

The Daily Office *and* The Holy Eucharist

according to

THE BOOK OF COMMON PRAYER 1979
and The Hymnal, 1982

and the use of

The Chapel of St. Mary the Virgin

**ADVENT, CHRISTMASTIDE,
AND EPIPHANYTIDE**

Rite I



**Nashotah House
Theological Seminary**

THE ANGELUS

The Angelus is a devotion that was traditionally prayed three times daily to commemorate the mystery of the Incarnation, using the words of the Angel Gabriel's annunciation to Mary from St. Luke's Gospel, and words from the Prologue to St. John's Gospel.

At Nashotah House, the Angelus is rung at 7:45 AM and 4:30 PM, before each morning and evening Office, and, when classes are in session, at 12:30 pm before lunch, to conclude the second class session. Whether or not one prays this text, all students are to stand respectfully and engage in silent prayer, using this text or another one that is appropriate.

The bell tolls three times to begin each of the first three versicles and responses; the bell then tolls nine times (18, because the bell tolls twice with each pull) during the final collect.

- V. [ring] The angel of the Lord announced unto Mary,
R. [ring] And she conceived by the Holy Ghost.
[ring] Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.
- V. [ring] Behold the handmaid of the Lord.
R. [ring] Be it unto me according to thy Word. Repeat "Hail Mary".
- V. [ring] And the Word was made flesh.
R. [ring] And dwelt amongst us. Repeat "Hail Mary".
- V. Pray for us, O Holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Let us pray: [ring 9x]

We beseech thee, O Lord, pour thy grace into our hearts, that we who have known the incarnation of thy Son Jesus Christ, announced by an angel to the Virgin Mary, may by his cross and ✠ passion be brought unto the glory of His resurrection; through the same Christ our Lord. Amen.



MORNING PRAYER (M-W, F-Sat)

Items in red are used only on Sundays or Major Feasts

Page numbers refer to the Book of Common Prayer, 1979

The liturgy begins with the ringing of the Angelus (inside cover).

All stand in silent prayer.

Opening Sentence BCP 37-41

The Invitatory ✠ 42

Venite (Mon/Wed/Fri) or **Jubilate** (Tue/Sat) 43-45

*One of the Antiphons on pages 43-44 is said and responded to by the People with **O, come let us adore him.** The Antiphon is repeated by all at the conclusion of the Invitatory.*

The Psalter posted

The Gloria Patri is said at the conclusion of each Psalm.

Glory to the Father, and to the Son and to the Holy Spirit,
as it was in the beginning, is now, and will be for ever. Amen.

The First Lesson (*Remain seated for a period of silence at the conclusion*)

The Canticles (*standing*)

Major Feasts	<i>Te Deum</i>	52
Monday	<i>Ecce, Deus</i>	Leaflet 15
Tuesday	<i>Quaerite Dominum</i>	Leaflet 16
Wednesday	<i>Surge illuminare</i>	Leaflet 17
Thursday	<i>Benedictus Dominus</i>	50
Friday	<i>Magna et mirabilia</i>	Leaflet 18
Saturday	<i>Benedicite omnia</i>	47

The Apostles' Creed (*omitted only on Major Feasts*) 53

The Prayers 54-55

The Lord's Prayer, Suffrages B, the Collect for Advent I (in Advent only), and the Collects for Peace and Grace.

The Grace ✠ 59-60

*The Mass normally follows said Morning Prayer.
All sit until the Celebrant stands to go to the Altar.*

THE HOLY EUCHARIST

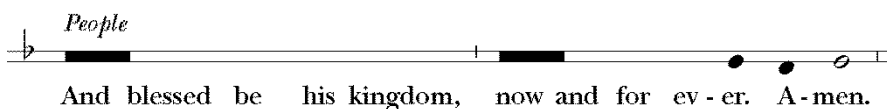
Items in red are used only on Sundays in Christmastide and Major Feasts

PREPARATION RITES

All stand as the Celebrant and assisting ministers come to their places.

Opening Acclamation

BCP 323



Collect for Purity & Summary of the Law

323

Kyrie

posted

Gloria in Excelsis

posted

On Major Feasts, daily from Christmas through the Epiphany, and then on Sundays outside of Advent

The Collect of the Day *At the conclusion, the People respond, Amen*

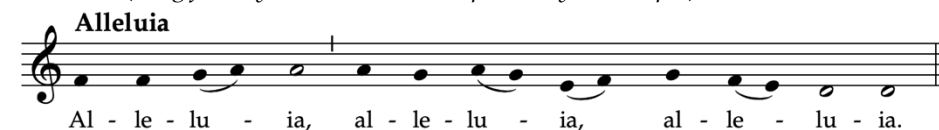
LITURGY OF THE WORD

The First Lesson

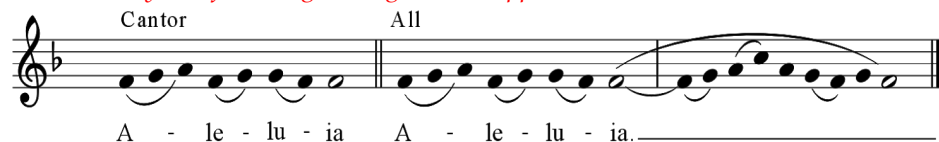
Sung Gradual (*seated; sung by the Choral Scholars*)

The Second Lesson

Alleluia (*sung first by the Cantor, and repeated by the People*)



On Feast Days the following is sung with an appointed Verse.



The Gospel

*Before the Gospel, the People respond, **Glory be to thee, O Lord.**
After the Gospel, the People respond, **Praise be to thee, O Christ.***

Brief Homily (*mornings*) or **Sermon** (*Solemn Mass & Sundays*)

The Nicene Creed (*Sundays, Major Feasts, and Solemn Mass*) 327

The Prayers of the People (*standing*) 329

The Confession (*kneeling; “Almighty God, Father of...”*) 330

Peace (*standing*) 332

THE HOLY EUCHARIST

Offertory Sentence or **Sung Offertory**

The Offertory Hymn *posted*

The Great Thanksgiving (*sung on Feast Days*)

Celebrant

People

The Lord be with you. And with thy spi - rit.

Celebrant

People

Lift up your hearts. We lift them up un - to the Lord.

Celebrant

People

Let us give thanks un - to our Lord God.

People

It is meet and right so to do.

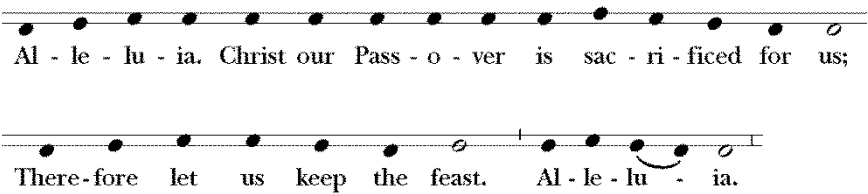
Sanctus and Benedictus qui venit *posted/334*

Eucharistic Prayer (*kneeling*)
Prayer I – p. 333 Prayer II – p. 340

COMMUNION DEVOTIONS

The Lord’s Prayer (*kneeling; sung on Feast Days*) S-119/336

Fraction Anthem *(all respond in unison to the Cantor)*337



Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;
There - fore let us keep the feast. Al - le - lu - ia.

Agnus Dei *(kneeling)*posted/337

O Lamb of God, that takest away the sins of the world:
Have mercy upon us (2 times) Grant us thy peace (3rd time)

Prayer of Humble Access337

The Invitation338

All baptized Christians who receive the Eucharist in their home churches, who come in penitence seeking the Body and Blood of Christ, are welcome to receive. The Sacrament is celebrated using wheat bread and fermented grape wine.

If you are unable to receive either for any reason, the Church has always taught that to receive the Sacrament is one kind is to receive all the benefits of the Sacrament. If you do not wish to receive the Sacrament for any reason, you may cross your arms and receive a blessing from the priest.

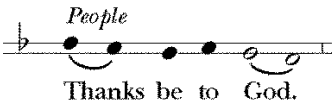
As you come forward, please fill in right-to-left, three people from each side.

You may stand or kneel (on the top step) to receive Communion. The consecrated Bread may be received either in the hand or on the tongue. To receive the consecrated Wine, grasp the base of the chalice and guide it to your lips. To receive by intinction, the chalice bearer will dip the Host into the Wine and place it on your tongue.

CONCLUDING RITES

The Post-Communion Prayer and Blessing *(kneeling)*339

Dismissal *(standing)*339



Thanks be to God.

It is customary to remain in one's stall until the Dean and Faculty have exited.

EVENING PRAYER (*Thur — Sun*)

Items in red are used only on Sundays or Major Feasts

Page numbers refer to the Book of Common Prayer, 1979

The liturgy begins with the ringing of the Angelus (inside cover).

All stand in silent prayer.

Opening Sentence BCP 37-41 & 61-62

The Invitatory ✠ 63

Phos hilaron 64

The Psalter posted

The Gloria Patri is said at the conclusion of each Psalm.

Glory to the Father, and to the Son and to the Holy Spirit,
as it was in the beginning, is now, and will be for ever. Amen.

The First Lesson

Remain seated for a period of silent meditation at the conclusion

The Canticle – Magnificat ✠ 65

From Dec 17—23, one of the “O” Antiphons is sung/said before and after the Magnificat; found on page 18 of this leaflet.

***The Second Lesson**

Remain seated for a period of silent meditation at the conclusion

***The Canticle – Nunc dimittis** ✠ 66

***The Apostles’ Creed** (*omitted on Sundays*) 66

The Prayers 67-68

The Lord’s Prayer, Suffrages A, and the Collect of the Day*, and the Collects for Peace and Aid Against Perils.

Additional intercessions may be added when the Eucharist does not follow the Office.

***Prayer of St. John Chrysostom** 72

The Grace ✠ 72

**These items are omitted when the Mass follows directly*

EVENSONG (*Monday—Wednesday*)

&

MATINS (*Thursdays*)

BCP refers to the Book of Common Prayer, 1979

Posted hymn numbers refer to The Hymnal, 1982 (blue cover)

THE INVITATORY AND PSALTER

The liturgy begins with the ringing of the Angelus (inside cover).

All stand in silent prayer

Opening Sentence

BCP 37-41 & 61-62

Confession of Sin (*only on Major Feasts and their eves*)

41, 62

The Officiant bids the confession, after which all kneel.

Almighty and most merciful Father,

we have erred and strayed from thy ways like lost sheep,

we have followed too much the devices and desires of our own hearts,

we have offended against thy holy laws,

we have left undone those things which we ought to have done,

and we have done those things which we ought not to have done.

But thou, O Lord, have mercy upon us,

spare thou those who confess their faults,

restore thou those who are penitent,

according to thy promises declared unto mankind

in Christ Jesus our Lord;

and grant, O most merciful Father, for his sake,

that we may hereafter live a godly, righteous, and sober life,

to the glory of thy holy Name. Amen.

The Priest alone stands and says the Absolution.

Opening Versicles and Responses

BCP 42, 63

O Lord, open thou our lips. *O God make speed to save us.*

and our mouth shall show forth thy praise. O Lord, make haste to help us.

Glo-ry be to the Fa-ther, and to the Son, and to the Ho-ly Ghost. As it was in the be-

gin-ning is - now and ever shall be world with-out end. A men. (Al-le-lu-ia.)

Invitatory Psalm or Hymn

posted

The Psalter (standing)

posted

The music comes from The Nashotah House Plainsong Psalter.

The Cantor chants the first half of the verse, the People respond with the second half. From that point, the Gospel or Cantoris side sings the even numbered verses, and the Epistle or Decani side sings the odd numbered verses. The Gloria Patri is chanted at the conclusion of each Psalm. On Wednesdays, the psalm is sung to Anglican Chant.

THE LESSONS

The First Lesson (seated)

Remain seated for a period of silent meditation at the conclusion

Canticle (standing)

posted

The Second Lesson (seated)

Remain seated for a period of silent meditation at the conclusion

Canticle (standing)

posted

The Apostles' Creed (*standing*)

53, 66

*I believe in God, the Father almighty,
maker of heaven and earth.*

And in Jesus Christ his only Son our Lord.

*who was conceived by the Holy Ghost,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried.*

He descended into hell.

The third day he rose again from the dead.

He ascended into heaven,

and sitteth on the right hand of God the Father almighty.

From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost,

the holy catholic Church,

the communion of saints,

the forgiveness of sins,

the resurrection of the body,

and the life everlasting. ✕ A-men.

THE PRAYERS

<i>Officiant</i>	<i>People</i>	<i>Officiant</i>
The Lord be with you.	And with thy spirit.	Let us pray.

All kneel, as are able.

²³

Lord, have mer-cy u-pon us. Christ, have mer-cy u-pon us. Lord, have mer-cy u-pon us.

The Lord's Prayer

54, 67

Our Father, who art in heaven,

hallowed be thy Name,

thy kingdom come,

thy will be done, on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory,

for ever and ever. A-men.

Suffrages A (at Evensong, M-W)

67-68

29 *O Lord, show thy mercy upon us* *Endue thy ministers with righteousness*

And grant thy sal - va-tion. and makethy cho - sen peo - ple joy - ful.

35 *Give peace, O Lord in all the world* *Lord, keep this nation under thy care.*

For on - ly inthee can we live in safe - ty. And guideus in the way of jus - ticeand truth.

42 *Let thy way be known upon earth;* *Let not the needy, O Lord, be forgotten*

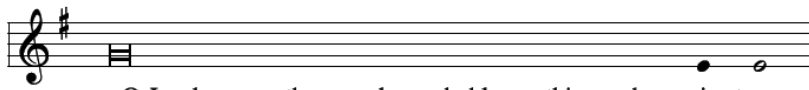
Thy sa - ving health a-mong all na - tions. Northe hope of the poor be ta-ken a - way.

48 *Create in us clean hearts, O God.*

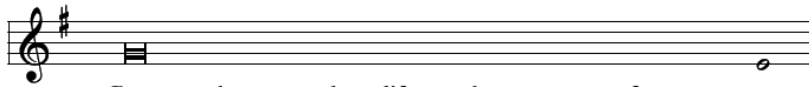
and sus - tain us with thy Ho - ly Spi-rit.

Suffrages B (at Matins, Thursdays)

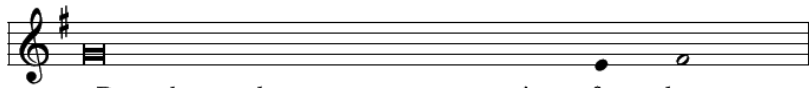
55



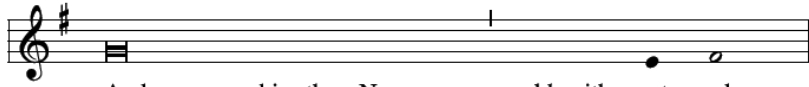
v. O Lord, save thy people, and bless thine her - i - tage;



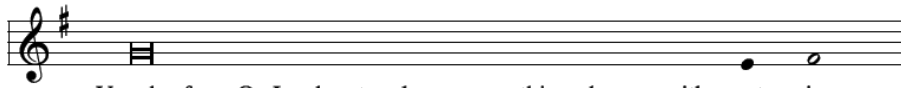
r. Govern them and lift them up for ev - er.



v. Day by day we mag - ni - fy thee;



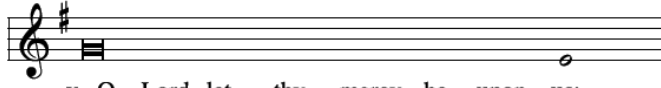
r. And we worship thy Name ever, world with - out end.



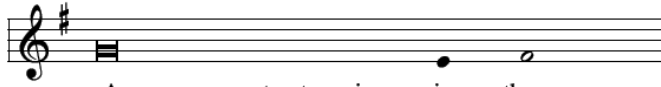
v. Vouchsafe, O Lord, to keep us this day with - out sin;



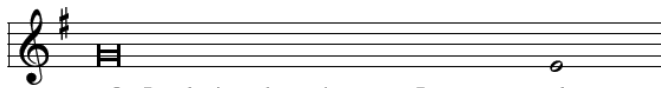
r. O Lord, have mercy upon us, have mercy up - on us.



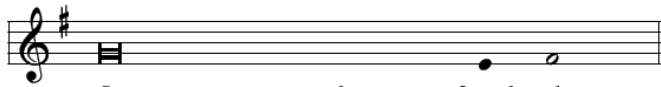
v. O Lord, let thy mercy be upon us;



r. As our trust is in thee.

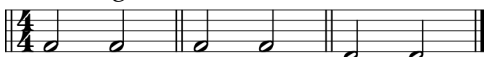


v. O Lord, in thee have I trust - ed. -



r. Let me never be con-found - ed.

*The Officiant then chants the **Collect of the Day**, the **Collect for Peace and Grace** at Matins, and the **Collect for Peace and Aid Against Perils** at Evensong.*



A - men. A - men. A - men.

Intercessions are then offered, which conclude with the Prayer for Nashotah House (see back page).

Office Hymn (*standing*)

posted

On occasion, a sermon may be given

General Thanksgiving

58, 71

*Said at every Matins, but only on **Major Feasts at Evensong***

Almighty God, Father of all mercies,

we thine unworthy servants

do give thee most humble and hearty thanks

for all thy goodness and loving kindness

to us and to all men.

We bless thee for our creation, preservation,

and all the blessings of this life;

but above all for thine inestimable love

in the redemption of the world by our Lord Jesus Christ;

for the means of grace, and for the hope of glory.

And, we beseech thee,

give us that due sense of all thy mercies,

that our hearts may be unfeignedly thankful;

and that we show forth thy praise,

not only with our lips, but in our lives,

by giving up our selves to thy service,

and by walking before thee

in holiness and righteousness all our days;

through Jesus Christ our Lord,

to whom, with thee and the Holy Ghost,

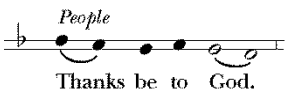
be all honor and glory, world without end.

Amen.

If the General Thanksgiving is not said, the Officiant says the Prayer of St. John Chrysostom.

Dismissal and Grace

59, 72



*The Officiant then chants a verse from Scripture, the Congregation responds on a single note, **Amen**. It is customary to make the ✠ Sign of the Cross at the Office concludes.*

The Advent Prose

REFRAIN

D -rop down, ye hea-vens, from a-bove * and let the skies
pour down right-eous-ness.

1 Be not wroth very sore, O Lord,
neither remember iniquity forever:
Thy holy cities are a wilderness,
Sion is a wilderness, Jerusalem a desolation:
Our holy and our beautiful house, where our fathers praised thee.

2 We have sinned, and are as an unclean thing,
and we all do fade as a leaf:
and our iniquities, like the wind, have taken us away;
thou hast hid thy face from us:
and hast consumed us, because of our iniquities.

3 Comfort ye, comfort ye my people,
my salvation shall not tarry:
I have blotted out as a thick cloud thy transgressions:
Fear not, for I will save thee: for I am the Lord thy God,
the Holy One of Israel, thy Redeemer.

On Monday—Wednesday during term time, the student body processes to the Chapter Room for the Chapter Meeting, a brief time of announcements and other community business dating to the monastic houses of the Middle Ages.

On Thursday morning, all sit for the weekly music rehearsal

Ecce, Deus [Mondays at Morning Prayer]

Behold, God is my salvation; *

I will trust, and not be afraid:

For the Lord God is my strength and my song; *

he also is become my salvation.

Therefore with joy shall ye draw water *

out of the wells of salvation.

And in that day shall ye say, *

Praise the Lord, call upon his Name,

Declare his doings among the people, *

make mention that his name is exalted.

Sing unto the Lord; for he hath done excellent things: *

this is known in all the earth.

Cry out and shout, thou inhabitant of Zion: *

for great is the Holy One of Israel in the midst of thee.

Glory to the Father, and to the Son and to the Holy Spirit,

as it was in the beginning, is now, and will be for ever. Amen.

Quaerite Dominum [Tuesdays at Morning Prayer]

Seek ye the Lord while he may be found, *

call ye upon him while he is near:

Let the wicked forsake his way, *

and the unrighteous man his thoughts:

And let him return unto the Lord,

and he will have mercy upon him; *

and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts, *

neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth, *

so are my ways higher than your ways,

and my thoughts than your thoughts.

For as the rain cometh down, and the snow from heaven, *

and returneth not thither, but watereth the earth,

And maketh it bring forth and bud, *

that it may give seed to the sower,

and bread to the eater:

So shall my word be that goeth forth out of my mouth: *

it shall not return unto me void,

But it shall accomplish that which I please, *

and it shall prosper in the thing whereto I sent it.

Glory to the Father, and to the Son and to the Holy Spirit,

as it was in the beginning, is now, and will be for ever. Amen.

Surge, illuminare [Wednesdays at Morning Prayer]

Arise, shine; for thy light is come, *
and the glory of the Lord is risen upon thee.
For, behold, the darkness shall cover the earth, *
and gross darkness the people:
But the Lord shall arise upon thee, *
and his glory shall be seen upon thee.
And the Gentiles shall come to thy light, *
and kings to the brightness of thy rising.
Therefore thy gates shall be open continually; *
they shall not be shut day nor night.
They shall call thee, The city of the Lord, *
The Zion of the Holy One of Israel.
Violence shall no more be heard in thy land, *
wasting nor destruction within thy borders;
But thou shalt call thy walls Salvation, *
and thy gates Praise.
The sun shall be no more thy light by day; *
neither for brightness shall the moon
give light unto thee:
But the Lord shall be unto thee an everlasting light, *
and thy God thy glory.
Glory to the Father, and to the Son and to the Holy Spirit,
as it was in the beginning, is now, and will be for ever. Amen.

Magna et mirabilia [Fridays at Morning Prayer]

Great and marvelous are thy works, *

Lord God Almighty!

Just and true are thy ways, *

Thou King of saints.

Who shall not fear thee, O Lord, and glorify thy Name? *

For thou only art holy:

For all nations shall come and worship before thee; *

for thy judgments are made manifest.

Glory to the Father, and to the Son and to the Holy Spirit,

as it was in the beginning, is now, and will be for ever. Amen.

The “O” Antiphons

Said before and after the Magnificat on the days appointed.

December 17

O come, thou Wisdom from on high,

who orderest all things mightily;

to us the path of knowledge show,

and teach us in her ways to go.

Rejoice! Rejoice! Emmanuel shall come to thee, O Israel.

December 18

O come, O come, thou Lord of might,

who to thy tribes on Sinai's height

in ancient times didst give the law,

in cloud, and majesty, and awe.

Refrain

December 19

O come, thou Branch of Jesse's tree,

free them from Satan's tyranny

that trust thy mighty power to save,

and give them victory o'er the grave.

Refrain

December 20

O come, thou Key of David, come,
and open wide our heavenly home;
make safe the way that leads on high,
and close the path to misery.

Refrain

December 21

O come, thou Dayspring from on high,
and cheer us by thy drawing nigh;
disperse the gloomy clouds of night,
and death's dark shadow put to flight.

Refrain

December 22

O come, Desire of nations, bind
in one the hearts of all mankind;
bid thou our sad divisions cease,
and be thyself our King of Peace.

Refrain

December 23

O come, O come, Emmanuel,
and ransom captive Israel,
that mourns in lonely exile here
until the Son of God appear.

Rejoice! Rejoice! Emmanuel shall come to thee, O Israel.

THE PRAYER FOR NASHOTAH HOUSE

Bless, O Lord, this House,

set apart to the glory of thy great name
and the benefit of thy Holy Church;
and grant that thy Name may be worshipped here
in truth and purity to all generations.

Give thy grace and wisdom to all the authorities,
that they may exercise holy discipline,
and be themselves patterns of holiness, simplicity, and self-denial.

Bless all who may be trained here;
take from them all pride, vanity, and self-conceit,
and give them true humility and self-abasement.

Enlighten their minds, subdue their wills, purify their hearts,
and so penetrate them with thy Spirit and fill them with thy love,
that they may go forth animated with earnest zeal for thy glory;
and may thine ever-living Word so dwell within their hearts,
that they may speak with that resistless energy of love
which shall melt the hearts of sinners to the love of thee.

Open, O Lord, the hearts and hands of thy people,
that they may be ready to give and glad to distribute to our necessities.

Bless the founders and benefactors of this House,
and recompense them with the riches of thy everlasting kingdom,
for Jesus' sake. Amen.

✠ ✠ ✠

Weekly Schedule - All Services open to the Public

	<u>Morning</u>	<u>Evening</u>
Sunday	<i>(students worship at local parishes)</i>	4:30 Evening Prayer & Mass
Monday—Saturday	7:45 Morning Prayer & Mass	4:30 Evening Prayer
Wednesday (in term only)		5:00 Benediction of the Blessed Sacrament
Thursday (in term only)	7:45 Matins	4:30 Evening Prayer 5:00 Solemn Mass
<i>During Term Time, the Eucharist is sung Monday-Friday, Evensong is sung Monday-Wednesday, and Matins is sung on Thursdays. Outside of term, all liturgies are said.</i>		

Dr. Geoffrey Williams – Director of St. Mary's Chapel

revised 10-11-2023