

Detail of a woodcut from an English blockbook, ca. 1495, depicting the Five Sacred Wounds of Christ. [The Bodleian Library, University of Oxford]



ST. LUKE'S ORDINARIATE PARISH ✠ WASHINGTON DC

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# The Epistle

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## THE MASS OF THE FIVE WOUNDS

In the Divine Worship Missal, there is one Mass that was taken in its entirety from the Sarum Missal\*, the Mass of the Five Wounds [*Officium missæ de quinque vulneribus domini nostri Jesu Christi*].

Devotion to the Wounds of Jesus was extremely popular in medieval Europe, and increasingly so in England in the years leading up to the Reformation. Late medieval piety transformed the contemplation on Christ's Passion and Death, which was a natural and inevitable topic for devotion among Christians from the earliest years of the Church, into an emphasis on Christ's suffering—and on the love and pity for us sinners which led Him to undergo it for our salvation. The focus of prayer then came to rest on death and judgement.

Almost every copy of devotional Books of Hours used by lay people contained depictions of the Man of Sorrows called the Image of Pity [a wounded or dead Christ, frequently shown in front of his tomb and surrounded by the instruments of His torture and execution—the *Arma Christi*] accompanied by prayers addressed to the



From the Sarum Missal—

*Sanctus Bonifacius papa ægrotavit usque ad mortem; qui instanter petiit a Deo vitam in hoc sæculo sibi prolongari. Ad quem misit Dominus sanctum Raphaelem archangelum cum officio missæ de quinque vulneribus Christi, dicens ad papam: Surge et scribe istud Officium; et dicas ipsum quinque vicibus: et continuo recipies sanitatem. Et quicumque sacerdos hoc Officium devote pro se vel alio ægrotante celebraverit quinquies; hic sanitatem et gratiam recipiet, et in futuro vitam æternam possidebit, si in bono perseveret. Et in quacunque tribulatione homo extiterit in hoc sæculo, si procuraverit*

*a sacerdote hoc officium quinquies pro se legi, sine dubio liberabitur. Et si pro anima defuncti legatur; statim postquam complete dictum fuerit, scilicet quinquies, a pœnas anima solvetur. Sanctus igitur Bonifacius papa hæc audiens, statim erexit se in loco quo jacuit infirmatus, et ipsum conjuravit per omnipotentem Deum, ut absque suo periculo recederet, et quis esset, et ad quidvenisset sibi continuo indicaret. Qui statim dixit, se esse archangelum Raphaelem a Deo sibi missum, et superius pronuntiata promittebat sine dubio fore rata. Sanctus tunc Bonifacius papa officium confirmavit apostolica auctoritate; tribuens omnibus vere confessis et contritis, septimam partem remissionis omnium peccatorum suorum, qui illud devote legerint quina vice. Et similiter illud prædictum officium legi procurantibus, quadraginta dies criminalium et unum annum venialium in Domino relaxavit.*

“St. Boniface the pope was sick, even unto death; and he urgently besought God to prolong his life in this world. God sent to him St. Raphael the Archangel with the Office [the word *Officium* can also mean the Introit] of the Mass of the Five Wounds of Christ, saying to the Pope ‘Get up and write this Office, and you shall say it five times; and straightway you will receive health. And what priest soever shall devoutly celebrate this Office for himself or for another sick person five times, he shall receive health and grace, and in the future shall possess life eternal, provided he perseveres in good. And in whatsoever tribulation a man shall be set in this world, if he procures from a priest that this Office be said for him five times, without doubt he shall be set free. And if it shall be said for the soul of one departed, immediately after it shall have been completely said, that is, five times, his soul shall be loosed from pains.’ Pope St. Boniface therefore, hearing these things, immediately got up in the place where he lay sick, and conjured him [the angel] by Almighty God that he should depart from him without any danger to himself, and should straightway give a sign who he was, and for what purpose he had come to him. He [the Angel] at once said that he was the archangel Raphael sent to him from God, and promised that the things listed above would without doubt be ratified. Pope St. Boniface then confirmed the Office by his apostolic authority, granting to all, truly confessed and penitent, who should say it for the fifth time, a seventh part of the remission of all their sins. And likewise, he loosed in the Lord forty days of mortal sins and one year of venial sins to all who should procure the aforesaid office to be said.”

Wounds, most often the *Adoro te, Domine Jesu Christe*, part of which goes—

O LORD JESUS, I adore Thee hanging on the Cross, bearing a crown of thorns upon Thy head. I beseech Thee that Thy Cross may free me from the deceiving Angel. Amen.

O LORD JESUS, I adore Thee hanging wounded on the Cross, given vinegar and gall to drink. I beseech Thee that Thy wounds may be the remedy of my soul. Amen.

O LORD JESUS, I adore Thee placed in Thy tomb, anointed with myrrh and aromatic spices. I beg Thee that Thy death may be my life. Amen.

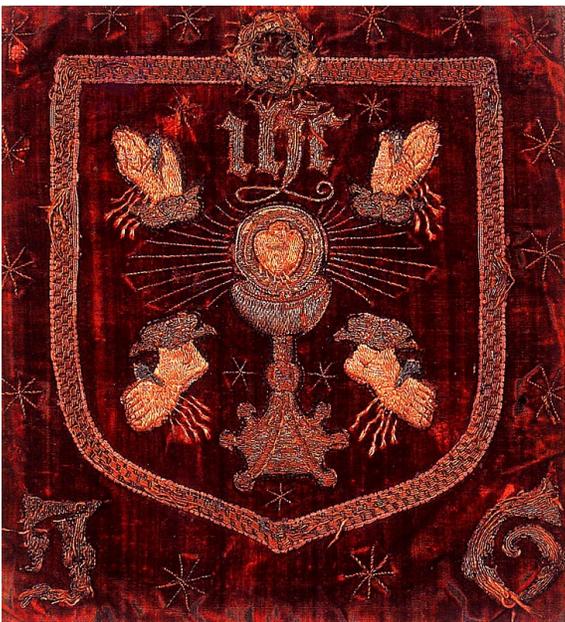
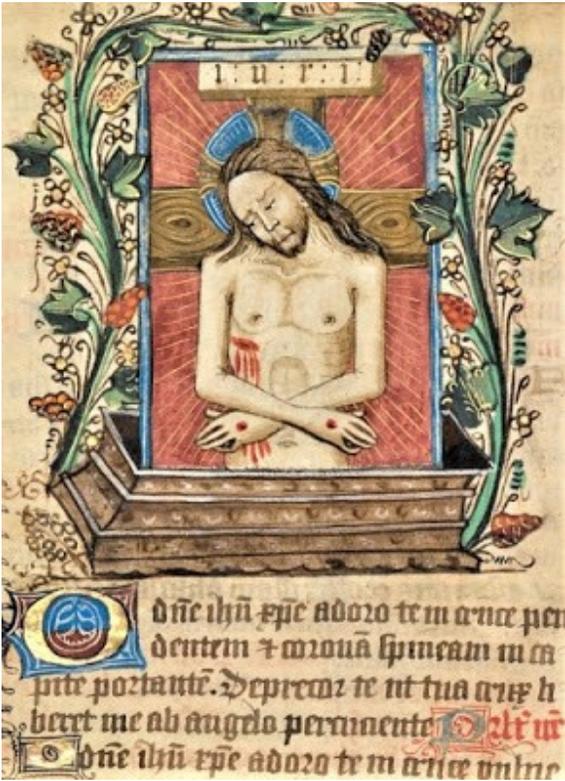
O LORD JESUS, I adore Thee descending into hell and freeing the captives from there. I beg Thee, that Thou mayest never permit me to enter there. Amen.

O LORD JESUS, I adore Thee rising from the dead, ascending into heaven, and sitting at the right hand of the Father. I beg Thee that I may be worthy to follow Thee and be with Thee. Amen.

The prayer concluded thus:

O most kind Lord Jesus, turn to me, a miserable sinner, the eyes of mercy with which you looked upon Peter in the courtyard, Mary Magdalene at the banquet, and the thief on the cross; grant then

\*The Sarum Missal contains the Mass ordinary and propers of the Sarum Rite, the particular variant of the Roman Rite which was established by Saint Osmund, Bishop of Salisbury, and Richard Poore in the 11th century. Originally the local form of the Mass used in the Cathedral and Diocese of Salisbury [England], over time it became prevalent throughout most of England, Wales, Ireland, and eventually Scotland. When the Church of England separated from the Catholic Church in the 1530s, it initially retained the Sarum rite, with gradual modifications. Under King Edward VI, Protestant pressure for public worship in English resulted in its replacement by successive versions of the Book of Common Prayer in 1549 and 1552. Queen Mary I restored the Sarum rite in 1553, but it was finally abolished by Queen Elizabeth I in 1559. Catholic recusants continued to use the Sarum rite until it was gradually replaced by the Tridentine rite.



TOP: Image of Pity—  
Christ as the Man of Sorrows  
from an illustrated *Vita Christi*,  
East Anglia, England;  
circa 1190 AD

BOTTOM: A banner depicting  
the Five Wounds of Christ was  
the emblem of the Pilgrimage of  
Grace, a popular uprising in  
1536 protesting the dissolution  
of the monasteries under  
King Henry VIII.

that with Peter I may lament my sins, with Mary Magdalene I may faithfully serve you, and with the thief I may look upon you forevermore in Heaven; who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

The earliest versions of this prayer were probably compiled in northern Britain in a monastic setting. Certainly, a much longer version (referring to many events from throughout salvation history) is to be found in the *Book of Cerne*, which belonged to Adelwald of Lichfield sometime before AD 830. Within a century or so, the sections concerning the Passion of our Lord appeared separately in other Anglo-Saxon collections. The inclusion of Peter, Mary Magdalene, and the “good thief” Dismas in the concluding collect served to lead the devout Christian to emulate their penitence, and thus obtain mercy and forgiveness as they did. Thus the wounded Body of Jesus becomes the sinner’s hope.

It is no accident that five invocations were selected to comprise this separate prayer. As Eamon Duffy points out in his magisterial history of the medieval faith of pre-Reformation England, *The Stripping of the Altars*, “...fivefold symbolism in connection with the Passion was to become a very striking feature of medieval English piety.” [p.243] This is seen in the Votive Mass of the Five Wounds, the origin legend of which contained the assurance that any soul for whom five Masses of the Wounds were celebrated would be freed from his purgation. Thus this votive Mass was one of the most requested masses to be specified in wills requesting prayer for the deceased. Devotion to the Five Wounds was intimately connected in the minds of Englishmen to intercession for the dead and delivery from Purgatory.

Images of and invocations to the Five Wounds were ubiquitous, appearing in church carvings, headstones, jewelry, and badges throughout the Middle Ages. (Indeed, the Jerusalem Cross itself is a visual reference to the Wounds.)

Duffy, in *The Stripping of the Altars*, reminds us that the *Image of Pity* depicts Christ displaying His wounds, which is not an image derived from the iconography of the Passion, but of the Last Judgement when Christ the Judge will show His wounds “to the elect as pledges of his love for them, to sinners as bitter reproach – ‘they shall look on him whom they have pierced’.” [p.246]

This month, St. Luke's will offer the votive Mass of the Five Wounds five times for the repose of the souls of the beloved dead of St. Luke's parishioners and friends. With this intention, four low Masses of the Five Wounds will be offered at 8:30 am, Monday November 5<sup>th</sup> through Thursday November 8<sup>th</sup>. A fifth sung Mass of the Five Wounds will take place on Saturday November 10<sup>th</sup> at 10 am.

If you would like to have your beloved dead remembered at these masses, please [email us](#) so that we can enter the names in our Requiem Book. And join us on November 10<sup>th</sup> at 10 am to assist in the offering of the Mass of the Five Wounds.



For the repose of the souls of the  
beloved dead of St. Luke's parishioners  
and friends

# Mass of the Five Wounds

11.10.2018 | Saturday | 10:00 AM  
Immaculate Conception Church  
8th & N Streets NW

Saint Luke's at  
IMMACULATE  
CONCEPTION

## TO BE A PILGRIM:

### ST. LUKE'S PARISHIONERS JOIN BISHOP LOPES IN HOLY LAND TRIP

An Ordinariate-wide pilgrimage to the Holy Land in October attracted several St. Luke's pilgrims: Steve and Jane Lawrence, Patrick and Carmen Delaney, Randy and Karen King, Ada Okafor, and Deacon Mark Arbeen. The St. Luke's pilgrims joined about ninety lay people, seven priests (six from the Ordinariate), and three deacons. The pilgrimage was led by Bishop Steven J. Lopes, who offered spiritual guidance and celebrated Masses at holy sites.



It should come as no surprise that the St. Luke's pilgrims were deeply affected by the pilgrimage. Patrick Delaney explained: "Generally, one reflects on these pilgrimages by trying to identify the highlights," he said, "however, on this particular pilgrimage every Holy site provided its own spiritual awakening to Christ, His Mother, and the disciples. How could one not be deeply changed while kneeling and meditating at the Holy Sepulchre and praying next to the stone that was rolled away from the tomb? How could one not feel the pain and anguish in the Garden of Gethsemane while gazing at the 2000-year-old-plus olive trees, still bearing fruit? How can a person ever be the same after touching the rock upon which the foot of the cross stood? How can one return to their old selves after standing at the shore of the Jordan River and imagining how John the Baptist must have felt? How can one envision Jesus sailing on the Sea of Galilee and walking on the water, or listening to Him teaching the Beatitudes, or thinking of Peter while gazing on the rock where Jesus said 'Upon this rock I will build my church and the gates of hell shall not prevail against it!', and not be transformed?"



*St. Luke's parishioners in the Holy Land, at lunch and gathered in the courtyard of the Church of the Annunciation in Nazareth.*

Deacon Arbeen also found the trip a powerful experience. "The Gospels are opening up in a new way, because I have had the opportunity to walk where my Lord and Savior Jesus Christ has walked," he said. "The best part was visiting the place of birth, suffering, death and resurrection. The most outstanding was assisting at Mass in the Tomb of Christ, with our Bishop. When he carried Jesus out of the Tomb to show the people, and said 'Behold the Lamb of God,' my heart was filled with so much love for Christ and all His people." The deacon concluded, "It will take me several years to comprehend the graces bestowed on me by this trip. Each time I read the Holy Scriptures, I see them anew because I've been there and seen the sites directly. I'll let the people decide how the trip has affected me in my ministry to them and my homilies."

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My last article was the first substantive installment in a long-term exploration of the Church Fathers—the bishops, priests, deacons, monastics, theologians, and others who faithfully formed our Church from the time of the Apostles up to around AD 750. Two months ago we focused on the earliest of the Church Fathers known as the Apostolic Fathers—some of whom walked with the Apostles. We will now move on to the Church Fathers beyond the Apostolic Fathers, up to the Council of Nicaea in AD 325.



**KNOW YOUR FAITH**  
by Randy King

*Never Deny, Seldom Affirm,  
Always Distinguish*  
— St. Thomas Aquinas

So why should we study these early Church Fathers? There are many valid reasons; for one, these Fathers were the closest Christians to the time of Christ, and they withstood persecution and heresy to develop the basics of Christian doctrine, a rich deposit of Faith forming a large portion of the Magisterium on which we stand firm today. Besides, their stories and writings are just plain inspirational!

As mentioned earlier, over the next few months we will spend some time in the Early Church period soon after the Apostles and Apostolic Fathers up to the Council of Nicaea (AD 325), known as the latter “Ante-Nicene” Period. This period ends with the Council of Nicaea because at this first Ecumenical Council Christians reached resolution in challenges to early Church heresies. This article will detail the heresies encountered in this time period; after that, the next article will recount persecutions that afflicted the early Church, key Church Fathers of the time, and then the resolutions to early heresies reached at Nicaea which contributed largely to codification of early Christian doctrine.

Now on to heresies of the early Church. In studying and understanding these early heresies we gain a better understanding of how easy it is to stray left or right of Truth, so we more easily stay on the path of orthodoxy. During this period beyond the Apostolic Fathers up to the Council of Nicaea, the Church was still persecuted and living in secrecy. The Church was dealing with opposition from purveyors of ancient philosophical theories of secret mysticism that were trying to undo early Christian theology and divide an early Christian community. Some of the early heresies the Church Fathers contended with:

· Gnosticism-Most widespread of early heresies, an intellectual current in the ancient world consisting of a number of widely diverse movements, sects, and philosophical systems. At its core it had an emphasis on secret and pseudo-mystical knowledge. Christian Gnosticism separated the Christian elite from the “rabble”; only the elite elect received true revelation.

-The Creator of this world is an evil “demiurge,” whom Jesus came to vanquish

-The Trinity and Incarnation are false

-All matter is evil; the human body is a prison for the spirit/soul

-some believed that what was done in the flesh did not matter (this led to excesses of the flesh)

-to other Gnostics, the body must be suppressed as evil, leading to asceticism.

· Docetism-A strain of Gnosticism, Docetism held that Jesus only seemed to become man and suffer and die; he was really a true spirit with no human body, so he suffered no pain. In fact, Jesus “laughed from above the cross” as his so-called body was nailed to the cross and those who loved him gathered below it.

· Marcionism- Marcion, a Gnostic adherent, believed Christianity should be a complete rejection of Judaism and the Israelite God. According to Marcion, the God of the Old Testament was a vengeful and lesser god, and Christ was a not the Jewish Messiah, but a spiritual entity sent by the true one God of the Gospel.

These early heresies found their way into early Christianity through ancient belief systems, in many cases multiple Hellenist philosophies that collided with the early Christian Church as it spread throughout the Middle Eastern and Asian world. They were secretive and mystical, and

while attractive drew a sharp distinction with mainstream doctrinal teachings of the Apostles and the Apostolic Fathers.

How many of these strains of secret thought do we see today? Groups, both “Christian” and Sectarian, claiming to have some secret “truth” aside from Jesus Christ’s true Gospel? Was this secret Gnosis (“knowledge”) an early Christian phenomenon or something we must guard against across the ages up to today? Are these early Gnostics kin to those who would now decide that the divine nature of Jesus somehow outweighs the flesh, and deny the Incarnation, Death, and Resurrection of the Son, both fully human and fully divine? Sorry, this Christological point we’ll save for another day!

As Emperor Constantine freed the Church to express itself without persecution through the 313 Edict of Milan, heterodox thinkers were then free to openly explore alternatives to the orthodox doctrinal expressions of the Church Fathers. At this point a rejection of core Trinitarian doctrine of the first three centuries of Christianity, an open challenge to Christ’s divinity, was mounted in the form of Arianism.

Arianism was perhaps the most influential, most pervasive heresy associated with early Christian doctrinal development, at least within the framework of Trinitarian doctrinal formation. Arianism denied Jesus was co-equal or co-eternal with Father, positing there was a time when the Son was not, and so was created and not totally divine. Arian allowed for some type of “partial” divinity, or perhaps “super humanity,” but completely rejected Trinitarian thought on consubstantiality of the Father, Son, and Holy Spirit in total contradiction of the Apostles and the Church Fathers.

Do we not today face constant challenges to Christ’s divinity? Sure, he was a great man, but was he God? And then incarnate in flesh to save us from our sin? We face the same doubts today, and indeed heresies, faced by the Church Fathers in their time. Whether it be doubt about Christ’s humanity, or doubt about Christ’s divinity, the early Fathers tackled theological issues as well as basic issues of faith, love, and hope faced by us today. No difference. Only the grace of God leading men and women through tough times, accompanied by the Holy Spirit, allowed the Church to survive.

I’m hopeful this exploration of the Church Fathers, the questions it presents about their strife that still apply in some ways today, their faith and perseverance that rings true in our situation now, is enlightening and enjoyable. May your spirits be joined with the struggle of the Fathers to live the Gospel, that it might inspire you to imitate them in your daily struggles and share in their (our) victory over sin as we journey towards our ultimate reward.

The Church Fathers Rock!

—Randy

## NOVEMBER EVENTS

**Thursday, November 1st, 8:30 am:** Feast of All Saints, Holyday of Obligation

**Friday, November 2nd, 8:30 am:** Feast of All Souls

**Saturday, November 3rd, 4 pm:** Evensong at the Abbey, St. Anslem’s Abbey

**Sunday, November 4th, 2 am:** Daylight Saving Time ends; set clocks back one hour

**Monday, November 5th—Thursday, November 8th, 8:30 am:** Low Mass of the Five Wounds

**Saturday, November 10th, 10 am:** Sung Mass of the Five Wounds

**Sunday, November 18th:** Collection of Christmas Toys for Poor Children begins

# Saint Luke's at IMMACULATE CONCEPTION

8TH & N STREETS NW  
WASHINGTON DC 20001

Rev. John Vidal  
Pastor

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St. Luke's at Immaculate Conception is a parish of the Personal Ordinariate of the Chair of Saint Peter, which was established on January 1, 2012 by Pope Benedict XVI in response to repeated requests by Anglicans seeking to become Catholic. Ordinariate parishes are fully Catholic while retaining elements of their Anglican heritage and traditions, including liturgical traditions.

**THE PERSONAL ORDINARIATE  
OF THE CHAIR OF SAINT PETER**

*That we all may be one*

## FROM THE PASTOR

It seems like it was just yesterday when I was sitting at O'Hare airport when I got a phone call from Helene's cousin, a Legionnaire of Christ priest, with the exciting news about *Anglicanorum coetibus*. But, amazingly, it was nine years ago this November. Of course, just over two years later, the Ordinariate of the Chair of St. Peter was erected on January 1, 2012.

This last week I attended our annual priest convocation in Houston, where Bishop Lopes gave us a "state of the Ordinariate" address. The Ordinariate is growing stronger and stronger every day; we are here to stay. Here are some statistics: We have 58 priests in active ministry and 16 retired priests [for a total of 74 priests], 16 in Canada and 58 in the US. We have a vibrant and growing diaconate with 16 deacons, as well as one retired deacon and one transitional deacon, Robert Kirk, who will have been ordained to the Priesthood by the time this newsletter is published (October 30 at Christ the King in Towson MD). Most of these clergy are assigned to the 33 communities large enough to have an assigned priest, and several of these communities have active construction projects (with our own to start soon, I pray) to create or add to existing facilities. Some other clergy have assignments in various dioceses around North America and 6 have full time assignments in the Archdiocese for the Military Services, USA. As to vocations, on a per-capita basis, we are the strongest diocese in the US in terms of vocations with 5 seminarians.

Our progress in terms of organization and resources is also dramatic. Of course, we all know about the extraordinary accomplishment of a third Missal for the Latin Rite (*Divine Worship: The Missal*) with accompanying *Occasional Services* book and a newly released *Gradual*. Awaiting approval from Rome is our *Liturgy of the Hours*, and there is active work on a *Hymnal* that recovers much of the Marian music that was lost in our wandering years as Anglicans. Add to that well-defined policies and procedures that are necessary for the healthy operation of a diocese and healthy and growing Priest Retirement and Seminarian Funds.

Our 5-day convocation included an excellent series of presentations regarding various aspects of Catholic theology related to God's vision of the family and vocations. On our trip back, Fr. Whitehead commented how he found it "amazing how much more organized and cohesive we are each year with greater and greater unity and priestly fraternity."

A special blessing is that a second miracle for Blessed John Henry Newman is going through the validation process in Rome which will open the way to his full canonization as a saint.

As we approach the 10th anniversary of *Anglicanorum coetibus* a celebration is in the process of organization in Rome next November 4th-9th. A 5-day land package to attend this event in Rome is also being pulled together by the Chancellery with options for congregations and groups to customize additional days and airfare packages. St. Luke's will be organizing such a group so I would like to hear from those of you who are interested in such a trip and would love to hear your ideas of what customizations you would like to see (e.g., more days in Rome, a side trip to Assisi, a stop in Lourdes). On a more local front, lots of exciting things are happening here at St. Luke's. With the addition of a low Mass, our Evensong at the Abbey continues to grow, and on Sunday October 21 our Mass attendance was such that we, for the first time, ran out of bulletins! It is also a joy to hear all the babies and youngsters making their presence known during Mass and coffee hour.

On November 10 we will celebrate the final Mass of the Five Wounds [of our series of five], an ancient Mass whose propers are the only ones which come directly for the Sarum Missal, arguably the foundation of our liturgical patrimony. Also in November, our All Souls Mass (Nov 2 at 8:30 am) will include a remembrance of each of those submitted to our requiem book.

Please be assured that you all continue in my prayers and I look forward to our continued growth over the coming months and years.

Yours in Christ,

*Fr. John*