

Workshop on Using the Divine Worship: Daily Office (Commonwealth Edition)

First some background:

Two years ago, in October 2019, before Covid stopped international travel plans and the world was plunged into crisis, members of all three Personal Ordinariates, clergy and laity alike, converged on Rome for the canonisation of Saint John Henry Newman, and for a special conference in celebration of the tenth anniversary of the Apostolic Constitution *Anglicanorum Coetibus*. This conference was held at the Gregorian University and the addresses and discussions helped to solidify many of the directions and the canonical and ecumenical implications of the Pope Benedict XVI's gift of the Personal Ordinariates to the Church.

As with all conferences, the greatest aspect was everything that happened on the sidelines, and in particular the conversations and meetings of people from the far flung corners of the earth. One of those meetings had been in the works for some time. It was a meeting between the Ordinaries and other representatives of the Personal Ordinariates of Our Lady of Walsingham and Our Lady of the Southern Cross, those who had been involved in working on a plan for a new Office Book. I was privileged to have been part of that meeting where we crystallised the notion of a "Commonwealth Office Book". The reason for my inclusion was not because I was a seminarian of the Personal Ordinate, but because I had been responsible for publishing an Ordo which had included an Order of the Office for the previous two years, first as a PDF and then on Lulu for the 2018-2019 Liturgical Year. Prior to that I had been writing the Ordo for OLSC since 2016 at the request of Monsignor Entwistle. At the meeting were also Father Christopher Lindlar and Father James Bradley from the UK.

The reason for calling it the Commonwealth Office was that it was to be Office for the combination of those two Ordinariates of the Commonwealth which had a particular set of traditions and texts that it wanted to see included in the Office, and that both shared national characteristics and other similarities, including the same Monarch. We were, of course, conscious that Canada was also one of Her Majesties Dominions, but Canada, being a deanery of the Ordinate of the Chair of Saint Peter, was outside our ability to include.

A Draft Office had been in development for several years with the Personal Ordinate of the Chair of Saint Peter in the USA-Canada, however, the American version of Anglicanism, that is Episcopalianism, had different translations and Prayer Book traditions from the UK and Australia. You will find this by comparing the translations of the *Te Deum*, the *Third Collect* at Mattins or the *Second Collect* of Evensong, say, or the versions of the Coverdale Psalter. Suffice to say, that the translations had enough differentiation to call for two separate Offices, albeit with substantially the same outline of prayers and readings. The UK and Australian Ordinariates had also used a book called *The English Office of 1956*, and republished in 2006, which, while given the Offices of Mattins and Evensong, also included various supplementary texts which form the basis of what we have today.

The English Office uses texts that are derived from both the Sarum Office, the Antiphonale Monasticum, that is, the Latin Benedictine Office, and also the Roman Breviary, in use prior to the current Liturgy of the Hours. Thus there are resources for being able to chant these texts based on those same Offices. My own aim is to produce a Supplementary with chants for all the hymns and antiphons of the Office, so that the Office can be chanted in full as near as possible to the Sarum chant, but with the necessary additions and modifications. However, all that is down the track and today is firstly about getting used to praying using this book and following it along.

My aim today is to address the Offices of Mattins and Evensong primarily, there are five other Offices in the book that are given to complement the two great Offices, but these are optional, and I will only briefly touch on them towards the end.

First, let us go through the structure of the Office in their **simple form**, and then in why I would term an **ample form**.

Mattins and Evensong have very similar patterns, and as such, once you have mastered that pattern, you can approach them in either simple or ample forms as you require.

Read the General Introduction paragraph 1.

The Structure of the Divine Office - Simple Form (The minimum required.)

Element	Mattins	Evensong
Introductory	Versicles - <i>O Lord, open thou our lips...</i>	Versicles - <i>O Lord, open thou our lips...</i>
Invitatory	Psalm 95, the <i>Venite</i> , or, Psalm 100 the <i>Jubilate</i> .	<i>No Invitatory at Evensong.</i>
Psalmody	Selection is from 30-day Psalter, except on a few occasions.	Selection is from 30-day Psalter, except on a few occasions.
First Lesson	Old Testament Lesson <i>Here beginneth... Here endeth...</i>	Old Testament Lesson <i>Here beginneth... Here endeth...</i>
First Cantic	<i>Te Deum</i> , or <i>Benedicite Omnia Opera</i> , or else one of the <i>Additional Canticles</i> .	Magnificat - Song of Mary.
Second Lesson	New Testament Lesson <i>Here beginneth... Here endeth...</i>	New Testament Lesson <i>Here beginneth... Here endeth...</i>
Second Cantic	Benedictus - Song of Zechariah.	Nunc Dimittis - Song of Simeon.
Creed	The Apostles' Creed, except when the Athanasian Creed is appointed.	The Apostles' Creed.
The Prayers	The Preces and Responses, including the Kyries and Our Father.	The Preces and Responses, including the Kyries and Our Father.
The Three Collects	Of the Day, the Collect for Peace, the Collect for Grace.	Of the Day, the Collect for Peace (differing from the one at Mattins), the Collect for Aid against all Perils).
Final Collect	The Prayer of Saint Chrysostom	The Prayer of Saint Chrysostom
Conclusion	The Grace.	The Grace.

The Structure of the Divine Office - The Ample Form

Element	Mattins	Evensong
<i>Introduction to the Office. More suitable on Sundays and other penitential occasions.</i>	Sentence(s) of Scripture. Penitential Act and Our Father.	Sentence(s) of Scripture. Penitential Act and Our Father.
Introductory	Versicles - <i>O Lord, open thou our lips...</i>	Versicles - <i>O Lord, open thou our lips...</i>
Invitatory Antiphon.	The Invitatory Antiphon is said either in the manner given, after each stanza, or more simply before and after the Psalm.	N/A
Invitatory	Psalm 95, the <i>Venite</i> , or, Psalm 100 the <i>Jubilate</i> .	N/A
Psalmody	Selection is from 30-day Psalter, except on a few occasions.	Selection is from 30-day Psalter, except on a few occasions.
First Lesson	Old Testament Lesson <i>Here beginneth... Here endeth...</i>	Old Testament Lesson <i>Here beginneth... Here endeth...</i>
The Office Hymn (Evensong)	N/A	The Office Hymn & Versicle, found in the Supplement.
The Antiphon	N/A	The Antiphon upon Magnificat is said before and after the Canticle, found in the Supplement.
First Canticle	<i>Te Deum</i> , or <i>Benedicite Omnia Opera</i> , or else one of the <i>Additional Canticles</i> .	Magnificat - Song of Mary.
Second Lesson	New Testament Lesson <i>Here beginneth... Here endeth...</i>	New Testament Lesson <i>Here beginneth... Here endeth...</i>
The Office Hymn (Mattins)	The Office Hymn & Versicle - found in the Supplement.	N/A
The Antiphon	Antiphon upon Benedictus is said before and after the Canticle, found in the Supplement.	Optional as a custom in the Personal Ordinariate OLSC - it is found in the DW:DO(CE) in the Office of Compline.
Second Canticle	Benedictus - Song of Zechariah.	Nunc Dimittis - Song of Simeon.
Creed	The Apostles' Creed, except when the Athanasian Creed is appointed.	The Apostles' Creed.
The Prayers	The Preces and Responses, including the Kyries and Our Father.	The Preces and Responses, including the Kyries and Our Father.
The Three Collects	Of the Day, the Collect for Peace, the Collect for Grace.	Of the Day, the Collect for Peace (differing from the one at Mattins), the Collect for Aid against all Perils).

Element	Mattins	Evensong
Optional Additions	Optional Additions include: * A Hymn. * A Choral Anthem. * A Sermon. * The Second (Patristic) Reading from the Office of Readings of the Liturgy of the Hours, or another suitable non-Biblical Reading from another source (e.g. The Customary of OLW, or a Book of Sermons, or a Patristic text, or such-like texts. Useful in private recitation as well.) * Additional Prayers from approved sources. One or more of the Collects provided.	Optional Additions include: * A Hymn. * A Choral Anthem. * A Sermon. * The Second (Patristic) Reading from the Office of Readings of the Liturgy of the Hours, or another suitable non-Biblical Reading from another source (e.g. The Customary of OLW, or a Book of Sermons, or a Patristic text, or such-like texts.) * Additional Prayers from approved sources. One or more of the Collects provided.
Final Collect	The Prayer of Saint Chrysostom	The Prayer of Saint Chrysostom
Conclusion	The Grace.	The Grace.
The Marian Anthem	The Marian Anthem with its Versicle and Prayer may be recited.	The Marian Anthem with its Versicle and Prayer may be recited. This is most appropriate for Evensong.

The Simple Office

Mattins - pp. 375-383
(Optional Canticles pp. 384 - 396)

Evensong - pp. 421-425

The Psalms - pp. 461-622

The Lessons [Throughout the Year] - pp. 623 - 1899

The Lessons [Saints & Holy Days] - pp. 1900 - 1977

The Lessons [Commons] - pp. 1978-1993

Collects [Throughout the Year] - pp. 71-105

Collects [Saints & Holy Days] - pp. 106- 181

Collects [For Certain Places] - pp. 182 - 187
(Outside OLW & OLS)

Collects [Commons] - pp. 189 - 196

Quicumque Vult (The Athanasian Creed) - pp. 339 - 341

The Litany & Supplication - pp. 343 - 349

The Ample Office

[The Lesser Hours - pp. 397 - 420, and pp. 427 - 434]

The Marian Anthems - pp. 435-438

The Supplementary Texts

How to say the Venite with an antiphon - p. 199

Daily (Ferial) Hymns and Antiphons - pp. 200 - 206

Proper of Seasons - pp. 207 - 253

Proper of Saints & Holy Days - pp. 254 - 305

Commons - pp. 305 - 324

Votive Offices - pp. 325 - 331

Alternative Office Hymns - pp. 332 - 337

Other Bits

Prayers Before and After the Divine Office - Inside the jacket cover

The General Introduction - pp. 11-26

The Table of Liturgical Days - pp. 27-29

The Calendar - pp. 31 - 44

The Table of Lessons - pp. 45 - 69

The Office of the Dead - pp. 439 - 459

The Eight Appendices - pp. 1995

I - Preparation before Mass (1995-2000)

II - Thanksgiving after Mass (2001-2006)

III - Seven Penitential Psalms (2007 - 2016)

IV Itinerary (2017-2019)

V Benediction of the Most Holy Sacrament (2020-2022)

VI - Blessings for Various Occasions [including Grace before Meals] (2023-2025)

VII - Examination of Conscience for Priests (2026-2031)

VIII - Brief Formulae for Use in Danger of Death (2032-2033)

Glossary of some terms

Antiphon - a text that accompanies another text which brings in a thematic element according to the celebration.

Canticle - a poetic text that has a song-like quality to it - the Te Deum, the Magnificat, etc are canticles.

Common(s) - texts given that may be used for several different Saints, or for a class of thing, within the same category - e.g. Martyrs, or Apostles, Our Lady, the Dedication of a Church.

Invitatory Antiphon - the antiphon that accompanies the Invitatory Psalm - there are several methods to using it, the common one is provided on page 199. It is the first thing given in the texts for Mattins in the Supplementary texts.

Office Hymn - the hymn to each office is set according to the liturgical season, or the particular celebration. Other hymns may be sung at the Office ad libitum, for instance after the Third Collect, but they are not the Office Hymn.

Proper(s) - this refers to all the special texts that are used because of a particular celebration. Its opposite is Common(s).

Versicle - the Verse & Response given after the Amen of an Office Hymn, or else any couplet within the Office.

Votive - an Office or celebration that is not part of the regular yearly celebration of the Saints or Seasons, but is celebrated as an act of pious devotion, or to foster love of the particular Saint, etc. The Votive of the Five Wounds, is to foster our sense of Christ's selfless and painful sacrifice on the Cross.

What on earth is this "Cum, nostra ætate" the Ordinaries keep mentioning in their decrees?

It is a very hard document to find, may I say. One must go to the Acta Apostolicæ Sedis - the official Acts of the Holy See, which is where every official document is published in Latin. It is in No. 58, for the year 1966, on page 169 and following. Basically, as far as I read it, the decree concerns typical editions of the liturgical books as they are in Latin and then in the vernacular. They should be faithful to the Latin text and two copies must be sent to the Congregation (I assume that this has been done). In our case, the editio typica is not in Latin. It is in English, although there is also some Latin in it. It is also up to the Conference of Bishops to recommend translations. Well, we are not subject to the Conference of Bishops, we are subject to the Congregation for the Doctrine of the Faith and there is general allowance under Anglicanorum Coetibus for us to worship using the books of our Patrimony, therefore, yes this book is published under the norms in the ACTA, but really, it is more an acknowledgement that we have submitted our liturgical books to become a part of the lex orandi of the Catholic Church.

For those interested here is the decree:

SACRA CONGREGATIO RITUUM DECRETUM De editionibus librorum liturgicorum Cum, nostra aetate, novae librorum liturgicorum editiones, praesertim cum textu populari, ubique fere parentur, opportunum videtur sequentes praeberere normas, quibus in tuto ponatur dignitas et decus librorum liturgicorum, ita ut, iuxta pervetustam Ecclesiae traditionem, cultui divino perfectiora ingenii humani opera offerantur, et exinde fideles ad debitam sacrarum rerum venerationem excitentur.

1. Librorum liturgicorum, unum textum latinum referentium, ea dicitur « editio typica », quae Typis Polyglottis Vaticanis ex decreto S. Rituum Congregationis edita fuerit. Librorum vero liturgicorum editio, quibus popularis interpretatio, aut cum textu latino vel sola continetur, pariter dicitur « editio typica » quae, cura Coetus Episcoporum, in qualibet Natione evulgatur. Decretum autem quo huiusmodi editio ((typica » declaratur, datur a Praeside Coetus Episcoporum aut, de eius mandato, a Praeside Commissionis liturgicae nationalis. In eodem decreto mentio fiat de confirmatione textus ab Apostolica Sede concessa.

2. Ad ius quod attinet editiones « iuxta typicam » apparandi :

a) id ad libros excudendos, qui unum textum latinum referunt, iis reservatur Editoribus, qui diplomate Pontificio gaudent;

b) ad libros vero edendos, qui simul textum latinum et popularem, aut unum textum popularem continent, idem ius a Coetu Episcoporum cuiusque Nationis iis Editoribus, quos ipse Coetus maluerit, tribui potest.

3. Praestat ut in qualibet Natione Coetus Episcoporum, ratione habita tum praescriptorum legis civilis tum consuetudinum in Natione 170 Acta Apostolicae Sedis - Commentarium Officiale vigentium pro libris edendis, statuatur quinam sint Editores, quibus munus committatur edendi libros cum textu populari, usui liturgico destinandos.

4. Librorum, qui usui liturgico destinantur, mensura, ornatus et universa imprimendi ratio ea sint, quae in decorem et reverentiam, libris liturgicis debita, cedant.

5. Editiones Missalis et Breviarii, quae usui liturgico inserviunt, et interpretationem popularem exhibent, ad normam nn. 57 et 89 Instructionis huius S. R. O. diei 26 sept. 1964, textum quoque latinum contineant oportet. Eadem norma servetur ad Pontificalis romani editiones quod attinet.

6. Popularis interpretatio textui latino apponatur iis tantum partibus, quae, ex decreto Coetus Episcoporum, lingua vernacula proferri possunt.

7. Breves admonitiones, a sacerdote vel competenti ministro dicendae (cf. Const. de sacra Liturgia, art. 35, 3), quae aliquando nonnullis partibus sacrarum rituum opportune praemittuntur, bene a textu liturgico distinguantur.

8. Ut Editor ad libros usui liturgico destinatos imprimendos procedere possit, debet:

a) si agitur de libris unum textum latinum praebentibus, singulis vicibus licentiam obtinere ab hac S. Rituum Congregatione, simulque cum Administratione Bonorum S. Sedis conventionem inire de condicionibus ad publicam horum librorum divulgationem spectantibus ;

b) si agitur de libris textum latinum simul cum textu populari, aut unum textum popularem, referentibus, licentiam obtinere a Praeside Coetus Episcoporum, simulque cum eo de condicionibus pro publica horum librorum divulgatione conventionem inire, tum pro parte quae ad Administrationem Bonorum S. Sedis, pro textu latino, spectat, tum pro parte quae ad ipsum Coetum Episcoporum, pro textu populari, pertinet.

9. Concordantia cum editione typica, tum pro textu latino tum pro textu populari, ab Ordinario loci, iuxta can. 1390 C. I. C, concedenda, ne subscribatur nisi post diligentem atque accuratam revisionem.

10. Normae huius decreti, salvis iis quae n. 5 dicuntur, respiciunt editiones usui liturgico destinatas Breviarii romani, Missalis romani, Ritualis romani, Pontificalis romani, Martyrologii romani et Caeremo- Sacra Congregatio de Seminariis et Studiorum Universitatibus 171 nialis Episcoporum necnon libros cantus gregoriani, sive de integro libro, sive de eius tantum parte agatur.

11. Ut autem centrum habeatur, apud quod possibile sit plenam seriem invenire omnium textuum liturgicorum, qui in universo orbe usu veniunt, E*mi Coetuum Episcoporum Praesides :

a) Consilio ad exsequendam Constitutionem de sacra Liturgia significant nomina Editorum, quibus munus commissum fuerit liturgicas editiones apparandi ;

b) curent autem ut editionum liturgicarum, quae in eorum dictione evulgantur, duo exemplaria ad Secretariam eiusdem Consilii mittantur.

Praesens Decretum, a S. Rituum Congregatione et a Consilio ad exsequendam Constitutionem de sacra Liturgia paratum, Summus Pontifex in Audientia die 27 ianuarii 1966 Emo Card. Arcadio M. Larraona, S. R. C. Praefecto, concessa, approbavit et auctoritate Sua confirmavit et publici iuris fieri iussit, ab iis ad quos spectat fideliter servandum. Contrariis quibuslibet minime obstantibus. Romae, die 27 ianuarii 1966.

IACOBUS Card. LERCARO
Archiepiscopus Bononiensis
Praeses Consilii ad exsequendam
Constitutionem de sacra Liturgia

ARCADIUS M. Card. LARRAONA
S. R. C. Praefectus
Ferdinandus Antonelli
S. R. C. a Secretis

Where do I put my ribbons and why aren't there enough of them?

How are the individual parts of the Office arranged and where can I find them?

There simply aren't enough ribbons. My suggestion is sew some in yourself, or use holy cards as bookmarks.

Who is saying the Office? With whom? and Why?

Communal or Individual Celebration?

Communal celebration of the Divine Office is the ideal to which all should aspire. Indeed the true ideal is to have Mattins and Evensong, the hinge offices, celebrated every day, as bookends surrounding the daily Mass. Private recitation of the Office is actually even still a participation in the public celebration of the Office. As we recite it by ourselves, we are surrounded by the great cloud of witnesses, and as our other Seminarian Andrew likes to point out, the prayer of Saint Chrysostom reminds us that even if we are not physically together, we are gathered spiritually as one family.

Remember that in communal celebration, the texts of the Office must be read or sung clearly. There is a pause at the colon, for instance, at each verse of the Psalms, to help us take in what we are saying. There is not to be any rushing through. Refer to No. 11.

Said or Sung Celebration?

Ideally, the Offices should be sung, to a lesser or greater extent. This is in most cases not an achievable goal. Our laity, unless they are retired, and even then, as Monsignor Entwistle can tell you, are busy people. As a minimum, though, in communal celebration, we can at least sing the office hymn, provided we can obtain the music. I am working on it!

Sung or said celebration depends on circumstances - basically, how much time can we give to it. Remembering that a fully sung Mattins, Mass and Evensong, combined might take as long as three to three and a half hours per day. Pastoral circumstances, therefore, need to be examined. What is achievable so as to make our worship seemly and beautiful, as well as prayerful and effective.

Cleric or Lay Officiant - are there any differences?

Yes, a few. We will come to this in No. 7 of the General Introduction. When a layman officiates at the office, he or she will need to be aware of some differentiation necessary to celebrate it properly. A layman does not use "*V. The Lord be with you.*" verse, because the response, "*R. And with thy spirit.*" is specifically reserved to the clergy. The layman instead, whenever he or she sees this, replaces it with, "*V. O Lord, bear our prayer.*" with the congregational response, "*R. And let our cry come unto thee.*" There is a further complication with this: what does one do in the Lesser Hours when these two exact versicles follow each other? I would say that you simply omit the former and say the latter once only, rather than twice. In everything else, with one exception, the layman reads everything in the Offices. The one exception is that in the Introduction to Morning and Evening Prayer when it is used, that instead of the prayer, "*Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner,...*", the collect of the Twenty-First Sunday after Trinity replaces it.

Obviously, the layman never gives a blessing at the end of the Office which is reserved to the priest.

Who must say the Office?

Priests of the Ordinariate are obliged by Canon Law to say the Divine Office. Religious men and women, if there are any, follow whatever their Rule is. Refer to No. 12. Others may bind themselves to say the Divine Office.

For Seminarians it is not of obligation, for instance, but highly recommended, and one would ask oneself should one be thinking of ordination if one is not daily reciting the Divine Office.

The laity are not bound to say the Divine Office, but they ought to say it. That is about as simple as I can get. You are not obliged to breathe, but it is good for you so to do. Prayer is our relationship with God, and the Divine Office is a beautiful form of prayer, so why not make your relationship with God all the more beautiful by praying in such a beautiful way?

How should the Office be said if it's only me saying it?

Aloud? Silent, but moving the mouth? In my head? What are the merits of these?

I am afraid that I can only recommend that when saying the Office alone, the best way to pray it is still to recite it out loud. If we are going to disturb others by doing this, say if we have family members or housemates who aren't participating in the Office, the next best thing is to pray it near silently, but forming the words on our mouth, tongue and lips, as though we were speaking, but not using our voice. Think of this as whispering the Office. I personally do not recommend that one only say the Office in one's head - that is completely silently without moving the lips. The reason for this is the the Divine Office is, of its nature, a public prayer, and is made for praying out loud. When we are reciting it alone, we are participating still in the public liturgy of the Church and we should be very conscious of this fact.

Can I say the Office seated on a lounge chair? Yes, but don't fall asleep! Also even on a lounge chair, or wherever you say the Office, you need to be conscious of what you are doing. There has to be a certain reverence for the activity in which you are engaging.

What postures should we adopt for the various parts of the Office?

For the Introductory Versicles - **stand**.

For the Psalms - **it's up to the congregation**. My preference is to recite them seated. A choir might stand to sing them. If they are chanted in Sarum chant, for instance, I think it best to sit. Others will have strongly different opinions.

For the Lessons - the *reader* **stands** and the *congregation* **sits**, as at Mass.

For the First and Second Canticles, the Creed, and for the Hymns and Versicles and the Antiphons - **stand**. The one thing that is invariable is that all kneel from the Introduction to the Lords prayer until the end of the Third Collect. Then it really is up to the congregation and officiant what goes on after that.

I suggest that if a hymn is sung - **stand**.

If the choir sings an anthem - **sit**.

If there is a sermon - **sit**.

For the Collects after that, it's probably best to kneel. One could rise perhaps for the Prayer of Saint Chrysostom and the Grace, but it might be a bit fussy to do so, but that is up to the freedom of the congregation.

I make no statement about posture in the Lesser Hours, except that in general, the suggestions above apply - stand for hymns, sit for Psalms, etc.

And now read through the General Introduction.