

The Daily Office *and* The Holy Eucharist

according to

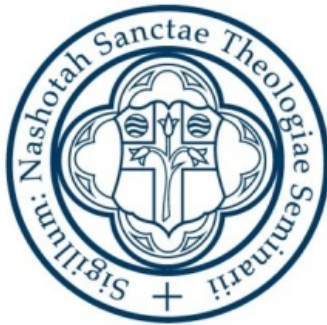
THE BOOK OF COMMON PRAYER 1979
and The Hymnal, 1982

and the use of

The Chapel of St. Mary the Virgin

EASTERTIDE

Rite II



**Nashotah House
Theological Seminary**

THE REGINA CAELI

The Regina Caeli traditionally replaces the Angelus during Eastertide and is said from Easter Day through Matins of the Eve of Pentecost.

At Nashotah House, it is normally rung at 7:45 a.m. and 4:30 p.m. 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, whether this text or another.

*The bell is rung twice (with the small hammer that strikes the side of the bell) for each line of the anthem, for a total of eight rings;
the bell is then tolled eight times (pulling the large rope)
during the final collect (16, because the bell tolls twice with each pull).*

O Queen of heaven, be joyful, alleluia;
Because he whom so meetly thou barest, alleluia,

Hath arisen, as he promised, alleluia:
Pray for us to the Father, alleluia.

Ÿ. Rejoice and be glad, O virgin Mary, alleluia.

℞. For the Lord is risen indeed, alleluia.

Let us pray.

O GOD, who, by the resurrection of thy Son, Jesus Christ, didst vouchsafe to give gladness unto the world: Grant, we beseech thee, that we, being holpen by the Virgin Mary, his Mother, may attain unto the joys of everlasting life. 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 Regina Caeli (inside cover).

All stand in silent prayer.

Opening Sentence Page 75-78

The Invitatory ✠ 80

Pascha Nostrum (without seasonal antiphon) 83

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>	95
Monday	<i>Surge, illuminare</i>	87
Tuesday	<i>Benedictus es, Domine</i>	90
Wednesday	<i>Benedictus Dominus Deus</i>	92
Thursday	<i>Te Deum</i>	95
Friday	<i>Cantemus Domino</i>	85
Saturday	<i>Benedicite, omnia opera</i>	88

The Apostles' Creed (*omitted only on Major Feasts*) 96

The Prayers 97-98

The Lord's Prayer, Suffrages B, the Collects for Peace and Grace.

The Grace ✠ 102

*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 and Major Feasts

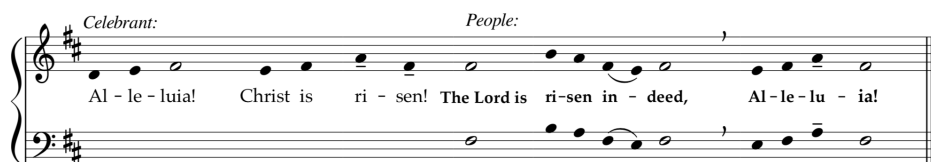
PREPARATION RITES

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

Opening Acclamation (standing; *sung on Feasts*)

BCP 355

Celebrant: *People:*



Collect for Purity (standing)

355

Kyrie or ***Gloria in Excelsis*** (standing)

posted

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

LITURGY OF THE WORD

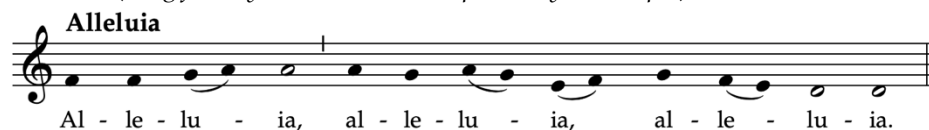
The First Lesson

Sung Gradual (seated; sung by the Choral Scholars)

The Second Lesson

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

Alleluia



On Major Feasts the following is sung with an appointed Verse.

Cantor *All*



The Gospel

Before the Gospel, the People respond, Glory to you, Lord Christ.

After the Gospel, the People respond, Praise to you, Lord Christ.

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

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

358

Prayers of the People (*standing*)

Sunday	Form I	383
Monday	Form II	385
Tuesday	Form III	387
Wednesday	Form IV	388
Thursday	Form IV	388
Friday	Form V	389
Saturday	Form VI	392

The Confession & Absolution (*kneeling*) 360

The Peace 360

THE HOLY EUCHARIST

Offertory Sentence

The Offertory Hymn *posted*

The Great Thanksgiving (*sung on Feast Days*)

Celebrant *People*

The Lord be with you. And al - so with you.

Celebrant *People*

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

Celebrant

Let us give thanks to the Lord our God.

People

It is right to give him thanks and praise.

Sanctus and Benedictus qui venit *posted*

Eucharistic Prayer (*kneeling*)

Prayer A – p. 361	Prayer C – p. 369
Prayer B – p. 367	Prayer D – p. 372

COMMUNION DEVOTIONS

The Lord’s Prayer (*kneeling; sung on Feast Days*) S-119/364

Cantor:

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
Christ our Pass - o - ver is sac - ri - ficed for us;

All:

there - fore let us keep the feast.
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Agnus Dei

posted

Lamb of God, you take away the sins of the world:
Have mercy on us (2 times) Grant us peace (3rd time)

The Invitation

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. If you are not receiving only one of the elements, simply cross your right arm over your chest.

You may stand or kneel (on the top step) to receive Communion. The consecrated Bread is received in the hand, right hand placed on top of the left. To receive the consecrated Wine, grasp only the base of the chalice and guide it to your lips. If you require the sacrament to be brought to your seat, please inform the sacristan on duty.

The Sacrament is not administered by intinction.

CONCLUDING RITES

The Post-Communion Prayer (<i>kneeling</i>)	365-66
Blessing	366
Dismissal (<i>standing; sung on Feast Days</i>)	366



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 Regina Caeli (inside cover).

All stand in silent prayer.

Opening Sentence	BCP 75-78 & 115-16
The Invitatory ✠	117
<i>Phos hilaron</i>	118
The Psalter	<i>posted</i>
<i>The Gloria Patri is said at the conclusion of <u>each</u> Psalm.</i>	
<i>Glory to the Father, and to the Son and to the Holy Spirit,</i>	
<i>as it was in the beginning, is now, and will be for ever. Amen.</i>	
The First Lesson	
<i>Remain seated for a period of silent meditation at the conclusion</i>	
The Canticale – Magnificat ✠	119
*The Second Lesson	
<i>Remain seated for a period of silent meditation at the conclusion</i>	
*The Canticale – Nunc dimittis ✠	120
*The Apostles' Creed	120
The Prayers	121
The Lord's Prayer, Suffrages A, the Collect of the Day*,	
and the Collects for Peace and Aid Against Perils.	
<i>Additional intercessions may be added when the Eucharist does not follow the Office.</i>	
*Prayer of St. John Chrysostom	120
The Grace ✠	120

**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 Regina Caeli (inside cover).

All stand in silent prayer

Opening Sentence

BCP 75-78 & 115-16

Opening Versicles and Responses

BCP 80, 117

Officiant *People*

Lord, o - pen our lips. And our mouth shall pro - claim your praise.

Officiant *People*

O God, make speed to save us. O Lord, make haste to help us.

Officiant and People

Glory to the Father, and to the Son, and to the Holy Spi - rit:

as it was in the beginning, is now, and will be for ever. A - men.

Except in Lent, add:

Al - le - lu - ia.

Invitatory Psalm or Hymn

posted/pg. 13-14

The Psalter (standing)

posted

The music comes from The Nashotah House Plainsong Psalter.

On Wednesdays the Psalms are sung to Anglican Chant.

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.

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

96, 120

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

I believe in Jesus Christ, his only Son, our Lord.

**He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.**

**He suffered under Pontius Pilate,
was crucified, died, and was buried.**

He descended to the dead.

On the third day he rose again.

**He ascended into heaven,
and is seated at the right hand of the Father.**

He will come again to judge the living and the dead.

**I believe in the Holy Spirit,
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

All kneel after "let us pray."

The Lord be with you *And also with you*

Let us pray

Lord, have mer - cy, Christ, have mer - cy, Lord, have mer - cy.

The Lord's Prayer

97, 121

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)

121

Cantor or Officiant

V. Show us your mer - cy, O Lord;

People

R. And grant us your salva - tion.

V. Clothe your ministers with right - eous - ness;

R. Let your people sing with joy.

V. Give peace, O Lord, in all the world;

R. For only in you can we live in safe - ty.

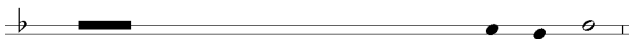
V. Lord, keep this nation un - der your care;

R. And guide us in the way of jus - tice and truth.

V. Let your way be known up - on earth;

R. Your saving health among all na - tions.

V. Let not the needy, O Lord, be forgot - ten;



R. Nor the hope of the poor be ta - ken a - way.



V. Create in us clean hearts, O God;



R. And sustain us with your Holy Spi - rit.

Suffrages B (at Matins, Thursdays)

Cantor or Officiant



V. Save your people, Lord, and bless your inher - i - tance;

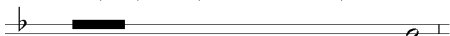
People



R. Govern and uphold them, now and al - ways.



V. Day by day we bless you;



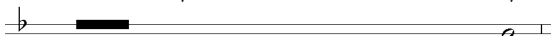
R. We praise your Name for ev - er.



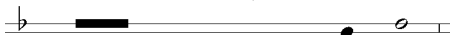
V. Lord, keep us from all sin to - day;



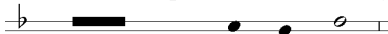
R. Have mercy on us, Lord, have mer - cy.



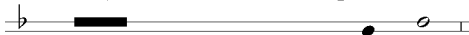
V. Lord, show us your love and mer - cy;



R. For we put our trust in you.

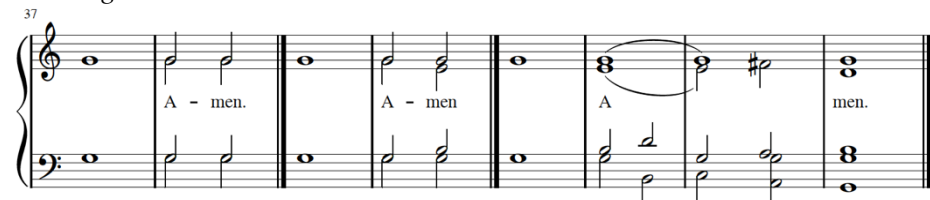


V. In you, Lord, is our hope;



R. And we shall never hope in vain.

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.



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

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

General Thanksgiving

101, 125

Said at every Matins and at Evensong on Major Feasts

Almighty God, Father of all mercies,

**we your unworthy servants give you humble thanks
for all your goodness and loving-kindness
to us and to all whom you have made.**

We bless you for our creation, preservation,

and all the blessings of this life;

but above all for your immeasurable 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 pray, give us such an awareness of your mercies,

that with truly thankful hearts we may show forth your praise,

not only with our lips, but in our lives,

by giving up our selves to your service,

and by walking before you

in holiness and righteousness all our days;

through Jesus Christ our Lord,

to whom, with you and the Holy Spirit,

be honor and glory throughout all ages.

Amen.

Dismissal and ✠ Grace

102, 126

People



Thanks be to God, al - le - lu - ia, al - le - lu - ia.

*The Officiant then chants a verse from Scripture, the Congregation responds on a single note, **Amen.***

On Monday—Wednesday during term time, the student body processes out 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

Invitatory at Matins



Richard Woodward (1743-1777)

Christ our Passover has been /sacri·ficed/ for us; *
therefore /let us /keep the/ feast,
Not with the old leaven, the leaven of /malice · and/ evil, *
but with the unleavened /bread ·of sin/cerity · and /truth.

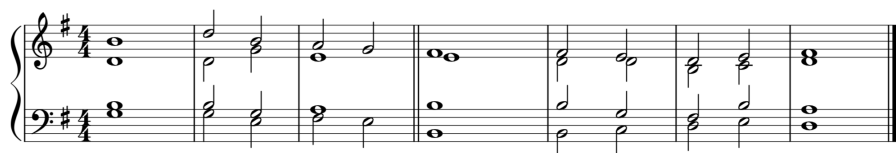
Christ being raised from the dead will never /die a/gain; *
death no longer has do/minion /over/ him.
The death that he died, he died to sin, /once for/ all; *
but the life he /lives, he /lives to/ God.
So also consider yourselves /dead to/ sin, *
and alive to God in /Jesus/ Christ our /Lord.

Christ has been /raised · from the /dead, *
the first fruits of /those ·who have/ fallen · a/sleep.
For since by a /man came/ death, *
by a man has come also the resur/rection/ of the/ dead.
For as in /Adam ·all /die, *
so also in Christ shall /all be /made a/live.

Glory to the /Father, · and to the /Son, *
and /to the /Holy/ Spirit: *
as it was in the be/ginning, · is /now, *
and /will be /for /ever.* A/men.

Phos Hilaron

Geoffrey Williams



O gracious light;
pure brightness of the everliving /Father · in/ *heaven*,
O Jesus Christ, /*ho*/ly and/ *blessèd*!

Now as we come to the /setting of ·the/ *sun*,
and our eyes be/hold the/ *vesper*/ light,

We sing your /praises, ·O/ *God*:
Father, /Son, and/ Holy/ Spirit.

You are worthy at /*all* /times
to be /praised by /happy/ voices,

O Son of God, O /Giver · of /*Life*,
and to be /glorified · through/all the/ worlds.

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

*During Term Time, the Eucharist is sung Monday-Thursday, Evensong is sung Monday-Wednesday,
and Matins is sung on Thursdays. Outside of term, all liturgies are said.*

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

revised 3-4-2024