



Personal Ordinariate of Our Lady of Walsingham
under the patronage of Blessed John Henry Newman

Guidelines for the celebration of the Holy Eucharist in the Personal Ordinariate of Our Lady of Walsingham

Easter 2013

Without excluding liturgical celebrations according to the Roman Rite, the Ordinariate has the faculty to celebrate the Holy Eucharist and the other Sacraments, the Liturgy of the Hours and other liturgical celebrations according to the liturgical books proper to the Anglican tradition, which have been approved by the Holy See, so as to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared.

Anglicanorum coetibus III

Introduction and Norms

1. Without excluding liturgical celebrations according to the Roman Rite, the *Customary of Our Lady of Walsingham* and the *Book of Divine Worship* are the current liturgical texts, for the Office and for Holy Mass, proper to the Personal Ordinariate of Our Lady of Walsingham, as indicated by the faculty given (cf. AC III).
2. Rite One from the *Book of Divine Worship* may be used by clergy and faithful of the Personal Ordinariate of Our Lady of Walsingham. Rite Two is not permitted for use by clergy and faithful of the Personal Ordinariate of Our Lady of Walsingham.
3. Liturgical celebrations should always take into account the desire of the Apostolic Constitution *Anglicanorum coetibus*, for the maintenance of the traditions of the Anglican Communion within the Catholic Church (cf. AC III). This should be evident in all aspects of liturgical celebration, whether according to the *Book of Divine Worship* or the Ordinary Form of the Roman Rite, not least in the choice of sacred music and vesture.
4. The Calendar of the Personal Ordinariate of Our Lady of Walsingham is used in celebrations of the Holy Eucharist and the Liturgy of the Hours in the Personal Ordinariate of Our Lady of Walsingham, either according to the liturgical books proper to the Personal Ordinariate or the Ordinary Form of the Roman Rite. This always includes the title proper to the celebration as found in the Calendar.
5. Where the dynamic of the building allows it, the ancient practice of *ad orientem* celebration is commended.
6. Where *versus populum* celebration of the sacred liturgy is necessary, the placing of a standing crucifix with the *corpus* turned towards the celebrant, in the centre of the altar, is commended.
7. The *General Instruction on the Roman Missal* (GIRM) is applicable to celebrations in the Personal Ordinariate of Our Lady of Walsingham according to the liturgical books proper to the Personal Ordinariate or the Ordinary Form of the Roman Rite.
8. Rubrics and instructions contained in the *Book of Divine Worship* are subject to the liturgical law of the Latin Church and, as such, require interpretation in the light of subsequent documents.
9. Where it is possible, Sundays, solemnities, and some feasts (e.g. Candlemas, Ash Wednesday, Annunciation, Visitation, Transfiguration, Holy Cross, Blessed John Henry Newman, All Souls) should be celebrated in a more solemn form, with the use of incense and music.
10. The Roman Canon (Eucharistic Prayer I) is highly commended for use, not simply on Sundays or solemnities. This prayer is a particular sign of continuity with the Uses in force in the Church in England before the Reformation.
11. Preserving silence and due reverence before the tabernacle, and in the Church before and after liturgical worship is the duty of both the clergy and the faithful.

12. The public and sung celebration of the Liturgy of the Hours according to the proper liturgical texts of the Personal Ordinariate, either before the celebration of Holy Mass or apart from Eucharistic celebrations, is commended.
13. The celebration of the Sacrament of Reconciliation and Penance in a convenient place before Mass is encouraged as a means of bringing the sacrament to the renewed awareness of the faithful.
14. Close examination of the rubrics concerning concelebration (GIRM 199-251) is commended, as is the practice of clergy assisting *in choro*.

Sacred Music

15. The use of sacred music is integral to the celebration of the sacred liturgy. As such priority should be given to the liturgical texts as found in the liturgical books (cf. GIRM §48) and to the use of plainchant (cf. GIRM §41).
16. The priest or deacon should sing those parts of the rite indicated by the rubrics to a varying degree dependent on the solemnity of the occasion.
17. Well-chosen hymns have a particular role in Anglican liturgical patrimony and in recent years have almost displaced the singing of the Propers. The *Anglican Use Gradual*, successor to the *English Gradual*, is a simple tool for the recovery of the singing of the Propers and is highly commended.
18. The sung proclamation of the gospel is commended when the prayers of the Mass are sung and especially at celebrations of particular solemnity.
19. It is desirable that the faithful know how to sing together at least some parts of the Ordinary of the Mass in Latin, especially the Profession of Faith and the Lord's Prayer, as a sign of our unity with the wider Church (cf. GIRM §41).
20. Each Ordinariate Group should be well-versed with the plainchant setting of the Ordinary of the Mass found in the English translation of the Third Typical Edition of the Roman Missal. Where this is employed in celebrations according to the *Book of Divine Worship*, the Greek/Latin is used.
21. Mass VIII (*Missa de Angelis*) in Latin, Credo I and Credo III, and the Lord's Prayer set by John Merbecke are highly commended for use. In celebrations according to the *Book of Divine Worship* where a congregational setting of the Ordinary of the Mass is used, John Merbecke's setting and the *Anglican Folk Mass* by Martin Shaw are highly commended.
22. Certain plainchant hymns, proses, and anthems in English should be known by the faithful of the Personal Ordinariate (e.g. the seasonal Office Hymns, Advent and Lent Prose). It is good that the seasonal Marian antiphons are known in Latin as well as to vernacular, metrical settings (e.g. Joy to thee, O Queen of Heaven).

Sacred Scripture

23. The Lectionary proper to the Personal Ordinariate is the Revised Standard Version (Catholic, Second Edition). This is used in all celebrations. No other translation of Scripture is authorised for use in the Personal Ordinariate of Our Lady of Walsingham.
24. The Jerusalem Bible may be used, if pastoral circumstances require it, when members of the Personal Ordinariate worship alongside a principally diocesan congregation.
25. In the celebration of the Holy Eucharist the omission of the response of the Responsorial Psalm is permitted (cf. GIRM §61).

Celebrations according to the *Book of Divine Worship*

26. In celebrations according to the *Book of Divine Worship*, the following applies.
27. The Propers are taken from the Third Typical Edition of the Roman Missal if they are to be used. If they are to be sung, the equivalent texts (together with the accompanying chant) from the *Graduale Romanum*, *Graduale Simplex*, or the *Anglican Use Gradual* are used.
28. The Collect for the celebration of the Holy Eucharist may be taken from either the *Book of Divine Worship* or the Third Typical Edition of the Roman Missal in English. If the latter is used, it should not be adapted (i.e. by the adopting the conventions of ‘traditional language’).
29. The Traditional Psalter as found in the *Customary of Our Lady of Walsingham* and the Psalter as found in the RSV Lectionary may be used for the psalm in the celebration of the Holy Eucharist and the Liturgy of the Hours.
30. The Psalter as found in the *Book of Divine Worship* is not permitted for use.
31. Penitential Rite B is to be preferred.
32. The Preparation of the Offerings is taken from the Third Typical Edition of the Roman Missal.
33. The Prayer over the Offerings is taken from the Third Typical Edition of the Roman Missal.

34. The Roman Canon as found in the *Book of Divine Worship* is used with the following words of consecration inserted in place of those found in the *Book of Divine Worship*:

Who, the day before he suffered, took bread into his holy and venerable hands, and with eyes lifted up to heaven, unto thee, God, his almighty Father, giving thanks to thee, he blessed, broke and gave it to his disciples, saying:

TAKE THIS ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

Likewise, after supper taking also this goodly chalice into his holy and venerable hands, again giving thanks to thee, he blessed, and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW
AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT
FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

35. The response to 'Therefore we proclaim the mystery of faith', is one of the acclamations taken from the Third Typical Edition of the Roman Missal.

The Distribution of Holy Communion

36. In keeping with the Anglican tradition, it is highly commended that Holy Communion be distributed at a communion rail (or in a similar manner) to kneeling communicants.
37. Where Holy Communion is received in the hand, due reverence and the patristic and Anglican practice of 'making a throne' and taking the Sacred Host to the mouth are highly commended, as is the practice of receiving Holy Communion directly on the tongue.
38. In keeping with the Anglican tradition, it is highly commended that the chalice is always retained by the Minister of Holy Communion, whether Ordinary or Extraordinary, and not passed into the hands of the communicant. Holy Communion under both kinds is part of the patrimony and remains normal practice in the Personal Ordinariate.

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Ordinary of the Personal Ordinariate of Our Lady of Walsingham*