishop of Westminster, on the occasion of the tercentenary of the Church of Our Lady of the Assumption & St Gregory, Warwick Street, and the Feast of St John Henry Newman, 9 October 2024.

Reading the Gospel passage for this evening’s celebration of the Mass I felt like the scribe, faced with bringing out of the storehouse things both old and new. But what is new to say about St John Henry Newman? I could reflect on him as a seeker of truth and of the personal sacrifice he made in its pursuit; or as a man of intense personal reflection; or as a prodigious writer of letters; or as an outstanding theologian. I could reflect on the unforgettable day of his beatification in Cofton Park or his canonisation in Rome, in the presence of the then Prince Charles. Or I could speak a little of the progress being made in the process of his becoming a Doctor of the Church. But instead, I am going to focus on a few key moments and dates which stand out in my mind and memory.

The first is a moment for which I have no precise date. It is well known here in this church and it is the occasion, in the early years of the 19th century, when Mr Newman brought his young son, John Henry, here to listen to the music provided, in those days, by opera singers, especially those from Italy and Portugal. Referring to this visit in later life, Newman had a special recall of the incense used during that celebration. I think he did not approve, perhaps as an early sign that his first conversion experience was into the Evangelical expression of the Christian faith. His journey into the Catholic Church did not get off to a good start. But we thank God for his company here with us this evening, together with the angels and saints of heaven.

The second moment I wish to recall is the day of his burial, 19 August 1890.

The reports of his funeral and burial provided by the Birmingham Post at that time are still vivid in the impression they give of that remarkable day. They describe, for example, the majestic and impressive sound of the Birmingham clergy singing together in great number the plainchant of

the Requiem Mass, noting that the Fathers of the Oratory agreed to that character of the Liturgy, even though, as the report puts it, their own preference was for “figured music.”

The reports then describe the long procession from the Oratory Church to the place of burial in Rednal, the location of the Oratorians’ retreat home south of the city of Birmingham. They highlighted the crowds that lined the roads over its entire 6 or 7 mile route – some 30,000 were estimated at that time.

This is an image which remains fixed in my mind, and with it a question: how many in that vast crowd had ever read a letter or sermon of John Henry Newman? How many had read the *Apologia* or any other of the published writings of the great Cardinal? Very few, I guess. They were there for another reason. They had eyes for a different greatness in the man whose death they were mourning.

It is good to remember that John Henry Newman ministered as a Catholic priest for 43 years, the greater part of his adult life. It was this ministry that the people were saluting on that day: the ordinary ministry, the heroic ministry of a dedicated and deeply pastoral priest.

A few illustrations. You will know, perhaps, how Fr Newman, as a regular part of his ministry, visited families in their homes. Indeed he had done so as an Anglican in Oxford, visiting the homes of parishioners and strangers alike. There is one story of him visiting a poor family whose child was gravely ill. Fr Newman took with him a relic of St Philip Neri. He blessed the little girl with the relic. She recovered her health. But the story doesn’t end there. Fr Newman kept in touch with her throughout her life, officiated at her wedding, supported her through difficult times. His ministry included faithfulness and steadfast perseverance. Indeed, his faithfulness to those who contacted him is attested by the endless stream of letters which left his upright desk.

Another example of his priestly ministry was the walk he made, in old age, to the Bournville estate and factory in order to stand up for the Catholic employees. The Quaker owners had decided that

each day would begin with Bible reading, study and prayer for all employees. Fr Newman went to protest that this must not be imposed on Catholics. The old man won the day. Would any of those employees ever forget that sign of solidarity and support given by the man they simply called ‘Father’?

And one more example, which always makes me smile. Newman was invited by a Mgr Talbot, one of the English cohort in Rome to go to Rome and preach at a special ceremony. His reply makes clear his priorities. It was something like this: I have no taste for the events to which you invite me. I prefer to stay here, for the people of Birmingham also have souls to be saved.

This is the Newman to whom I wish to draw attention this evening as we celebrate his feast in this historic church. Newman the parish priest.

Newman was a patron for every priest in his pastoral ministry. He inspires us with his dedication to those in his care, and to everyone in need or in distress. The greatness of Cardinal Newman was undoubtedly known by the people lining the streets of that funeral cortege. But they were there not simply because he was a Cardinal but more because he was their Father, their priest, and held a place in their hearts.

So today, as we thank God for his life and faith, we look towards him for many reasons, but never forget him as a model and patron for all parish clergy.

The third date, unforgettable to me, was 2 October 2008. On that afternoon I stood with the professional grave diggers agreeing that there was no purpose to be served in prolonging the excavation of the grave of the Cardinal. The sides of the grave were at risk of collapsing, the site of the coffin of John Henry Newman had clearly been reached and all that remained there had been recovered. The excavation was halted. Beforehand preparations for the removal of his remains had been made – a coffin had been prepared and a process agreed with the authorities. But all that was found of substance was the coffin plate, dented by the digger, a handle or two and the remains of the small crucifix that

had rested on the chest of the Cardinal. It was identifiable by the hand-drawn illustration in the Birmingham Post of the body of the Cardinal laying in state in the Oratory Church in the days before the funeral. The hearse that had been in place to carry away his remains left empty. We came away with hearts filled with mixed emotions, although one wise man, Bishop David McGough, who had grown up in a family of undertakers had assured me, before the excavations began, that nothing would be found in the grave after 100 years, in damp and sloping ground. He was right.

Yet the presence of Cardinal St John Henry Newman continues among us as strongly as ever. His miracles of healing, the magnitude of his intellect and his command of language, his deep and at times fragile humanity, his courage in the search for truth still shine forth as brightly as ever.

So I finish with one more date: 13 October 2019, the day of his canonisation in Rome. Among the guests that day was our present King. Prince Charles, as he then was, he gave a most moving speech, describing the new saint as “a fearless defender of truth” and adding these words: “He was able to advocate without accusation, disagree without disrespect and, perhaps most of all, to see difference as a place of encounter rather than exclusion.”

This thought certainly reflects the mind of our gracious King. May the inspiration at so many levels given by Cardinal St John Henry Newman guide us all in our ministry of healing and proclamation. Amen. 🕊

Sequence for the First Sunday of Advent

Thou for ever our salvation, / Thou the life of all creation, / Thou our hope of restoration, / Thou the never-failing Light; / Grieving for man's loss impending, / By the tempter's wiles pretending, / Camest down Thine aid extending, / Leaving not the starry height. / In our flesh Thy glory veiling, / All on earth, in ruin failing, / Thou didst save by might prevailing. / Bringing joy to all our race. / Grant, O Christ, Thine expiation, / Unto us Thine own creation, Take us for an habitation / Cleansed for Thyself to grace. / By Thy first humiliation / Grant us, Lord, justification; /

When again in exaltation / Thou shalt come, O set us free: / When in glory manifested / Thou the secret heart hast tested, / In unsullied robes invested / May we closely follow Thee!

Sequence for the Second Sunday of Advent

Let the choir devoutly bring / Welcome to th' eternal King, / And with one consent renew / The Creator's homage due. / Him angelic legions praise, / On His face enraptured gaze. / On Him wait all earthly things / Till His nod their trial brings. / Awful He in judgments deep / Yet in might doth mercy keep; / By Thine agony of woe / Pity, Lord, and save us now. / To the gleaming stars on high / Raise the world in purity: / Let Thy saving health appear / Scattering perils far and near. / Bid the universe be clean, / Let us live in peace serene. / Till unto those realms we soar / Where Thou reignest evermore.

Sequence for the Third Sunday in Advent

Thou Who dost each earthly throne / Rule by Thy right hand alone, / Raise up Thy great power and shine, / Show Thy flock Thy face divine. / Saving gifts on Him bestow / Whom the prophets did foreshow. / From the palace of the sky / Jesu, to our land draw nigh.

Sequence for the Fourth Sunday in Advent

Before the all-creating Lord / Let us rejoice with one accord, / Who made the worlds, the beaming sky. / The stars that glitter variously; / The sun, creation's central light. / The moon which softly decks the night. / All other orbs that gleam around, / Sea, land, hills, plains, and deeps profound; / The air, where fly the feather'd tribes. / The winds go forth, the tempest rides; / All, now and ever, Thee alone. / Ceaselessly praising, Father own; / Who to this lower earth hast sent / Thine only Son, all innocent. / Bringing salvation from on high. / For our transgressions here to die. / To Thee, blest Trinity, we pray, / Guide all our goings in Thy way. / Control our wills, our hearts revive. / To our offences pardon give.

Cover: Chasuble by Valentine KilBride in the Ditchling Museum of Art & Craft, East Sussex.