



Chapel Handbook

Nashotah House Theological Seminary

This material is taken from the third, complete edition of the
Customary for the Chapel of St. Mary the Virgin
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OVERVIEW OF CHAPEL LIFE AT NASHOTAH HOUSE

Chapel attendance is required for all students, beginning with Monday, Morning Prayer and Eucharist through and including Friday, Morning Prayer and Eucharist. There are additional, occasional special services to be announced in advance, such as campus retreats, Holy Week, and Commencement. Attendance is noted in the LT530-532 practicum as well as the Middler evaluation.

- This requirement does not pertain to student organizations or devotional times, such as Noonday Prayer, Rosary, and Benediction, which are all optional.

Be prompt for services.

- If you are on time, you are expected to sit in your assigned stall for all required services including Thursday Evening Prayer and Holy Eucharist.
- If you are late (arriving after the Angelus has begun), please quietly take a seat in the Court of the Gentiles and join the liturgy.
- If you are not feeling well, you may sit in the rear of the Chapel. If you are contagious or very ill, it would be better to stay home and contact your faculty advisor. Cold and flu season is bad enough in our tightknit community without oversharing and overexposure to each other's germs.
- Service schedules are posted on the Chapter Room door. Any changes to the services and other important information will be posted on the bulletin board and/or on the door into the Chapel.

Preparing for the liturgy

- Clothing:
 - **Cassocks** are to be worn when you are in Chapel (even when arriving late). A belt may be worn with an Anglican-Sarum style cassock. Students are not permitted to wear band cinctures with cassocks, as they are clerical attire and traditionally signify jurisdiction.
 - Cassocks should come to the ankle
 - Black shoes and socks are required under cassock and surplice when serving in any liturgical capacity
 - **Surplices** are worn for sung services: Evensongs (M-W), Sung Matins (Thur. morning), and Solemn Eucharists on Thursday evenings.
 - Students in Holy Orders may wear a tippet at the Sung Offices only (not for the Solemn High Mass); but no student may wear a hood before their graduation.
 - Students are not allowed to wear any headgear in chapel (birettas, Canterbury caps, zucchetto, etc.)

- Students are not to wear any devotional items outside their cassock (and surplice). Crosses are especially not worn as pectoral crosses are only the prerogative of bishops.
- In the winter, students must have a separate pair of black chapel shoes to keep the snow, mud, and salt in the chapel down to a minimum.
- Please be quiet in and around Chapel and Chapter Room 30 minutes prior to Chapel Services. Many community members and visitors arrive early so that they may pray and prepare for the liturgy at hand.
- Prayer cards are posted in the vesting room for Sick, Deceased, and those with other needs. We encourage your personal use of these cards but ask that you please do not bring lists from parishes in town.

Housekeeping (because “Cleanliness is next to Godliness”)

- Thou shalt not wear heavy cologne or perfume, or convey tobacco odors. We sit and worship in close quarters.
- The second is like unto it: please wash Cassock, Surplice, and yourself as needed (love thy neighbor!). It can get warm wearing all of these layers and we inevitably reach a point each year when this reminder will be refreshed in a Chapter meeting.
- Keep Vesting Room tidy. No hangers as they take up valuable space.
- Likewise, keep your chapel stall tidy.
- In the winter, students must have a separate pair of black chapel shoes to keep the snow, mud, and salt in the chapel down to a minimum.
- Only those people assigned duties for the week are permitted in the sacristy before and after the liturgy due to a limited amount of space. If you would like to talk to a professor or staff member, please wait until they exit the sacristy to engage them.
- If you would like windows in the Chapel open or closed, please ask a Sacristan -- the windows are fragile!
- The bulletin board in the vesting room is for Chapel and other official business only. Consult it frequently, but please do not post something without checking with a Sacristan.

LITURGICAL FAQ

Q: Do I have to pray the Angelus?

A: No. We pray silently during this time to accommodate those who do and do not pray the Angelus. It is not a required prayer for students, but it is expected that you respect the time. Please stand during its ringing. Wherever you are on campus, if you hear the bell, please stop and use the time to pray.

Q: Do I stand or kneel during the Eucharistic Prayer?

A: For the sake of unity, and also so that a person standing does not obscure the view of many behind them of the Altar and the action of the liturgy (and so that the kneeling person does not have their face next to the backside of the person standing next to them), we will all kneel for the Confession (but stand for the peace), for the Eucharistic Prayer, and for the Postcommunion Prayer and blessing (but stand for the Dismissal).

Q: Why is there a candle outside the Corpus Christi Chapel and why do I see people bowing and kneeling over there so much?

A: The tabernacle in that chapel is in use and contains the Blessed Sacrament all year except for Good Friday. As such you will see people reverencing before the presence of Christ when in that portion of the worship space. It is also a popular space for personal devotion and prayer.

PRINCIPLES OF COMMUNITY CHAPEL LIFE

Principles of the Customary

As the name of this document indicates, a Customary is not an official rubrical book, nor is it a judgment about what ceremonial practices are necessarily “correct.” It is not a parish or seminary’s equivalent of *The Ceremonies of the Roman Rite*, Michno’s *The Priest’s Handbook*, or *Ritual Notes*. Rather, this document indicates what is customary at a particular place. Ideally, such judgments are based on a range of criteria. At Nashotah House, the following principles and goods guide this Customary:

The Holy Eucharist, the principal act of Christian worship on the Lord’s Day and other major Feasts, and Daily Morning and Evening Prayer, as set forth in this Book, are the regular services appointed for public worship in this Church.

Prayer: the first goal of the chapel is to pray and to offer fitting praise to God the Holy Trinity. Part of the Doctrine that this Church has received concerns its worship: namely, that “The Holy Eucharist, [is] the principal act of worship on the Lord’s Day and other major Feasts.” This, along with “Daily Morning and Evening Prayer, as set for in this Book [1979 BCP], are the regular services appointed for public worship” (1979 BCP, 13). We do this first because we believe that it “meet, and right, and our bounden duty and service,” “a good and joyful thing, always and everywhere.” We do it next because we believe that one important service we can offer to students is to provide for them this discipline, so that they might become persons of disciplined prayer.

The ritual text is *The Book of Common Prayer* as approved by The Episcopal Church in 1979. While the students at Nashotah House may come from parishes that use other ritual texts (such as the 1928 American Prayer Book, the 2019 ACNA *Book of Common Prayer*, or others), the range of options given in the 1979 BCP already presents a challenge of mastery for students. Further variety would make the goal of proficiency even more complicated and introduce such a degree of frequent change as to make

The basic ceremonial approach is guided by the Anglo-Catholic ritual tradition that sprang from the Oxford Movement as reflected in ceremonial guides like *Ritual Notes*.

The distinctive arrangement of the Chapel of St. Mary the Virgin imposes a good number of limitations on the ceremonial decisions. These distinctives include the following:

- The basic monastic arrangement of the chapel, where the majority of what we might call the Nave is occupied by choir stalls facing toward each other.

- The Nave proper (often called the Court of the Gentiles), the area to the west of the Rood Screen, is smaller than the Choir, an arrangement that is unlikely in any parish church.
- The choir stalls extend all the way to the pulpit on the Gospel side, which means that it is impossible to pass between the front of the choir stalls and the chancel steps or access the Gospel-side aisle from the front. This makes Solemn Processions in the chapel basically impossible.
- The sedilia is situated as in a gothic-style church, where the ministers face inwards and, when located there, are viewed in profile by the congregation. Sedilias are constructed as a place for the Ministers to sit when they are not engaged in liturgical actions. In fact, when they are seated, they almost completely disappear from view, which is intentional. When this is combined with a long, narrow construction of the chapel, it indicates that ritual actions should not take place from there, but at a place that is central and visible to the worships, either the altar steps or the altar itself.

The fact that this is a chapel at a seminary means that a certain portion of the ceremonial decisions are guided by the goal of pedagogy. Thus, we often will speak of St. Mary's as a Teaching Chapel. The goal of teaching means that there is a degree of variety that is not necessary a model for what a parish priest should do. This variety can be seen in the frequency with which musical settings of the Ordinary of the Mass and Canticles are changed; the variety of canticles used; the daily change of forms of the Prayers of the People and the variety of eucharistic prayers. Students are given the opportunity to engage in all the roles available to lay persons and, when applicable, deacons. This, however, results in some unusual situations, such as at Solemn Offices. The normal practice at a Solemn Office is that if a Minister is present, that person would officiate the Office. But because we want students to have as much practice as possible, a student will lead the Office in the presence of the priest. But because lay persons do not cense altars within the normal course of the Mass or the Office, a Priest is present for just this function. This, however, is an exception to normal practice and thus should not be considered a model for parochial customaries.

The fact that the Offices and Mass occur every day has led to other decisions that are also not necessary models for the parish priest, which includes the music and textual variety already mentioned, as well as the choice not to use the proper lessons for Minor Commemorations (i.e. those which are not major feasts and are not listed in bold in the Sanctorale of *The Book of Common Prayer* and the various editions of *Lesser Feasts and Fasts*) because of the significant repetition of lessons. Instead, unless it is a Sunday or Major Feast, the lesson and Gospel read at the daily celebration of the Holy Eucharist is taking from the Daily Eucharistic Lectionary provided in *Lesser Feasts and Fasts*, which is not a two-year cycle, just as the Daily Office Lectionary, provided in the Prayer Book.

This list is not comprehensive but should indicate that there are a variety of factors that contribute to the ceremonial decisions in the seminary chapel, many of them being entirely pragmatic.

On Style

While worship in the Anglican tradition has been united by the Book of Common Prayer since the *Act of Uniformity of 1548*,¹ there have long since been differences in approach, emphasis, and general style of liturgy. These have, with more or less success, been categorized into broad classes such as high church, broad church, low church, evangelical, charismatic, Anglo-Catholic, ritualist, etc. It must be noted that there is no single standard that exists for this classification; there is no checklist one can use to find out if a parish should be described as “High Church Evangelical” rather than “Ritualist” or “Anglo-Catholic.” Such categories, while popular, are useful only to the speaker, who speaks only from a knowledge contrasting practices within their own experience, rather than addressing objective approaches to worship.

Worship at Nashotah House is governed by a catholic mindset, noting that we owe our very existence to the ecclesial and missional concerns of the Oxford Movement. While decidedly adhering to the worship of *The Book of Common Prayer* (1979), there are a variety of options given by the rubrics and there are also a great many matters which the rubrics do not address. Where a variety of common practices exist in the wider church, preference is given to those that are most consistent with the historic practice of the Church as it developed in Western Europe in the 1500 years prior to the era of protestant reformations, but which still follow the rubrics and texts of the 1979 BCP. While this is but one of several Anglican approaches to liturgy, it is a conscious choice in which, as inheritors of the Tractarians, we first receive the riches of the pre-Reformation Tradition as a foundation on which Christ will build his Church in our own day.

Within the English Anglican tradition, different liturgical approaches have been found in different contexts: parishes, cathedrals, and colleges have developed distinct ways of worshipping while using the same set texts. As a seminary preparing students for lay and ordained ministry in a variety of contexts, care is taken to expose seminarians to a variety of approaches:

- Daily celebrations of the Eucharists follow a parochial model with a single server and simplified ceremonial, the music is congregational in nature;

¹ Passed through Parliament on 21 January 1549. See Christopher Haigh, *English Reformations* (Oxford: Clarendon Press, 1993), p. 173.

- Weekly Solemn Eucharists and annual academic celebrations (such as Convocation and Commencement) follow more closely a cathedral model in the Anglo-Catholic tradition, with assisting ministers, multiple acolytes, and solemn processions; the music is split between congregational pieces and works for clergy and choir alone; and,
- The choral Offices in term time follow a collegiate model, with the faculty and student body forming both the ecclesiastical and musical choir, seated by rank, with large portions of the music being appointed for choir alone (though this is done generously, with congregational participation encouraged as guests are able).

Musically, Nashotah House seeks to follow the “Anglican Choral Tradition,” the living tradition begun with Thomas Tallis and William Byrd in the 16th-century, carried on in the college chapels and Chapel Royal, and re-energized with the work and scholarship of the 19th and early 20th century following John Mason Neale, John Keble, Percy Dearmer, and Ralph Vaughan Williams. This Tradition acknowledges that there are two branches of music: music for clergy and choir, and music for congregations.² That is to say, not all music is written to be accessible to everyone in the pews on the first reading, while also acknowledging that there is value in rehearsal to achieve aesthetic beauty in divine worship; musical worship fittingly includes both opportunities for all to ‘make a joyful noise’ alongside opportunities for those whom God has gifted to offer the best of human musical effort back to God in praise. The organ and four-part choral harmony predominate, with the goal that no voices should stand alone – as there is one Body of Christ made up of the faithful, our worship should seek to be in one unified voice. At Nashotah House, students are members of the choir by virtue of their enrolment, though some music is appointed to be sung by the choral scholars only.

It must be noted that, in stating these stylistic preferences in terms of liturgy and music, no statement is being made regarding the propriety or impropriety of other styles found in the Church. Rather, worship in liturgy and music must, canonically, be appropriate to its local context as determined by the clergy with oversight.³ Our worship practices will certainly be different than those at students’ sending parishes; likewise, no suggestion is made that our community practices should be imposed in another context upon graduation.

The goal is to expose students to a range of traditions and practices that can be used in a variety of contexts, all of which is consciously executed from within the Anglo-Catholic tradition. We acknowledge that within this tradition, there has been a variety of ways in which this has been accomplished at Nashotah House.

² Thomas Helmore, untitled article, *The Ecclesiologist* vol. 1 (Cambridge: The Cambridge Camden Society, 1839).

³ Canons of the Episcopal Church (2015), Title II, Canon 5.

On Personal Preferences

Those who have been charged with the responsibility of leading the worship of an established community have accepted a duty that transcends the piety or preferred practices of any individual. Nashotah House is a community of over 2100 living members functioning in countless ministries around the world united with thousands more who have gone to their eternal reward after years of faithful service for which they were formed at this House, together with, God-willing, countless future generations who will receive, preserve, and build upon the foundation which we lay in our daily prayers. This is made manifest daily in our prayers for alumni as well as for “this House” – an institution bigger than the current student body, faculty, or administration, but rather an enduring Mission⁴ founded as a college of learning and piety for the benefit of the Church. While each individual member is vitally important, there is little use for personal preferences in the continuance, preservation, and perfecting of a living Tradition.

To that end, students and faculty alike are reminded to be careful and conscientious when they are called to do their part in the leadership of the worship of this community of the Body of Christ. Various jurisdictions have authorized many alternatives to enrich the *Book of Common Prayer*. While these ought to be studied and learned in the classroom and evaluated for their potential use in a parish, for the sake of unity, individual Celebrants and Officiants are not to insert them into community worship of their own accord. Likewise, even the pacing of daily prayer, which is something the gathered community each year arrives at by unspoken consensus, should not be willingly assaulted by an arrogant individual who wishes that prayers were faster or slower, and who seizes their time on the Rota as an opportunity to passive-aggressively assault and wound the locally gathered Body of Christ by imposition of their singular will.

While public penance for errors in leading daily prayer has a long history in the life of the Western Church, those Faculty and Sacristans-on-Duty tasked specifically with oversight of the chapel have the solemn duty of privately and lovingly correcting errors in liturgical judgement on the part of students.

Holding Prayer Books for the Office

“Just as the Holy Eucharist is primarily an ACTION, so the Divine Office is primarily a READING—a *literary* liturgy for the *literate*. While it is true that an illiterate medieval monk or friar may have memorized the entire Psalter and the usual forms of the Office, it remains

⁴ In Old English, the word “Minster” meant “mission.” Thus, Yorkminster was founded first as a sight from which evangelism of the surrounding area was undertaken. Nashotah too was founded as a Mission on the frontier and thus might be considered rightly “Nashotahminister.”

primarily a liturgy *for those who can read*, and under normal circumstances, it cannot be recited without a book.”⁵

Our practice will be to hold Prayer Books when we are standing to sing or say the Offices, not lying closed or open on the desk in front of us.

We do this for a number of reasons. First, for those who are officiating, it is essential to have the book held at the best distance for reading the text easily and being able to be heard well by those in the congregation. Second, it allows us to show due respect for Holy Scripture (from which most of the fixed portion of the Office is taken) and the liturgy by reading it, even though many of us will have much of its memorized. Priests have much, if not all, of the fixed portions of the Holy Eucharist memorized but would never (in normal circumstances) attempt to celebrate the liturgy from memory. Pious Jews, who also would have had the Psalter memorized, nonetheless would never attempt normally to read the Psalms from memory, so as to take care not to fumble the words that God have given to us to say to Him. Second, it discourages memorization as a way to demonstrate one’s liturgical skill or competence, and conversely does not highlight that some do not have certain parts of the Office memorized.

On Jurisdiction

Nashotah House is an independent institution, owned by the Corporation of Nashotah House, an elected body of clergy and lay people, alumni and supporters from various Anglican jurisdictions who elect the Board of Directors and appoint the Dean and President.

Thus, Nashotah House is an *ecclesiastical peculiar*, a worshipping body that, while being situated within the bounds of a geographical diocese, is not subject to the jurisdiction of the local Bishop or the governance of the local diocese.⁶ That is to say that, while Nashotah House is situated in the Diocese of Milwaukee of The Episcopal Church, the Diocese of the Upper Midwest of the Anglican Church in North America, and the local dioceses of any number of other jurisdictions, those bishops do not exercise authority here except over their own students.

Traditional symbols of episcopal jurisdiction within one’s own diocese – principally the mitre, the crozier, and giving the Episcopal Blessing – are not appropriate and do not take place at community chapel worship. The one exception is when the senior Bishop serving on the

⁵ Swanson, *Elements of Offering*, 65.

⁶ For a discussion of the development of ecclesiastical peculiars in Anglican polity, see David Knowles, *The Monastic Order in England* (Cambridge: Cambridge University Press, 2004).

Board of Directors is serving in that capacity at a function traditionally reserved to bishops, for instance, the consecration of a building or altar.

The worship of Nashotah House is under the jurisdiction of the Dean as the elected Ordinary. In matters pertaining to the spiritual care and well-being of the seminary, the Dean works in conjunction with the Faculty and the Officers of the Board to oversee community worship. The Dean may appoint a faculty or staff member to coordinate the day-to-day operations of the chapel (including directing the Sacristans and maintaining the chapel budget) in accordance with established policies: the Director of St. Mary's Chapel.

On Attendance, Lateness, and Illness

Chapel attendance is required at the Daily Office and Eucharist for all students from Monday AM through Friday AM, as well as special services to be announced in advance. On occasion, this may include some weekend or evening services, particularly during the Matriculation and/or Ash Wednesday Retreats, Holy Week, and Commencement Week.

"Present" means being vested and seated in one's assigned stall in advance of the Angelus; a student who arrives at their stall during the first Canticle is considered "Late." A student who arrives after the Canticle is considered "not present." Attendance is noted in the LT530-532 practicum as well as the Middler evaluation. If, for some pressing reason, one must sit with a family member or guest, or one is not contagiously ill but whose cough or sneezes might disrupt stall-mates, the student should speak to the faculty member who coordinates the Chapel Practicum for approval to sit in the Court and to ensure that attendance is recorded properly.

If a student is contagiously ill (rather than simply tired), the student should contact the Director of Chapel Worship, their Faculty Advisor, and the Instructors of their classes that day and stay at home.

Habitual non-attendance, or non-attendance as a point of pride, is dealt with by the Dean as a matter of community life.

Optional devotional rites which may be organized from time to time outside of Annual Retreats (e.g. Noonday Prayer, Rosary, Benediction of the Blessed Sacrament, Requiem Masses, Compline), are optional and attendance is not recorded.

On Comportment

There are two ways to think about daily chapel: either it is a constant burden placed upon community members in addition to their work and other duties; or, it is a daily privilege that,

in the midst of the busyness of life, work, and school, we are called to come away and still ourselves in prayer and worship.

Likewise, there are two ways to think about required chapel attendance: either it is a daily decision that must be made (“shall I go to chapel today?”) and for which one can find countless rationalizations and excuses (“no, for I did not finish my Greek homework and stayed up too late at the Common Room”); or it is simply a given, as much a part of the daily routine as visiting the restroom in the morning – it is simply what you do because your life is better for it, regardless of whether or not it is particularly fun or desirable at the time.

All members of the community should allow chapel worship to become a part of the fabric of their lives, and to so acquaint themselves with it – with study, research, and remedial help, if necessary – that it becomes as natural as breathing: something essential to daily life and over which you may remain consciously engaged, but which does not require a conscious decision at every moment.

On Stability, Novelty, and Flexibility

Liturgical and biblical text belong to the assembly. ...The liturgical minister who cannot, for whatever reason, read the assembly’s biblical and liturgical texts as they stand in the assembly’s approved books should disqualify himself or herself from the assembly’s liturgical ministry. Otherwise, the minister runs a high risk of polarizing the assembly by focusing attention upon the minister’s own personal views about what he or she thinks is best for the assembly to hear. Such matters should be threshed out in forums other than that of the assembly’s liturgical worship. These other forums exist in abundance.⁷

In any transient community in which the Lordship of Jesus Christ and a common liturgical life is the basis for unity, there are times when even the inflection of a speaker’s voice may catch a community member off guard. For that reason, novelty, politicization, or polarization through the choice of liturgical prayers or other options provided by the rubrics is to be avoided at all costs. Likewise, all should be flexible enough to withstand mistakes and errors when they happen, and to allow for junior members of the community to go through their learning process, being corrected appropriately by those appointed to do so. Correcting or guiding a student’s liturgical ministry is never a role for fellow students, except for student sacristans as directed by the Chapel Director.

⁷ Aiden Kavanagh, *Elements of Rite* (Collegeville, MN: The Liturgical Press, 1982), p. 78.

On Partisanship and Obedience

The reality of the Anglican world today with its many jurisdictions is that not all seminarians and faculty members are in outward, visible, canonically recognized communion with each other. Whenever possible, and when not specifically prevented, members of the community are to serve alongside whomever else in the community they are scheduled to serve with.

In rare cases where a Bishop or other competent authority has specifically forbidden a student or faculty member from serving with members of a different jurisdiction or tradition, it is the responsibility of the Bishop to communicate that fact and the associated details to the Dean, who will advise the Director of St. Mary's Chapel on how to accommodate the request.

In general, the planning of the Rota and Altar parties for worship is not dictated by one's jurisdiction, but simply on common membership in the community.

Students should endeavor to avoid attitudes that create division, such as vocally refusing to receive communion from this or that celebrant; if doing so would violate one's conscience, one should consider the health of the community in one's response. In every case, impaired or broken communion among the faithful is a sad wound in the ecclesial body of Christ, and it should never be flaunted or celebrated, but rather mourned.

On Optional Worship Services and Devotional Societies

Services for Devotional Societies (for example, the induction of members) may only take place in the context of community worship by the express permission of the Dean, who shall first approve the rite or liturgy to be used.

Episcopal functions, such as Ordinations and Confirmations, and other celebrations of ministry such as the Commissioning of Chaplains are best celebrated in the context of a parish within a diocese. They are not normally celebrated on campus, and in any case, require the specific invitation of the Dean and/or the Board.

Members of the seminary community (faculty, staff, students, and their immediate families) may be baptized or married on campus at the discretion of the Dean as Ordinary. Baptisms may take place in the context of community worship if desired.

All *matriculated students*, their spouses, and at the discretion of the Dean, their children may be buried from the Chapel of St. Mary the Virgin with the Dean's permission and the payment of the fees as set forth from time to time. As the burial of deceased Sons and Daughters of the House is a function of the life of any community, students assigned to Rota service will be called to serve, though attendance of the community-at-large is encouraged rather than mandated.

On the Use of the Chapels and their Fabric for Special Liturgies

Students may gather for personal prayer in any of the chapels at any time the chapel is not otherwise engaged, and are in fact encouraged to do so.⁸ Students may request permission from the Dean to use a particular chapel and/or chapel resources for special liturgies or group events. This is especially important in the case of groups with off-campus members, since it prevents the spread of rumors or concerns, while also making it clear to staff and members of the Administration whether or not a group is endorsed by Nashotah House in any official capacity.

Groups which are renting space on campus (retreats, conferences, etc.) may request permission to use a chapel and/or chapel resources for the worship of their group. This is approved at the Dean's discretion and does not imply specific endorsement. Further, renting a room or space on campus does not necessarily mean that permission has been granted to use any of the chapels for public worship.

When permission is granted by the Dean for any liturgy to be celebrated on campus outside of regularly scheduled community worship, those who are arranging the liturgy are responsible for payment for the resources used. This may include payment to the sacristans, musicians, and Nashotah House clergy taking part either actively or as liaisons. While those on the Rota *may volunteer* to assist with these liturgies, they will not be required to serve at special liturgies hosted by on- or off-campus groups.

No student may offer up chapel or sacristy resources (including vestments, Eucharistic elements, books, sacred vessels, etc.) either for use on campus or to be removed from campus (for instance, for use at a field-placement parish on Sunday) without the express approval of the Director of St. Mary's Chapel. No presumption of permission should be assumed.

On the Approved Celebrants for Community Worship

The Holy Eucharist is only celebrated by members of the seminary Faculty, Administration, and seminary staff who have been duly ordained Deacon and Priest by a Bishop in apostolic succession, are not inhibited from celebrating by competent authority, and who have been specifically invited to do the same by the Dean as Ordinary and/or the Board of Directors. No

⁸ The Chapel of SS Peter and Paul is located in the Fort (Webb Hall), which is often a private residence for faculty or others. The use of that chapel requires permission and should not be considered "available."

person should presume to celebrate without the Dean's invitation. This policy exists to maintain the delicate balance of any community with members from various jurisdictions.

For non-required, "non-Community" liturgies by on- or off-campus groups, the Dean and/or the Board of Directors may authorize other duly ordained persons to celebrate. No presumption of permission should be assumed.

On the Ecclesiastical Status of Seminarians

Seminarians inhabit a liminal space in Anglican liturgy, polity, and canon law. In Anglicanism, Seminarians are undoubtedly laypeople until the moment of diaconal ordination (the conferral of Major Orders); yet, depending on the jurisdiction, Seminarians are subject to particular canonical requirements and expectations and some clergy-like obedience to their bishops from the point of being named a Postulant or, in some cases, an Aspirant, while fully retaining membership in the laity. Admittedly, this is confusing for many lay persons, who will often view the Seminarian as a cleric during various field placements.

It must be noted that Anglican canonical status is thus categorically different than contemporary Roman Catholic practice.

Roman Catholic students in a Major Seminary (having completed "minor seminary" or pre-theology) have completed discernment and are already Candidates for Ordination when they begin. Canonically they are already clergy and are – for lack of a better term – employed by their archdiocese, which provides for their schooling and maintenance.

High-Church or Anglo-Catholic students will sometimes read Roman Catholic documents which note various clerical *accoutrements* that pertain to Roman Catholic Major Seminarians. It is a grave categorical error to apply these to Anglican polity.

No Anglican jurisdiction grants a student clerical status before ordination. Thus, no lay seminarian should presume to grant themselves a clerical garment based on their own misunderstanding of another denomination's canon law. Students are not permitted to wear any garment that is normally reserved to clerics (see more in the following chapter).

ON DRESS & ACCOUTREMENTS

The Cassock

A black cassock and an Old English style surplice are required for all students who are enrolled in any degree program at Nashotah House. The basic chapel dress for all students and faculty is the black cassock. Both the Roman (buttons down the center) or the Anglican/Sacrum style (double-breasted) are acceptable. Cassocks are to be worn whenever one is in the chapel for official purposes, whether it is for worship, for rehearsal, or for class. A leather belt may be worn with the cassock, if necessary, but no students are to wear a band cincture with the cassock, with or without a fascia/fall (see more below), nor are rope cinctures (black or otherwise) to be worn with a cassock.

The cassock should be black, long-sleeved, and (unless one is a bishop) not contain any colored piping. Students are responsible for purchasing their own cassock and bringing it with them to campus. This can be a simple off-the rack size choir/acolyte cassock or a tailored and customized cassock from a supplier such as Wippel or J&M Sewing Co.. No specific brand is required. This is a great parting gift for attending seminary to which your church or family and friends can contribute.

It has become common but unfortunate to wear cassocks and albs that are too short and fall only to the mid-calf. Cassocks should come to the top of one's instep (the top of the foot) and should be absolutely no shorter than one's ankles. Be sure to have a tailor take your measurements before ordering your cassock.

The Fascia or Cincture

While no definitive rules concerning vesture exist in American Anglicanism, the fascia (a wide sash worn above the waist with two fringed ends that hang down on the left side) is traditionally a clerical garment that indicates jurisdiction and authority. Fascias of watered silk, with piped edges, or made of colored material are reserved as signs of ecclesiastical rank. At Nashotah House no student may wear a fascia (with or without a fall) who is not ordained a bishop in a recognized Anglican jurisdiction or another church whose orders are recognized. Since the fascia is a sign of jurisdiction and authority, its use as a student while at seminary (lay or ordained) only serves to distinguish students from one another in a way that is unhelpful to the maintenance of community.

Students and guests who are in bishop's orders or who have been recognized as Archdeacons or Canons by competent authority may dress in a cassock and fascia reflective of that rank.

The Pellegrina and Mozetta

The open-front shoulder cape worn with the cassock (*pellegrina*) is traditionally a mark of rank for Bishops. In some dioceses the Roman Catholic dress for Cardinals (black cape piped in red) has been granted to Canons, and some Anglican Archdeacons wear the black cape piped in amaranth. Since 1850, there has been debate among English-speaking Roman Catholics concerning whether Pope Pius IX granted the black *pellegrina* to all Priests; this debate was picked up and answered in the positive by some Anglican Ritualists in the same era.

In the Roman Rite, the *mozetta*, an elbow-length buttoned cape, is worn over the cotta with choir dress; it is a sign of canonical authority, not unlike the English use of academic hoods as marks of rank worn with choir dress. Some Anglo-Catholics have adopted the Roman Rite practice; the lowest ranking cleric to wear a *mozetta* is a canonically-installed and licensed Rector of a Parish. In no case would the Roman *mozetta* be worn with the English surplice or academic regalia.

At Nashotah House, no student who is not a Bishop may wear a *pellegrina* or *mozetta*; those who have been recognized as Archdeacons or Canons by competent authority may wear the vesture specifically granted to them by that authority.

Ecclesiastical Hats

As Seminarians are not clerics until admitted to Holy Orders, hats traditionally reserved for clerics are inappropriate. These include the following:

Biretta – In Western Christian practice, the Biretta exists in two forms: as a clerical liturgical head-covering and as the distinctive academic hat adopted by several religious and secular European universities. A four-bladed academic version is granted to ordained or lay doctoral graduates from the pontifical universities (of which there are only 13 in North America). Some Anglo-Catholics who have received a PhD in theology wear the four-bladed biretta with red piping, but this would only be appropriate when engaged in academic functions (teaching, commencement exercises, etc.) and is never worn in a church.

If a biretta is worn by a cleric, its use is traditionally governed by the pre-1962 rubrics of the *Missale Romanum*. The biretta poses a particular problem in Anglicanism, as Anglicanism is without ordained sub-deacons (in minor orders) to serve in Solemn Eucharists; the Book of Common Prayer allows lay persons to serve in the roles historically given to sub-deacons. At Nashotah House, persons not in Holy Orders may not use a biretta. No current student who is a Deacon or Priest will use a biretta in a community liturgy without the agreement of the celebrant and Director of the Chapel.

Zucchetto or Skull Cap – This clerical hat’s history is linked with the tonsuring of those admitted to holy orders. Thus, it is inappropriate for lay people. No current student who is not a Bishop may wear a zucchetto or skull cap in community worship or on campus. Only bishops are permitted to wear a zucchetto when celebrating the Mass, though faculty are permitted to wear one when in choir dress.

Canterbury Cap – This is a distinctly English adaptation of the medieval biretta. Like the biretta, the Canterbury Cap is the official headgear granted by some English universities and worn by their graduates regardless of clerical status. As North American canons are silent on the topic (as with all vestments), one looks to precedence in Anglican canon law for this Anglican hat. English Canon 74 (1604) describes the traditional vesture inherited by North American Anglicans; it describes the wearing of a black square cap for “ecclesiastical persons” who are graduates. By English tradition, the Canterbury Cap is viewed as an equivalent alternative to the standard college mortarboard, and thus worn interchangeably with scholars’ attire. Canon 18 forbids the covering of the head with a cap during Divine Service except for persons suffering an infirmity. No student may wear a Canterbury Cap in community liturgies.

Cappello Romano or Saturno – A distinctive wide-brimmed, rounded-crown felt hat worn with clerical clothing outside of the liturgy; cords may be added depending on the rank of the wearer. Again, its use in the Western Rite is limited to clerics and students are not permitted to wear one while on campus.

Surplices

Surplices are worn for the Choral Offices (sung services of Evening Prayer and Morning Prayer) as well as for Processions. Residential Students and Faculty Members wear “Old English Style” surplices from Wippell & Co. The cost of this surplice is one of the required fees and is billed to a student’s account.

Pectoral Crosses, Habits, & Insignia

In Anglican use, as with other churches in the Western Rite, the wearing of a cross outside the cassock is reserved for use by bishops. To that end, no crosses or other items may be worn outside the cassock or with clerical clothing without explicit permission. Devotional items (such as Society of Mary medals or Pusey Guild crosses) may be worn on appropriate feast days (Marian feasts and Holy Cross Day, respectively) as the Dean permits.

A professed religious or person consecrated under vows to competent ecclesiastical authority and granted a distinctive habit may wear their habit in chapel services while a student. This

permission is not granted to tertiary (“third order”) members or members of confraternities or guilds.

Shoes, Socks, Pants, and Collars

When serving on the Rota, students and faculty are to dress so that the only color visible below the cassock is black; this includes shoes, socks, pants in cases where a poorly tailored cassock has been purchased. All students ought to keep black shoes and an extra pair of long black socks in the chapel for this purpose; if necessary, jeans or khakis will be tucked into long black socks rather than visible under the cassock. Students who are not dressed appropriately will not serve in their assigned chapel role and will be marked “Absent” and have their grade reduced.

For those ordained, a clerical collar is expected when serving on the Rota (either full or tab). A full clerical collar is designed to be worn under a cassock and thus is preferred to tab collars, since the latter can look somewhat strange under a cassock. Those not in holy orders are to be cautious of colored collars protruding above the neckline of the cassock when serving on the Rota, particularly in Eucharistic vestments (though, it should be noted that clericals collars should not be visible when wearing an alb and solemn vestments).

Choir Dress

At Nashotah, choir dress is typically worn just for sung Offices. If ordained, students and faculty may wear black tippets (and preaching tabs, if desired) with their cassock and surplice. Faculty are to wear an academic hood (and tippet, if ordained); alumni may wear the same. This is referred to as ***Choir Dress***. No student may wear a hood in chapel before graduation, regardless of their previously acquired academic or ecclesiastical rank or experience. This is to retain a sense of unity for the student body as students. Note that a Bishop sitting in choir may wear rochet and chimere, which is the Anglican equivalent of choir dress for bishops.

Vesture for the Daily Offices—Spoken, Sung, and Solemn

The Anglican norm for vesture at the Daily Offices is cassock and surplice at a minimum. If ordained, a tippet is appropriate, whether student, staff, or faculty. This is what is to be worn when a student leads a spoken Office. If a priest is leading a spoken office, the academic hood may also be worn, but this is not required.

A sung office (Evensong on Monday—Wednesday and Matins on Thursdays, in term), Choir Dress is worn (as described above).

If a Major Feast, or the Eve of a Major Feast occurs on the days when the Office is sung, the celebration is “Solemn,” which means that all process in to begin the Office (with thurifer, cross, and torches) and the Altar is censed at the dominical canticle (the Benedictus as the second canticle at Matins and the Magnificat as the first canticle at Evensong). The normal Officiant of a public Office is a priest, if one is present. Because a lay person can officiate at the Office, we always have seminarians lead the Office in term since this is a teaching chapel. Because a lay person does not cense an Altar in a public liturgy, we have a peculiar solution to this problem: the priest who celebrates the Mass on that day joins the Officiant to just undertake this one role: censing the altar (how this occurs is described in detail below in the section that describes the role of the Thurifer). This is NOT a practice that is meant to be a model in a parish setting but is a concession to the desire to give seminarians as much change as possible to hone their liturgical skills.

The Vesture changes in the following ways at a Solemn Office:

- The student officiant wears a cope over cassock, surplice (and tippet).
- The priest who will cense the altar wears cassock, surplice (tippet, if desired), and a cope. The priest, however, does NOT wear a stole since stoles are not the vesture for the Offices. Even though the priest is undertaking a role reserved to ordained persons, a priest would not wear a stole to officiate at a sung office when they would also cense the altar. Thus, there is no reason for the priest to wear a stole in this instance either. All the standard ceremonials agree that a priest never is to wear a stole at an Office.⁹

Vesture for Eucharist

At Solemn Eucharists, those who are not serving in the liturgy in any way (i.e., those who are sitting in choir) wear cassock and surplice, without stole or tippet. This is a local modification which, by longstanding custom, applies English Collegiate practice (surplice required for those reading Divine Service)¹⁰ and/or Roman choir habit (cotta without stole) to our context. It emphasizes that the student body and faculty function as the *liturgical choir* rather than simply the congregation yet recognizes that those who are ordained and sitting in choir are not functioning in a clerical manner as assisting Priests or Deacons at the altar. There are few

⁹ Dearmer is clear that even if the Confession and Absolution are said at the beginning, the priest is not to wear a stole for this; *Parson's Handbook*, 6th ed., page 269; also see Michno, *A Priest's Handbook*, 126; *Ritual Notes* (11th edition), 27 (“...the stole is not used at Choir Offices...”); 32 (“It is, in fact, incorrect, to use the stole at all at Matins and Evensong; the custom of doing so was probably due to its having been confused with the tippet...”); 245; the Alcuin Club's *A Directory of Ceremonial, Part I* is also clear that neither the Officiant nor priests involved wear stoles), p. 30; L. Mitchell recommends cassock-alb and stole, but notes that this is against long-standing Anglican custom (*Pastoral and Occasional Liturgies*, 8).

¹⁰ 1604 Canons, LVIII.

situations in the wider church that mimic this, as even at ordinations – where clergy sit as a college and wear stoles – it is said that they are functioning corporately in the liturgical action together with the bishop.

Those serving as one of the three Sacred Ministers (usually on Thursday evenings) vest in cassock, amice, and girded traditional alb. If one is ordained, a maniple is also worn. If the Subdeacon or Deacon is in Holy Orders, only the Deacon wears a stole proper to their role in the Mass in recognition of the indelible mark of diaconal ordination, and in keeping with the principle that, when possible, the various orders should be represented.¹¹ Thus, a Deacon or Priest does not wear a stole when serving as Subdeacon, and only wears a stole “deacon-wise” when serving as the Deacon (even if that person is a Priest).¹²

When serving as Deacons or assisting Priests for daily Eucharists, students and faculty members wear cassock, surplice, and stole. Those ordained Priest wear stoles “Priest-wise” when serving as an assisting Priest for daily celebrations.

Cassock albs are not to be worn, nor are albs with excessive lace.

Vesture when Serving

Any student serving as an acolyte of any variety (i.e. Thurifer, Banner-bearers, Crucifer, torch bearer) never wears any sign of ordination, except for a clerical collar under their cassock. Thus, a tippet or preaching bands are never worn when serving in any of those functions.

If officiating one of the Offices, ordained students may wear a tippet, but are not required to do so. If the Office is Solemn (i.e. incense is offered during the Dominical canticle), the Officiant and the Priest both wear a cope of the appropriate color. The only role of the priest is to offer the incense during the Dominical canticle. The Priest who offers incense at the solemn Office wears cassock, surplice, and cope (no tippet or stole is worn).¹³

¹¹ BCP, p. 354.

¹² “A deacon wears his stole over the left shoulder with the ends tied or fastened together under his right arm; and a priest, acting a deacon at high Mass, wears it in the same manner”; *Ritual Notes*, 26.

¹³ See *Ritual Notes*, 255.

Academic Dress

The basic academic dress of all graduate-level students and graduates is the cassock and surplice, with tippet if ordained. Preaching bands may be worn if appropriate. No hat is worn.

Doctoral-level graduates who are ordained wear the prescribed gown over the cassock; lay people wear their gown over formal attire, such as a suit and tie. The Tudor Bonnet (the soft-crowned, round-brimmed cap with a tassel hanging from a cord encircling the hat) is the prescribed hat for doctoral-level graduates.

Academic officers (Registrar, etc.) are granted the privilege of wearing an Oxford MA gown and mortarboard regardless of earned degree; a tippet is worn if ordained. The default attire for others is a black bachelor's gown and mortarboard.

For academic occasions (Convocation, Commencement, Matriculation, etc.), the faculty and academic staff vest in their earned academic regalia for the Procession. Earned academic hats are worn but removed for the opening prayers if the granting of degrees precedes the Eucharist; hats are removed altogether once the Commencement portion of the liturgy is concluded and the Eucharistic liturgy begins.

What students can and cannot wear

Lay students should always wear a cassock. To this, a surplice is added for sung Offices, the Solemn High Mass on Thursday nights, as well as when one is serving any role in a public liturgy. If serving as Subdeacon at a Solemn High Mass, a student wears an amice and girded alb over the cassock, over which a Tunicle is worn; no stole is worn. A student may wear a cope only when officiating at a Solemn Office.

Once a student is ordained, the following clerical attire is then permitted:

- a) A clerical collar at any time, under a cassock or with a clerical suit.
- b) A tippet may be worn only at a Sung Office, whether sitting in choir or officiating. The tippet is *not* worn if one is functioning as torch bearer, crucifer, lector, or server, nor is it worn when sitting in choir or participating in the Mass. The one exception to this is that a preacher at a Mass may wear the tippet. Note, however, that the tippet is never required.
- c) When functioning as the deacon at a daily Mass, a student is to wear a stole deacon-wise over a cassock and surplice; if ordained a priest, the student wears a stole priest-wise over a cassock and surplice but still performs the roles assigned to the deacon.
- d) When functioning as a Subdeacon at a Solemn High Mass, a student may wear a maniple with the tunicle (but not a stole);

- e) When functioning as a Deacon at a Solemn High Mass, a student is to wear a stole deacon-wise (even if one is a priest) and a maniple;

Enrolled students never wear an academic hood at any seminary functions.

The so-called “seminarian’s collar” is not permitted for lay students on campus. It may be worn elsewhere, but only if required by the student’s bishop.

The following are not to be worn by students when on campus (unless they are bishops):

- Mozettas and pellegrinas (the two kinds of shoulder capes), and
- Clerical headgear, such as zuchettos, birettas, cappello romano (i.e. a saturno), Canterbury cap, etc.

CONCERNING THE SERVICE OF THE CHURCH

The Liturgical Calendar

The Liturgical Calendar consists of two portions: the Temporal (*temporale*) and the Sanctoral (*sanctorale*).

The Temporal describes the major seasons of the Church year and covers the major events in the life of Christ from his birth to the sending of the Holy Spirit at Pentecost in two cycles:

- The Nativity Cycle, which covers Advent through the Epiphany (or, possibly through Presentation of Our Lord in the Temple, Feb 2), is centered on the fixed feast of the Nativity of our Lord Jesus Christ (Dec 25);
- The Paschal Cycle runs nearly 100 days, from Ash Wednesday through Trinity Sunday, and is centered on the movable feast of Easter (the Sunday after the full moon that occurs on or after the spring equinox¹⁴), and that natural lunar occurrence then assigns the dates for Easter and thus Ash Wednesday and Pentecost (fifty days after Easter).

The Sanctoral cycle is the cycle of fixed, dated holy days to commemorate the saints, days of special devotion (such as Holy Cross Day and All Souls Day), and events in Christ's life prior to his birth (such as the Annunciation and the Visitation).

Additions to the BCP Calendar

Nashotah House follows the calendar published on pages 19-30 of the *Book of Common Prayer* (1979), with the following local additions, some of which have been added by subsequent General Conventions. The days that are printed **in bold** are treated as Major Feasts, according to the rules on BCP, p. 15-18.

There are a few categories of additions to the 1979 BCP calendar:

- Some are key figures in the United States or just other important saints and who have been added subsequent to 1979 in editions of *Lesser Feasts and Fasts*: e.g. Martin Luther King, Jr.; Macrina; Joseph of Arimathea; Jonathan Myrick Daniels; Hildegard; Vincent de Paul; Philip the Deacon; St. Lucy is a key early martyr and is also the day by which we calculate the winter Ember Days (December 13; see BCP p. 18) and was added in later Episcopal calendars; and John of the Cross.
- Some are figures that have been important to Nashotah House: e.g. King Charles the Martyr (he is depicted in a window in St. Mary's Chapel); John McKim (Son of the House); St. Tikon; Michael Ramsey; Charles Chapton Grafton; Edward the Confessor

¹⁴ The process for determining the date of Easter is found in *BCP 1979* at p. 880.

(one of the most important English saints); St. Cecelia (depicted in a window in St. Mary's, added in later Episcopal calendars, and in the English BCP).

- Some are commemorations which have marked Anglo-Catholic piety: devotion to the Holy Angels (e.g. commemorating the three Archangels and the guardian angels with the collect provided in "Various Occasions"); St. George (Patron of England); devotion to the Holy Cross (the "Invention" or Finding of the Holy Cross); Corpus Christi (the Thursday after Trinity Sunday, using Various Occasions 5, 'Of the Holy Eucharist' and Maundy Thursday); and John-Baptiste-Marie Vianney, Patron Saint of Parish Priests. Since Corpus Christi almost always falls outside of term, and the first Eucharist was celebrated on October 16 at Nashotah House, we commemorate Corpus Christi as a votive Mass on that day (using Various Occasions 5).
- Some are Doctors of the Western Church that have not been included in the Episcopal calendar but are commemorated throughout the Anglican Communion and beyond, such as Bonaventure and Albert the Great.
- Some are noteworthy nineteenth- and twentieth-century saints, within and beyond the Anglican world, as a reminder that martyrdom and lives of heroic virtue continue to our own day: e.g. Janani Luwum, Archbishop of Uganda and Martyr; Dietrich Bonhoeffer (in LFF); Emmegahbowh (in LFF); Alexander Crummel (in LFF); The Seven Martyrs of the Anglican Melanesian Brotherhood; Martyrs of Sudan; Herman of Alaska; Maximilian Kolbe; Mother Teresa; Thérèse of Lisieux; Saints of the Anglican Communion (commemorated on the octave day of All Saints' Day, November 8).
- Four are feast days of the Blessed Virgin. Since our chapel is dedicated to St. Mary the Virgin and yet her principal feast (August 15), as well as the Visitation of the BVM (May 31), are always outside of term, we celebrate two other major and ancient Marian feasts (both of which appear in the English BCPs since 1561): the Nativity of the BVM on September 8 (for which we'll use the Office and Mass propers for the Visitation) and the Conception of the BVM on December 8 (for which we'll use the Office and Mass propers for the Annunciation, March 25). In addition, we observe as a minor commemorate the Presentation of the BVM on November 21 and Our Lady of Walsingham on September 24. The latter has been important to Anglo-Catholics in general, and to Nashotah in particular, given the image of her on the outside of St. Mary's Chapel and the long relationship with Grace Episcopal Church, Sheboygan, and its Shrine to Our Lady of Walsingham.

List of all Additions to the BCP Calendar

The following page lists all the feasts that are commemorated at Nashotah beyond what is in the Sanctorale of the 1979 BCP in its first printing.

January 15	^Martin Luther King, Jr., Civil Rights Leader
January 30	☼King Charles the Martyr
February 17	^Janani Luwum, Archbishop of Uganda and Martyr, 1977 (Preface of Holy Week)
March 24	Gabriel, the Archangel
April 4	John McKim, Missionary to Japan, 1936* (Son of the House)
April 7	^Tikhon, Patriarch of Russia, 1925
April 9	^Dietrich Bonhoeffer, 1945 (Preface of a Saint 2)
April 12	◆Adoniram Judson, Missionary to Burma, 1850
April 22	Michael Ramsey
April 23	☼◆George, Soldier and Martyr, 304
April 24	The Seven Martyrs of the Melanesian Brotherhood, Solomon Islands, 2003
May 3	☼Invention of the Holy Cross
May 16	◆Martyrs of Sudan, 1983 Corpus Christi (<i>Thursday after Trinity Sunday</i>)
June 12	^Emmegahbowh, Priest and Missionary, 1902 (Preface of a Saint 1)
July 15	Bonaventure, Franciscan and Doctor of the Church, 1274
July 19	^Macrina, 379 (Preface of a Saint 2)
August 1	^Joseph of Arimathea (Preface of the Commemoration of the Dead)
August 4	John-Baptiste-Marie Vianney, Patron Saint of Parish Priests (Curé d'Ars), 1859
August 9	◆Herman of Alaska, 1836
August 14	*Jonathan Myrick Daniels, Seminarian and Witness for Civil Rights, 1965
August 16	Maximilian Kolbe, Friar and Martyr, 1941
August 30	◆Charles Chapman Grafton, Bishop of Fond du Lac
September 5	Teresa of Calcutta, nun, 1997
September 8	☼ Nativity of the Blessed Virgin Mary
September 10	^Alexander Crummel, Priest, Missionary, and Educator, 1898 (Preface of a Saint 2)
September 17	^Hildegard, Abbess of Bingen and Mystic, 1179 (Preface of Epiphany)
September 24	Our Lady of Walsingham (Preface of the Incarnation)
September 27	◆Vincent de Paul, Priest, 1660
October 2	Holy Guardian Angels
October 3	Thérèse of Lisieux, Nun and Mystic, 1897
October 11	^Philip, Deacon and Evangelist (Preface of Apostles)
October 13	☼Edward the Confessor, King of England, 1066
October 15	^Teresa of Ávila, Nun and Mystic, 1582
October 24	Raphael, Archangel
November 2	^ All Souls Day <i>or</i> All Faithfully Departed
November 8	Saints of the Anglican Communion
November 15	Albert the Great, Dominican and Doctor of the Church, 1280
November 21	The Presentation of the Blessed Virgin Mary
November 22	☼◆Cecilia, Martyr at Rome, c. 230
December 8	☼ The Conception of the Blessed Virgin Mary
December 13	☼◆Lucy, Martyr at Syracuse, 304
December 14	◆John of the Cross, Mystic, 1591

^ = added in later editions of *Lesser Feasts and Fasts* ☼ = in the 1662 English BCP calendar
◆ = added in *Holy Women, Holy Men* and/or *Great Cloud of Witnesses*

Complete Calendar of Observances at Nashotah House

Sanctorale – the color used for all feasts below is white, unless otherwise noted

January

1	A	The Holy Name of Our Lord Jesus Christ (Preface of the Incarnation)
2	b	Christmas Feria (white vestments; Gloria; Preface for Incarnation)
3	c	Christmas Feria (white vestments; Gloria; Preface for Incarnation)
4	d	Christmas Feria (white vestments; Gloria; Preface for Incarnation)
5	e	Christmas Feria (white vestments; Gloria; Preface for Incarnation)
6	f	The Epiphany of Our Lord Jesus Christ (Preface of the Epiphany) <i>The Preface for the Epiphany and white vestments are used on Sundays and ferias from the Epiphany through the Presentation of Our Lord (Feb 2).</i>
7	g	
8	A	
9	b	
10	c	William Laud, Archbishop of Canterbury, 1645 (Preface of a Saint 2)
11	d	
12	e	Aelred, Abbot of Rievaulx, 1167 (Preface of a Saint 2)
13	f	Hilary, Bishop of Poitiers, 367 (Preface of Trinity Sunday)
14	g	
15	A	*Martin Luther King, Jr., Civil Rights Leader (Preface of Baptism)
16	b	
17	c	Antony, Abbot in Egypt, 356 (Preface of a Saint 2)
18	d	The Confession of Saint Peter the Apostle ¹⁵ (Preface of Apostles)
19	e	Wulfstan, Bishop of Worcester, 1095 (Preface of Baptism)
20	f	Fabian, Bishop and Martyr of Rome, 250 (Preface of a Saint 3)
21	g	Agnes, Martyr at Rome, 304 (Preface of a Saint 3)
22	A	Vincent, Deacon of Saragossa, and Martyr, 304 (Preface of a Saint 3)
23	b	Phillips Brooks, Bishop of Massachusetts, 1893 (Preface of a Saint 1)
24	c	
25	d	The Conversion of Saint Paul the Apostle (Preface of Apostles)
26	e	Timothy and Titus, Companions of Saint Paul (Preface of Pentecost)
27	f	John Chrysostom, Bishop of Constantinople, 407 (Preface of a Saint 2)
28	g	Thomas Aquinas, Priest and Friar, 1274 (Preface of Trinity)
29	A	
30	b	*King Charles the Martyr (Preface of a Saint 3)
31	c	

¹⁵ The Week of Prayer for Christian Unity runs from the Confession of St. Peter (January 18) through the Conversion of St. Paul (Jan 25). The Collect “For the Unity of the Church” (BCP 204 and 818) are appropriate to use as the Offices and at the conclusion of the Prayers of the People.

February

1	d	Brigid (Bride), 523 (Preface of a Saint 2)
2	e	The Presentation of Our Lord Jesus Christ in the Temple (Preface of Epiphany) Note: <i>On all Sundays and Ferias from Feb 3 until the Tuesday before Ash Wednesday, the color is green. On Sundays, the Preface is that of the Lord's Day; on ferias, the preface for Weekdays after Pentecost.</i>
3	f	Anskar, Archbishop of Hamburg, Missionary to Denmark and Sweden, 865 (Preface of Apostles)
4	g	Cornelius the Centurion (Preface of Pentecost)
5	A	The Martyrs of Japan, 1597 (Preface of Holy Week)
6	b	
7	c	
8	d	
9	e	
<u>NOTE: Ember Days are W, F, and Sat after Lent I and are observed with purple vestments, proper collects, and proper preface (but not proper lessons). They take precedence over Minor Commemorations (which are then only observed by mentioning them in the Prayers, and in the Canon of the Mass, if permitted)</u>		
10	f	
11	g	
12	A	
13	b	Absalom Jones, Priest, 1818 (Preface of a Saint 1)
14	c	Cyril and Methodius, Missionaries to the Slavs, 869, 885 (Preface of Apostles)
15	d	Thomas Bray, Priest and Missionary, 1730 (Preface of Pentecost)
16	e	
17	f	*Janani Luwum, Archbishop of Uganda and Martyr, 1977 (Preface of Holy Week)
18	g	
19	A	
20	b	
21	c	John Henry Newman, Priest and Theologian, 1890 (Preface of a Saint 1)
22	d	
23	e	Polycarp, Bishop and Martyr of Smyrna, 156 (Preface of a Saint 3)
24	f	Saint Matthias the Apostle (Preface of Apostles)
25	g	
26	A	
27	b	George Herbert, Priest, 1633 (Preface of a Saint 1)
28	c	
29		

Note: In Lent, the color is always purple or Lenten array, except on Major Feasts (namely, St. Joseph and the Annunciation, which are both white).

March

1	d	David, Bishop of Menevia, Wales, c. 544 (Preface of Apostles)
2	e	Chad, Bishop of Lichfield, 672 (Preface of a Saint 2)
3	f	John and Charles Wesley, Priests, 1791, 1788 (Preface of Pentecost)
4	g	
5	A	
6	b	
7	c	Perpetua and her Companions, Martyrs at Carthage, 202 (Preface of a Saint 3)
8	d	
9	e	Gregory, Bishop of Nyssa, c. 394 (Preface of Trinity Sunday)
10	f	
11	g	
12	A	Gregory the Great, Bishop of Rome, 604 (Preface of Apostles)
13	b	
14	c	
15	d	
16	e	
17	f	Patrick, Bishop and Missionary of Ireland, 461 (Preface of Apostles)
18	g	Cyril, Bishop of Jerusalem, 386 (Preface of Dedication of a Church)
19	A	Saint Joseph (Preface of Epiphany)
20	b	Cuthbert, Bishop of Lindisfarne, 687 (Preface of a Saint 2)
21	c	Thomas Ken, Bishop of Bath and Wells, 1711 (Preface of a Saint 2)
22	d	James De Koven, Priest, 1879 (Preface of a Saint 1)
23	e	Gregory the Illuminator, Bishop and Missionary of Armenia, c. 332 (Preface of Apostles)
24	f	*Gabriel, the Archangel (Preface for Trinity Sunday)
25	g	The Annunciation of Our Lord Jesus Christ to the Blessed Virgin Mary (Preface of Epiphany)
26	A	
27	b	Charles Henry Brent, Bishop of the Philippines, and of Western New York, 1929 (Preface of Pentecost)
28	c	
29	d	John Keble, Priest, 1866 (Preface of a Saint 1)
30	e	
31	f	John Donne, Priest, 1631 (Preface of Epiphany)

Note: In Lent, the color is always purple or Lenten array, except on Major Feasts (namely, St. Joseph and the Annunciation, which are both white).

April

1	g	Frederick Denison Maurice, Priest, 1872 (Preface of Baptism)
2	A	James Lloyd Breck, Priest, 1876¹⁶ (Preface of Pentecost)
3	b	Richard, Bishop of Chichester, 1253 (Preface of a Saint 2)
4	c	*John McKim, Missionary to Japan, 1936 (Son of the House) (Preface of a Saint 3)
5	d	
6	e	
7	f	*Tikhon, Patriarch of Russia, 1925 (Preface of Trinity Sunday)
8	g	William Augustus Muhlenberg, Priest, 1877 (Preface of a Saint 1)
9	A	*Dietrich Bonhoeffer, 1945 (Preface of a Saint 2)
10	b	William Law, Priest, 1761 (Preface of a Saint 2)
11	c	George Augustus Selwyn, Bishop of New Zealand, and Litchfield, 1878 (Preface of Apostles)
12	d	*Adoniram Judson, Missionary to Burma, 1850
13	e	

NOTE: The ROGATION DAYS before Ascension Day and are observed as Major Feasts and replace and Minor Commemorations. The *Benedicite omnia opera* is the canticle at MP and the Great Litany is said at the end of Evensong. EMBER DAYS are W, F, and Sat after Pentecost and are observed with purple vestments, proper collects, and the appointed Mass lessons (see BCP p. 930). They take precedence over Minor Commemorations (which are then only observed in the Prayers and possibly in the Canon of the Mass).

14	f	
15	g	
16	A	
17	b	
18	c	
19	d	Alphege, Archbishop of Canterbury, and Martyr, 1012 (Preface of a Saint 3)
20	e	
21	f	Anselm, Archbishop of Canterbury, 1109 (Preface of Epiphany)
22	g	*Michael Ramsey (Preface of a Saint 1)
23	A	*George, Soldier and Martyr, 304 (Preface of a Saint 2)
24	b	*The Seven Martyrs of the Melanesian Brotherhood, Solomon Islands, 2003* (Preface of a Saint 3)
25	c	Saint Mark the Evangelist (Preface of All Saints)
26	d	
27	e	
28	f	
29	g	Catherine of Siena, 1380 (Preface of a Saint 2)
30	A	

Note: In *Lent*, the color is always purple or Lenten array, except on Major Feasts (namely, *St. Joseph* and the *Annunciation*, which are both *white*). In *Holy Week*, the vestments are *oxblood*; *Maundy Thursday* is *white*; *Good Friday* is *black* and *oxblood*.

¹⁶ This is celebrated as “Founders’ Day”, a local major feast. At the direction of the Ordinary, the feast and festivities are transferred to a Thursday on which the largest number of Sons and Daughters of the House may be present, including Hybrid-Distance students when possible. Traditionally on this day, the students and faculty make the “Trek to Breck” after the Mass, chanting the Litany of the Saints and then going to pray at Breck’s tomb in the cemetery.

May

1	b	Saint Philip and Saint James, Apostles (Preface of Apostles)
2	c	Athanasius, Bishop of Alexandria, 373 (Preface of Epiphany)
3	d	*Invention of the Holy Cross (Preface of Holy Week)
4	e	Monica, Mother of Augustine of Hippo, 387 (Preface of Baptism)
5	f	
6	g	
7	A	
8	b	Dame Julian of Norwich, c. 1417 (Preface of Epiphany)
9	c	Gregory of Nazianzus, Bishop of Constantinople, 389 (Preface of Trinity Sunday)
10	d	

Corpus Christi

The Thursday after Trinity Sunday is observed as the Day of Thanksgiving for the Institution of Holy Communion (“Corpus Christi”); it is commemorated as a Major Feast¹⁷

11	e	
12	f	
13	g	
14	A	
15	b	
16	c	*Martyrs of Sudan, 1983 (See here) (Preface of a Saint 3)
17	d	
18	e	
19	f	Dunstan, Archbishop of Canterbury, 988 (Preface of the Dedication of a Church)
20	g	Alcuin, Deacon, and Abbot of Tours, 804 (Preface of a Saint 1)
21	A	
22	b	
23	c	
24	d	Jackson Kemper, First Missionary Bishop in the United States, 1870¹⁸ (Preface of Pentecost)
25	e	Bede, the Venerable, Priest, and Monk of Jarrow, 735 (Preface of a Saint 1)
26	f	Augustine, First Archbishop of Canterbury, 605 (Preface of Apostles)
27	g	
28	A	
29	b	
30	c	
31	d	The Visitation of the Blessed Virgin Mary (Preface of Epiphany)

The First Book of Common Prayer, 1549, is appropriately observed on a weekday following the Day of Pentecost. (Preface of Pentecost)

¹⁷ The Propers this day are taken from Various Occasions 5, “of the Holy Eucharist” and the Office and Mass lessons for Maundy Thursday. Given that there are options, the lessons are as follows: **MP:** Ps 116, 117; Rev. 19:1-2a, 4-9. **Mass:** Deut 8:2-3; Ps 78:14-25; I Cor. 11:23-29; John 6:47-58. **Evensong:** Ps 34; Exodus 12:1-14a; 1 Cor. 10:1-4, 16-17

¹⁸ This is the theoretical date of Commencement; the Feast of Jackson Kemper, a local major feast, is transferred at the direction of the Ordinary to the Commencement Day.

June

1	e	Justin, Martyr at Rome, c. 167 (Preface of a Saint 3)
2	f	The Martyrs of Lyons, 177 (Preface of a Saint 3)
3	g	The Martyrs of Uganda, 1886 (Preface of Holy Week)
4	A	
5	b	Boniface, Archbishop of Mainz, Missionary to Germany, and Martyr, 754 (Preface of Apostles)
6	c	
7	d	
8	e	
9	f	Columba, Abbot of Iona, 597 (Preface of Apostles)
10	g	Ephrem of Edessa, Syria, Deacon, 373 (Preface of a Saint 1)
11	A	Saint Barnabas the Apostle (Preface of Apostles)
12	b	*Emmegahbowh, Priest and Missionary, 1902 (Preface of a Saint 1)
13	c	
14	d	Basil the Great, Bishop of Caesarea, 379 (Preface of Trinity Sunday)
15	e	
16	f	Joseph Butler, Bishop of Durham, 1752 (Preface of a Saint 1)
17	g	
18	A	Bernard Mizeki, Catechist and Martyr in Rhodesia, 1896 (Preface of Holy Week)
19	b	
20	c	
21	d	
22	e	Alban, First Martyr of Britain, c. 304 (Preface of a Saint 3)
23	f	
24	g	The Nativity of Saint John the Baptist (Preface of Advent)
25	A	
26	b	
27	c	
28	d	Irenaeus, Bishop of Lyons, c. 202 (Preface of Epiphany)
29	e	Saint Peter and Saint Paul, Apostles (Preface of Apostles)
30	f	

July

1	g	
2	A	
3	b	
4	c	Independence Day (use the 17. For the Nation, BCP p. 207, 258) (Preface of Trinity Sunday)
5	d	
6	e	
7	f	
8	g	
9	A	
10	b	
11	c	Benedict of Nursia, Abbot of Monte Casino, c. 540 (Preface of a Saint 2)
12	d	
13	e	
14	f	
15	g	*Bonaventure, Franciscan and Doctor of the Church, 1274 (Preface of a Saint 1)
16	A	
17	b	William White, Bishop of Pennsylvania, 1836 (Preface of a Saint 1)
18	c	
19	d	*Macrina, 379 (Preface of a Saint 2)
20	e	
21	f	
22	g	Saint Mary Magdalene (Preface of All Saints)
23	A	
24	b	Thomas a Kempis, Priest, 1471 (Preface of a Saint 2)
25	c	Saint James the Apostle (Preface of Apostles)
26	d	The Parents of the Blessed Virgin Mary (Preface of the Incarnation)
27	e	William Reed Huntington, Priest, 1909 (Preface of Baptism)
28	f	
29	g	Mary and Martha of Bethany (Preface of Epiphany)
30	A	William Wilberforce, 1833 (Preface of a Saint 2)
31	b	Ignatius of Loyola, Priest and Monastic, 1556 (Preface of a Saint 3)

August

1	c	*Joseph of Arimathea (Preface of the Commemoration of the Dead)
2	d	
3	e	
4	f	*John-Baptiste-Marie Vianney, Patron Saint of Parish Priests (Curé d'Ars), 1859 (Preface of a Saint 1)
5	g	
6	A	The Transfiguration of Our Lord Jesus Christ (Preface of Epiphany)
7	b	John Mason Neale, Priest, 1866 (Preface of Dedication of a Church)
8	c	Dominic, Priest and Friar, 1221 (Preface of a Saint 2)
9	d	*Herman of Alaska, 1836 (Preface of Apostles and Ordinations)
10	e	Laurence, Deacon, and Martyr at Rome, 258 (Preface of a Saint 3)
11	f	Clare, Abbess at Assisi, 1253 (Preface of a Saint 2) — <i>relic in St. Francis Chapel can be placed on the altar during mass</i>
12	g	
13	A	Jeremy Taylor, Bishop of Down, Connor, and Dromore, 1667 (Preface of a Saint 1)
14	b	*Jonathan Myrick Daniels, Seminarian and Witness for Civil Rights, 1965 (Preface of a Saint 2)
15	c	Saint Mary the Virgin, Mother of Our Lord Jesus Christ (Preface of Incarnation)
16	d	*Maximilian Kolbe, Friar and Martyr, 1941 (Preface of a Saint 2)
17	e	
18	f	William Porcher DuBose, Priest, 1918 (Preface of Epiphany)
19	g	
20	A	Bernard, Abbot of Clairvaux, 1153 (Preface of a Saint 1)
21	b	
22	c	
23	d	
24	e	Saint Bartholomew the Apostle (Preface of Apostles)
25	f	Louis, King of France, 1270 (Preface of Baptism)
26	g	
27	A	
28	b	Augustine, Bishop of Hippo, 430 (Preface of Baptism)
29	c	The Beheading of John the Baptist Preface of a Saint 3)
30	d	Charles Chapman Grafton, Bishop of Fond du Lac <i>and restorer of St. Mary's Chapel</i> (Preface of the Dedication of a Church)
31	e	Aidan, Bishop of Lindisfarne, 651 (Preface of Apostles)

September

1	f	David Pendleton Oakerhater, Deacon and Missionary of the Cheyenne, 1931 (Preface of Apostles)
2	g	The Martyrs of New Guinea, 1942 (Preface of Holy Week)
3	A	<i>Labor Day is observed on the first Monday of September. Observed with a proper collect only</i>
4	b	
5	c	*Teresa of Calcutta, nun, 1997 (Preface of a Saint 1)
6	d	
7	e	
8	f	*Nativity of the Blessed Virgin Mary (Preface of the Incarnation) ¹⁹
9	g	Constance, Nun, and her Companions, Commonly called “The Martyrs of Memphis,” 1878 (Preface of a Saint 1)
10	A	*Alexander Crummel, Priest, Missionary, and Educator, 1898 (Preface of a Saint 2)
11	b	
12	c	John Henry Hobart, Bishop of New York, 1830 (Preface of a Saint 1)
13	d	Cyprian, Bishop and Martyr of Carthage, 258 (Preface of a Saint 3)
14	e	Holy Cross Day (Preface of Holy Week) <u>NOTE: Ember Days are W, F, and Sat after Holy Cross and are observed with purple vestments, proper collects, and proper preface. They take precedence over Minor Commemorations (which are then only observed by mentioning them in the Prayers, and in the Canon of the Mass, if permitted)</u>
15	f	
16	g	Ninian, Bishop in Galloway, c. 430 (Preface of Pentecost)
17	A	*Hildegard, Abbess of Bingen and Mystic, 1179 (Preface of Epiphany)
18	b	Edward Bouverie Pusey, Priest, 1882 (Preface of a Saint 2)
19	c	Theodore of Tarsus, Archbishop of Canterbury, 690 (Preface of a Saint 1)
20	d	John Coleridge Patteson, Bishop of Melanesia, and his Companions, Martyrs, 1871 (Preface of Holy Week)
21	e	Saint Matthew, Apostle and Evangelist (Preface of Apostles)
22	f	
23	g	
24	A	*Our Lady of Walsingham (Preface of the Incarnation)
25	b	Sergius, Abbot of Holy Trinity, Moscow, 1392 (Preface of a Saint 2)
26	c	Lancelot Andrewes, Bishop of Winchester, 1626 (Preface of a Saint 1)
27	d	*Vincent de Paul, Priest, 1660 (Preface of a Saint 2)
28	e	
29	f	Saint Michael and All Angels (Preface of Trinity Sunday)
30	g	Jerome, Priest, and Monk of Bethlehem, 420 (Preface of Pentecost)

¹⁹ The Office and Mass propers for this day are those of the Visitation of the BVM, May 31.

October

1	A	Remigius, Bishop of Rheims, c. 530 (Preface of a Saint 1)
2	b	*Holy Guardian Angels (Preface of Trinity Sunday)
3	c	*Thérèse of Lisieux, Nun and Mystic, 1897 (Preface of a Saint 1) — <i>relic in sacristy can be placed on the altar during mass (and placed in the small gold reliquary next to the monstrance)</i>
4	d	Francis of Assisi, Friar, 1226 (Preface of a Saint 3) — <i>relic in St. Francis Chapel can be placed on the altar during mass</i>
5	e	
6	f	William Tyndale, Priest, 1536 (Preface of Epiphany)
7	g	
8	A	
9	b	Robert Grosseteste, Bishop of Lincoln, 1253 (Preface of a Saint 1)
10	c	
11	d	*Philip, Deacon and Evangelist (Preface of Apostles)
12	e	
13	f	*Edward the Confessor, King of England, 1066 (Preface of a Saint 2)
14	g	Samuel Isaac Joseph Schereschewsky, Bishop of Shanghai, 1906 (Preface of Pentecost)
15	A	*Teresa of Ávila, Nun and Mystic, 1582 (Preface of Baptism)
16	b	Hugh Latimer and Nicholas Ridley, 1555 and Thomas Cranmer, 1556 (Preface of a Saint 1) First Celebration of the Holy Eucharist at Nashotah House, 1842 (Preface of the Epiphany) <i>This celebration can be moved to the closest Thursday. The Propers for Corpus Christi, i.e. “Of the Holy Eucharist” are used.</i> ²⁰
17	c	Ignatius, Bishop of Antioch, and Martyr, c. 115 (Preface of a Saint 3)
18	d	Saint Luke the Evangelist (Preface of All Saints)
19	e	Henry Martyn, Priest and Missionary to India and Persia, 1812 (Preface of a Saint 2)
20	f	
21	g	
22	A	
23	b	Saint James of Jerusalem, Brother of Our Lord Jesus Christ, and Martyr, c. 62 (Preface of All Saints)
24	c	*Raphael, Archangel (Of the Holy Angels, BCP p. 200, 251)
25	d	
26	e	Alfred the Great, King of the West Saxons, 899 (Preface of Baptism)
27	f	
28	g	Saint Simon and Saint Jude, Apostles (Preface Apostles)
29	A	James Hannington, Bishop of Eastern Equatorial Africa, and his Companions, Martyrs, 1885 (Preface of Holy Week)
30	b	
31	c	

²⁰ The Propers this day are taken from Various Occasions 5, “of the Holy Eucharist” and the Office and Mass lessons for Maundy Thursday. Given that there are options, the lessons are as follows:

MP: Ps 116, 117; Rev. 19:1-2a, 4-9; **Mass:** Deut 8:2-3; Ps 78:14-25; I Cor. 11:23-29; John 6:47-58

Evensong: Ps 34; Exodus 12:1-14a; I Cor. 10:1-4, 16-17

November

1	d	All Saints' Day (Preface of All Saints) ²¹
2	e	All Souls Day (Preface for Commemoration of the Dead)
3	f	Richard Hooker, Priest, 1600 (Preface of Baptism)
4	g	
5	A	
6	b	
7	c	Willibrord, Archbishop of Utrecht, Missionary to Frisia, 739 (Preface of Apostles)
8	d	*Saints of the Anglican Communion (Preface of All Saints)
9	e	
10	f	Leo the Great, Bishop of Rome, 461 (Preface of Epiphany)
11	g	Martin, Bishop of Tours, 397 (Preface of a Saint 2)
12	A	Charles Simeon, Priest, 1836 (Preface of a Saint 1)
13	b	
14	c	Consecration of Samuel Seabury, First American Bishop, 1784 (Preface of Apostles)
15	d	*Albert the Great, Dominican and Doctor of the Church, 1280 (Preface of a Saint 1)
16	e	Margaret, Queen of Scotland, 1093 (Preface of Baptism)
17	f	Hugh, Bishop of Lincoln, 1200 (Preface of a Saint 2)
18	g	Hilda, Abbess of Whitby, 680 (Preface of a Saint 1)
19	A	Elizabeth, Princess of Hungary, 1231 (Preface of a Saint 2)
20	b	Edmund, King of East Anglia, 870 (Preface of Baptism)
21	c	*The Presentation of the Blessed Virgin Mary (Preface of the Incarnation)
22	d	*Cecilia, Martyr at Rome, c. 230 (Preface of a Saint 2)
23	e	Clement, Bishop of Rome and martyr, c. 100 (Preface of a Saint 2)
24	f	
25	g	James Otis Sargent Huntington, Priest and Monk, 1935 (transferred from Nov. 25) (Preface of a Saint 2)
26	A	
27	b	
28	c	Kamehameha and Emma, King and Queen of Hawaii, 1864, 1885 (Preface of Baptism)
29	d	
30	e	Saint Andrew the Apostle (Preface of Apostles)

Thanksgiving is observed on the fourth Thursday in November. Thanksgiving is a major feast (Preface of Trinity Sunday).

²¹ The Lessons for the Eucharist from Year A are used every year: Psalm 34:1-10, 22; Revelation 7:9-17; 1 John 3:1-3; Matthew 5:1-12.

²² A proper leaflet is created for this day. The Lessons are as follows: **Morning Prayer:** Psalms 6-7; Wisdom 4:7-15. **Mass:** Wisdom 3:1-9; I Cor. 15:50-58; John 5:24-29. **Evening Prayer:** Psalms 103, 116; Job 19:21-27a; I Thess. 4:13-18. Black Vestments are used and the high altar is to have no frontal. The candles are those of unbleached wax.

December

1	f	Nicholas Ferrar, Deacon, 1637 (Preface of a Saint 1)
2	g	Channing Moore Williams, Missionary Bishop in China and Japan, 1910 (Preface of Pent.)
3	A	
4	b	John of Damascus, Priest, c. 760 (Preface of Easter)
5	c	Clement of Alexandria, Priest, c. 210 (Preface of Baptism)
6	d	Nicholas, Bishop of Myra, c. 342 (Preface of a Saint 1)
7	e	Ambrose, Bishop of Milan, 397 (Preface of a Saint 1)
8	f	*The Conception of the Blessed Virgin Mary (Preface of the Incarnation) ²³
9	g	
10	A	
11	b	
12	c	
13	d	*Lucy, Martyr at Syracuse, 304 (Preface of a Saint 3) <u>NOTE: Ember Days are W, F, and Sat after St. Lucy and are observed with purple vestments, proper collects, and proper preface</u>
14	e	*John of the Cross, Mystic, 1591 (Preface of a Saint 1)
15	f	
16	g	<i>O Antiphons begin today.</i>
17	A	
18	b	
19	c	
20	d	
21	e	Saint Thomas the Apostle (Preface of Apostles)
22	f	
23	g	
24	A	
25	b	The Nativity of Our Lord Jesus Christ (Preface of Incarnation) ²⁴
26	c	Saint Stephen, Deacon and Martyr ²⁵ (Preface of Incarnation)— <i>relic in sacristy can be placed on the altar during mass (and placed in the small gold reliquary next to the monstrance)</i>
27	d	Saint John, Apostle and Evangelist (Preface of Incarnation)
28	e	The Holy Innocents (Preface of Incarnation)
29	f	Thomas Becket, Archbishop of Canterbury, 1170 (Preface of a Saint 3) ²⁶
30	g	Christmas Feria
31	A	Christmas Feria

²³ The propers for the Office and Mass are those of the Annunciation, March 25.

²⁴ **Note** the following for the Twelve Days of Christmas: white vestments (except for red for St Stephen and Holy Innocents); the Gloria is always used (BCP p. 406); the collect is a) the feast of the day; or b) Christmas Day I or III; or c) that of the first or second Sunday after Christmas; always the Preface for the Incarnation.

²⁵ **Note:** The Prayer Book states that the Sunday after Christmas Day “takes precedence over the three Holy Days which follow Christmas Day. As necessary, the observance of one, two, or all three of them, is postponed on day” (BCP 161, 213).

²⁶ While St. Thomas a Becket is a martyr, the color remains white since it is in the octave of Christmas and it is not a Major Feast.

Temporale

The Titles of the Seasons

Sundays and Major Holy Days

observed in this Church throughout the Year

**Additions to what is required in the 1979 BCP are noted with an asterisk*

Advent Season

The First Sunday of Advent

The Second Sunday of Advent

*The Third Sunday of Advent*²⁷

**Wed, Fri, and Sat after Dec 13 (St. Lucy's Day) – Winter Ember Days (see BCP, p. 18)*²⁸

The Fourth Sunday of Advent

Christmas Season

The Nativity of Our Lord Jesus Christ: Christmas Day, December 25

The First Sunday after Christmas Day

The Holy Name of Our Lord Jesus Christ, January 1

The Second Sunday after Christmas Day

Epiphany Season

The Epiphany, or the Manifestation of Christ to the Gentiles, January 6

The First Sunday after the Epiphany: The Baptism of Our Lord Jesus Christ

The Second Sunday through the Presentation of Our Lord (Candlemas), Feb 2

The BCP allows Epiphany to be celebrated as a season, and not simply as Ordinary Time. This is indicated by the option to use the preface for Epiphany (listed first, and thus the preferred option) or that of the Lord's Day on Sundays. Since Epiphany is a Preface of a season, this means that if the Epiphany preface is used on Sundays, "it is to be used on Sundays and weekdays alike." The practice is as follows: from the Epiphany through the Presentation, the preface for Epiphany and

²⁷ Rose-colored vestments are used on the Third Sunday of Advent.

²⁸ Observed with proper collects and a proper preface, but not proper lessons. The Office and Eucharistic lessons remain those in the normal course of the lectionary.

white vestments are used on Sundays and all ferias. The proper color (whether white, or red for martyrs) and preface for minor commemorations and Major Feasts are used.

From February 3 through the Saturday preceding The Last Sunday after the Epiphany, the color is green, and the Proper preface for Sundays is that of the Lord's Day, while no proper preface (or what the Altar Book calls, "Weekdays after Pentecost") is used on ferias.

Lenten Season

The First Day of Lent, or Ash Wednesday

The First Sunday in Lent

*Wed, Fri, and Sat of this week – Spring Ember Days (see BCP, p. 18)²⁹

The Second Sunday in Lent

The Third Sunday in Lent

The Fourth Sunday in Lent

The Fifth Sunday in Lent

The color for every Sunday and weekday in Lent is purple, except on Major Feasts and their Eves, when the proper color is used. The solemn Lenten Array set is used only at Solemn High Masses in Lent.

*Holy Week*³⁰

The Sunday of the Passion: Palm Sunday – the Liturgy of the Palms is in festal red; the Ministers then change to Oxblood for procession and the rest of the Palm Sunday liturgy. Oxblood is used through Wednesday of Holy Week.

Monday in Holy Week

Tuesday in Holy Week

Wednesday in Holy Week

Maundy Thursday

Good Friday³¹

Holy Saturday

²⁹ Observed with proper collects and a proper preface, but not proper lessons. The Office and Eucharistic lessons remain those in the normal course of the lectionary.

³⁰ Nashotah House uses Oxblood vestments (a deep red) for these days.

³¹ The Good Friday liturgy begins with black vestments; after the veneration of the cross, the ministers change to purple vestments for the distribution of the Blessed Sacrament (*Ritual Notes* 292-93).

Easter Season

Easter Eve

The Sunday of the Resurrection, or Easter Day

Monday in Easter Week

Tuesday in Easter Week

Wednesday in Easter Week

Thursday in Easter Week

Friday in Easter Week

Saturday in Easter Week

The Second Sunday of Easter

The Third Sunday of Easter

The Fourth Sunday of Easter

The Fifth Sunday of Easter

The Sixth Sunday of Easter

**Mon, Tue, Wed of this week – Rogation Days (see BCP, p. 18)³²*

Ascension Day

The Seventh Sunday of Easter: The Sunday after Ascension Day

The Day of Pentecost: Whitsunday

**Wed, Fri, and Sat of this week – Summer Ember Days (see BCP, p. 18)³³*

The Season After Pentecost

The First Sunday after Pentecost: Trinity Sunday

**The Thursday after Trinity Sunday: Corpus Christi (Preface of the Epiphany; see Of the Holy Eucharist, BCP 252, 927)*

The Second Sunday through the Twenty-Seventh Sunday after Pentecost

The Last Sunday after Pentecost

³² These are observed as a Major Feast: purple vestments, proper collects, Mass lessons from Daily Eucharistic Lectionary, and the Preface for Easter. There are a few ways in which the Rogation Days are not observed as a Major Feast: they do not get a first Evensong on Sunday (Easter VI); the Evensong on Wednesday is the Eve of the Ascension and the collect for Ascension is used and not the collect for Rogationtide; the BCP provides no proper Office lessons at the end of the Office lectionary, but instead provide proper lessons in the course of the Office lectionary (see BCP, pp. 962-963). The collect at the Office should be the collect for the sixth Sunday of Easter.

³³ Observed with purple vestments, proper collects, and a proper preface, but not proper lessons. The Office and Eucharistic lessons remain those in the normal course of the lectionary.

Holy Days

Saint Andrew the Apostle, November 30

Saint Thomas the Apostle, December 21

Saint Stephen, Deacon and Martyr, December 26

Saint John, Apostle and Evangelist, December 27

The Holy Innocents, December 28

The Confession of Saint Peter the Apostle, January 18

The Conversion of Saint Paul the Apostle, January 25

*The Presentation of Our Lord Jesus Christ in the Temple,
also called the Purification of Saint Mary the Virgin, February 2*

Saint Matthias the Apostle, February 24

Saint Joseph, March 19

The Annunciation of Our Lord Jesus Christ to the Blessed Virgin Mary, March 25

Saint Mark the Evangelist, April 25

Saint Philip and Saint James, Apostles, May 1

The Visitation of the Blessed Virgin Mary, May 31

Saint Barnabas the Apostle, June 11

The Nativity of Saint John the Baptist, June 24

Saint Peter and Saint Paul, Apostles, June 29

Saint Mary Magdalene, July 22

Saint James the Apostle, July 25

The Transfiguration of Our Lord Jesus Christ, August 6

Saint Mary the Virgin, Mother of Our Lord Jesus Christ, August 15

Saint Bartholomew the Apostle, August 24

**Nativity of the Blessed Virgin Mary, September 8 (Preface of the Incarnation)³⁴*

Holy Cross Day, September 14

Wed, Fri, and Sat of this week – Autumnal Ember Days (see BCP, p. 18)³⁵

Saint Matthew, Apostle and Evangelist, September 21

³⁴ **Office:** proper sentence for Incarnation; proper antiphon for Incarnation for the *Venite; Te Deum*. Office Lessons for Aug 15, with First Evensong lessons taken from second evensong of March 25. **Mass:** White frontal & vestments; *Gloria*; 3 lessons (Micah 5:1-4a; Psalm 34:1-9; Rom 8:28-39; Matt 1:1-16, 18-23); Preface for Incarnation.

³⁵ Observed with purple vestments, proper collects, and a proper preface, but not proper lessons. The Office and Eucharistic lessons remain those in the normal course of the lectionary.

Saint Michael and All Angels, *September 29*

Saint Luke the Evangelist, *October 18*

Saint James of Jerusalem, Brother of Our Lord Jesus Christ, and Martyr, *October 23*

Saint Simon and Saint Jude, Apostles, *October 28*

All Saints' Day, *November 1*

*All Souls Day or All Faithfully Departed, *November 2* (propers LFF2006, p. 439)

*The Conception of the Blessed Virgin Mary, *December 8* (Preface of the Incarnation)³⁶

National Days

Independence Day, *July 4*

Thanksgiving Day

³⁶ **Office:** proper sentence for Incarnation; proper antiphon for Incarnation for the *Venite; Te Deum*. Office Lessons for Aug 15, with First Evensong lessons taken from second evensong of March 25. **Mass:** White frontal & vestments; *Gloria*; 3 lessons (Gen 3:9-15, 20; Ps 98; Eph 1:3-6, 11-12; Lk 1:26-38); Preface for Incarnation.

Rules that Govern the Calendar

The rules for interpreting the calendar are provided on pages 15-18 of the Book of Common Prayer. They, however, leave much to the choice of the user.

The BCP divides feasts into two major categories: Major Feasts/Holy Days (the terms are used interchangeably); and Days of Optional Observance, or what this Customary calls Minor Commemorations. The celebration of the Eucharist on Major Feasts, like Sundays, are, along with the Daily Offices, “the regular services appointed for public worship in this Church” and are thus required (BCP, p. 13). Within the category of Major Feasts, the BCP makes a further distinction: all Feasts of Our Lord and Principal are observed with a “First Evensong.” This is not described narratively in the BCP, but is nonetheless indicated in the Daily Office lectionary with the provision of proper lessons for Evensong on the eve of the Feast (e.g. see BCP, p. 940-41 for Holy Name and p. 997 for the Annunciation). The BCP makes the observation of the First Evensong (with the proper collect and possibly with proper lessons) of the other Major Feasts optional.

At Nashotah, we always observe the Eve of all Major Feasts with a First Evensong. Outside of the exception described below, the First Evensong involves the following:

- The use of the collect of the Feast as the Collect of the Day, the first of the three collects.
- If there are proper lessons, they replace the lessons appointed in course in the Daily Office Lectionary. If it is not a feast of Our Lord or Our Lady, the unused lesson from Evening Prayer on the day of the Feast replaces the corresponding lesson at EP on the eve.

The Second Evensong (or Matins if the Feast falls on a Thursday) is Solemn in and includes the following:

- A Procession in of students and faculty, led by thurifer, cross, and torches, concluding with the student officiant in cope and a priest in cope (who will cense the Altar at the Magnificat; the priest may wear a biretta for processions in and out, and when seated, if desired). Because the building does not allow for the possibility of a Solemn Procession, this procession is simply from the chapter room into the choir stalls. Reverences are not made individually; rather, after everyone is in their seats and facing the altar, all reverence in unison, following the priest.
- The use of incense (thus Solemn Evensong). The incense is used in the procession in, and during the Magnificat (the priest censes the altar, and then returns to his seat; the thurifer, standing between the Officiant and priest in the chancel, censes the priest, then turns and censes the Officiant, and then steps to the chancel steps and censes the people).

Certain exceptions to this rule of observing First Evensongs:

- St. Stephen (December 26), St. John, and Holy Innocents are major feasts, but their first Evensongs are impeded because the day that precedes each feast is also a Major Feast.

- If a Major Feast falls on a Monday, the eve is *not* celebrated on Sunday, because the Sunday Mass is celebrated directly after Evening Prayer and thus remains the office of Sunday.
- If a Major Feast falls on a Friday, the eve is similarly not celebrated on Thursday, since the evening Office is said before the Solemn High Mass and thus remains the office of Thursday.

The following “Days of Optional Observance” found on page 18 are observed at Nashotah House.

- The Ember Days, observed on the Wednesdays, Fridays, and Saturdays after the First Sunday in Lent, the Day of Pentecost, Holy Cross Day (September 14), and St. Lucy’s Day (December 13). They are commemorated with the use of purple vestments (the vestments are already purple in Advent and Lent), a proper collect, and a proper preface (Apostles and Ordinations).
 - Ember Days precedence over Minor Commemorations, which are only commemorated in the Prayers of the People, and in the Canon of the Mass, if permitted.
 - When an Ember Day and a Major Feast occur on the same day, the Major Feast takes precedence. The Ember Day is commemorated as the collect of the day at the Office that precedes the Mass. The collect of the day at the Mass and the other Office (as well as the first evensong) is that of the Major Feast.
- The Rogation Days, observed on Monday, Tuesday, and Wednesday before Ascension Day and are treated as Major Feasts using purple vestments, the proper lessons from the daily Eucharistic Lectionary, and the proper collects from the BCP. The Great Litany is said on all three days at Evensong after the three collects, as directed by the BCP (see page 148).

Transferring of feasts is to be avoided except as outlined on pages 16-17. Major Feasts that fall on a Sunday are always transferred to the first available day (sometimes displacing a Minor Commemoration). Marian Feasts that fall on a Saturday may be transferred to the next open weekday, since the chapel is under the patronage of the Blessed Virgin. The feasts James Lloyd Breck (April 2) and Jackson Kemper (May 24), our Founders, are transferred to a convenient date on the academic calendar, Jackson Kemper is usually commemorated at Commencement.³⁷ St. Michael and All Angels may be transferred to the Thursday in the week in which it falls in order for the commemoration to coincide with Matriculation (if observed later in September).

³⁷ These days celebrate our founders and founding, and are functionally our feasts of dedication, for which permission to transfer to a Sunday is given at BCP p. 16. In our use, these are most often transferred to Thursdays, as our principal community Eucharistic celebration each week.

The Manner of Commemoration Major Feasts

All Major Feasts (though not the Ember Days and Rogation Days) are observed in the following way:

First Evensong ³⁸	Frontal is changed to be the color of the feast (remains through Second Evensong) Proper Lessons for the Feast Collect for the Feast as the Collect of the Day
Morning Prayer	Proper Lessons for the Feast <i>Te Deum</i> as the first Cantic Additionally, at Thursday Matins: <ul style="list-style-type: none">• Procession of Students and faculty into their stalls• Censing of the Altar during the Benedictus (second cantic)
Mass	Incense (if Monday—Wednesday or Friday when classes are in session) <i>Gloria in excelsis</i> (in addition to the <i>Kyrie</i> if in Rite I) Collect for the Feast is the Collect of the Day Three Proper lessons plus the Psalm (sung in unison to the Nashotah House Plainsong Psalter) Proper Preface
Evensong	Procession of Students and faculty into their stalls (if Monday—Friday when classes are in session) <i>Rite I only</i> : The Confession of Sin and Absolution are used at the beginning); the Priest stays at the bottom of the steps after the opening reverence (the Officiant going to their place, however); priest kneels for the confession; stands, turns, and gives the absolution from there, and then goes to the sedilia for the rest of the Office. Censing of the Altar during the Magnificat (first cantic) Proper Lessons for the Feast Collect for the Feast as the Collect of the Day

³⁸ If a Major Feast falls on a Friday, a first Evensong is not observed. This is because EP on Thursdays is said *before* the Thursday Mass, which, even though it follows EP, is treated as though it is the Mass of Thursday (normally, a Mass that follows the evening Office is a vigil Mass of the following day. This is because Christians followed the Jewish practice of counting new days as beginning at sundown of the previous day.

Ember Days are commemorated with purple vestments and proper collects, but not proper lessons. This is because they occur four times a year and break up the cycle of lessons for three of the seven days of the week when they occur.

Rogation Days are commemorated with purple vestments, and proper lessons at the Mass (from the RCL lectionary in the BCP) and at the Offices (in the course of the lectionary). In addition, the Great Litany is sung (in term) or said (outside of term) at the conclusion of Evening Prayer on these three days, according to ancient tradition at the rubrical reflected in the suggestion on page 148 of the BCP. Because the First Evensongs of the Rogation Days are the M-W before Ascension Day, they are not celebrated with a first Evensongs in the same way as other feasts, since they are three consecutive days (this is also the case with the three Major Feasts the follow the Nativity of Our Lord: St. Stephen, St. John, and Holy Innocents). Nonetheless, if these days fall during the Spring Term, the Evensongs on Monday and Tuesday are solemn (with processions at the beginning of the offices) with purple vestments, while the Evensong on Wednesday is Solemn with white vestments and frontal, since it is the Eve of the Ascension.

The Variables Portions of the Office and Mass

The following summarizes the use in St. Mary's at it concerns the variable portions of the Office and the Mass, minus the collects (the next table describes the collects that are used):
Advent

	Feria	Minor Commemoration	Major Feast
Morning Prayer	Advent opening sentences and antiphon.		Proper opening sentences and antiphon; ³⁹ proper lessons; incense at <i>Benedictus</i> (only if sung Matins); proper Office hymn
Mass	Purple ; "Blessed" acclamation; Kyrie/Trisagion; Advent Preface; "Let us bless" dismissal	White or Red (until Dec 16); "Blessed" acclamation; Kyrie/Trisagion; Preface for Commemoration; "Let us bless" dismissal	White (Conception of BVM) and Red (St Andrew and St Thomas) Incense; "Blessed" acclamation; Kyrie/Trisagion and Gloria in excelsis; Three Proper lessons plus Psalm; Preface for Feast: "Let us bless" dismissal
Evening Prayer	Advent opening sentences (from Morning Prayer)		Solemn Procession; Proper opening sentences (from Morning Prayer); proper lessons; Incense at <i>Magnificat</i> ; proper Office hymn

12 Days of Christmas

	Feria	Minor Commemoration	Major Feast
Morning Prayer	Christmas opening sentences and antiphon.		Christmas opening sentences and antiphon; proper lessons
Mass	White ; "Blessed" acclamation; <i>Gloria</i> ; Incarnation Preface: "Let us go forth in the Name of Christ" dismissal		
Evening Prayer	Christmas opening sentences (from Morning Prayer)		Christmas opening sentences (from Morning Prayer); proper lessons; proper Office hymn ⁴⁰

³⁹ Dec 8 (Conception of the BVM): sentence and antiphon are for Epiphany; Dec 21 (St. Thomas), the "All Saints and Major Saints' Days" sentence and antiphon.

⁴⁰ Since this is always out of term, there is no Solemn Procession, Incense, or Office Hymn at Evensong.

Epiphany – Baptism of Our Lord

	Feria	Minor Commemoration	Major Feast
Morning Prayer	Epiphany opening sentences and antiphon.		Epiphany sentences and antiphon; proper lessons
Mass	White ; “Blessed” acclamation; <i>Gloria</i> ; Epiphany Preface: “Let us go forth in the Name of Christ” dismissal		White ; “Blessed” acclamation; <i>Gloria</i> ; three proper Lessons plus Psalm; Epiphany Preface: “Let us go forth in the Name of Christ” dismissal
Evening Prayer	Epiphany opening sentences (from Morning Prayer)		Epiphany sentences (from Morning Prayer); proper lessons; proper Office hymn ⁴¹

Monday after Baptism of Our Lord – Presentation of Our Lord/Purification of the BVM/Candlemas (Feb 2)

	Feria	Minor Commemoration	Major Feast
Morning Prayer	Epiphany opening sentences and antiphon.		Epiphany sentences and antiphon; proper lessons
Mass	White ; “Blessed” acclamation; <i>Gloria</i> ; Epiphany Preface: “Let us go forth in the Name of Christ” dismissal	White or Red ; “Blessed” acclamation; <i>Gloria</i> ; Epiphany Preface: “Let us go forth in the Name of Christ” dismissal	White ; “Blessed” acclamation; <i>Gloria</i> ; three proper Lessons plus Psalm; Epiphany Preface: “Let us go forth in the Name of Christ” dismissal
Evening Prayer	Epiphany opening sentences (from Morning Prayer)		Epiphany sentences (from Morning Prayer); proper lessons; proper Office hymn ⁴²

⁴¹ See previous note.

⁴² See previous note.

February 3 until Ash Wednesday

	Feria	Minor Commemoration	Major Feast
Morning Prayer	“At any time” opening sentences (except the first option, “Grace to you and peace...”); “Sundays and weekdays” antiphon		Proper opening sentence and antiphon; incense at <i>Benedictus</i> (only if sung Matins); proper lessons
Mass	Green ; “Blessed” acclamation; Kyrie/Trisagion; no proper Preface (except on Sundays, when the “Lord’s Day” preface is used); “Let us bless” dismissal	White or Red ; “Blessed” acclamation; Kyrie/Trisagion; Preface for Commemoration; “Let us bless” dismissal	White or Red ; “Blessed” acclamation; <i>Gloria</i> ; three proper Lessons plus Psalm; Preface for Feast; “Let us go forth in the Name of Christ” dismissal
Evening Prayer	EP opening sentences		Solemn Procession; Saints’ sentences (from Morning Prayer); proper lessons; incense at <i>Magnificat</i> ; proper Office hymn

5 weeks of Lent

	Feria	Minor Commemoration	Major Feast
Morning Prayer	Lent opening sentences and antiphon; complete Psalm 95 as the <i>Venite</i>		Proper opening sentence and antiphon; incense at <i>Benedictus</i> (only if sung Matins); proper lessons
Mass	Purple or Lenten Array ; Penitential acclamation; Kyrie/Trisagion; Lent Preface; “Let us bless” dismissal	Purple or Lenten Array ; Penitential acclamation; Kyrie/Trisagion; name Saint in the Prayers; Saint collect concludes the Prayers; Lent Preface; “Let us bless” dismissal	White (Joseph and Annunciation) or Red (Matthias); incense; Penitential acclamation; <i>Gloria</i> ; three proper Lessons plus Psalm; Preface for Feast; “Let us go forth in the Name of Christ” dismissal
Evening Prayer	Lent opening sentences (from Morning Prayer)		Solemn Procession; Saints’ sentences (from Morning Prayer); proper lessons; incense at <i>Magnificat</i> ; proper Office hymn

M-W of Holy Week

Morning Prayer	A simplified form of the Office, following traditional Western practice, is observed on these days and a separate bulletin is provided.
Mass	Oxblood ; Penitential acclamation; Kyrie/Trisagion; Holy Week Preface; “Let us bless” dismissal
Evening Prayer	A simplified form of the Office, following traditional Western practice, is observed on these days and a separate bulletin is provided.

Sacred Triduum

A simplified form of the Office, following traditional Western practice, is observed on these days and a separate bulletin is provided.

Easter octave (No minor commemorations; all major feasts are transferred)

Morning Prayer	2 nd and 3 rd Easter sentences (though NOT “Alleluia! Christ is risen!”); <i>Pascha Notrum</i> (WITHOUT antiphon ⁴³); <i>Te Deum</i> and <i>Benedictus</i> canticles; “Alleluia, alleluia” is added to the end of the versicle and response dismissal
Mass	White ; Easter acclamation; [<i>Kyrie</i> , if in Rite I and] <i>Gloria</i> ; Easter Preface: “Let us go forth in the Name of Christ, alleluia, alleluia” dismissal
Evening Prayer	2 nd and 3 rd Easter sentences (from Morning Prayer)

⁴³ The repeated “Alleluia” within the *Pascha Notrum* functions as the antiphon. The rubrics direct that the antiphons are only used with the Invitatory Psalms (i.e. the *Venite* or the *Jubilate*).

Eastertide (until, but not including, the Eve of the Ascension)

	Feria	Minor Commemoration	Major Feast
Morning Prayer	2 nd and 3 rd Easter sentences (though NOT “Alleluia! Christ is risen!”); Pascha Notrum (WITHOUT antiphon ⁴⁴); “Alleluia, alleluia” is added to the end of the versicle and response dismissal		Proper opening sentence and antiphon; proper lessons; incense at <i>Benedictus</i> (only if sung Matins); “Alleluia, alleluia” is added to the end of the versicle and response dismissal
Mass	White ; Easter acclamation; Kyrie/Trisagion; Easter Preface: “Let us go forth in the Name of Christ, alleluia, alleluia” dismissal	White ; Easter acclamation; Kyrie/Trisagion; Preface for Commemoration; “Let us go forth in the Name of Christ, alleluia, alleluia” dismissal	White or Red ; incense; Easter acclamation; [<i>Kyrie</i> , if in Rite I and] <i>Gloria</i> ; three proper Lessons plus Psalm; Preface for Feast; “Let us go forth in the Name of Christ, alleluia, alleluia” dismissal
Evening Prayer	2 nd and 3 rd Easter sentences (from Morning Prayer)		Solemn Procession; Saints’ sentences (from Morning Prayer); proper lessons; incense at <i>Magnificat</i> ; proper Office hymn

Ascensiontide (until, but not including, the Eve of Pentecost)

	Feria	Minor Commemoration	Major Feast
Morning Prayer	4 th and 5 th Easter sentences (NOT “Alleluia! Christ is risen!”); Ascension antiphon; <i>Te Deum</i> and <i>Benedictus</i> canticles; “Alleluia, alleluia” is added to the end of the versicle and response dismissal		Proper opening sentence and antiphon; proper lessons; <i>Te Deum</i> and <i>Benedictus</i> canticles; incense at <i>Benedictus</i> (only if sung Matins); “Alleluia, alleluia” is added to the end of the versicle and response dismissal
Mass	White ; Easter acclamation; Kyrie/Trisagion; Ascension Preface: “Let us go forth in the Name of Christ, alleluia, alleluia” dismissal	White ; Ascension acclamation; Kyrie/Trisagion; Preface for Commemoration; “Let us go forth in the Name of Christ, alleluia, alleluia” dismissal	White or Red ; incense; Ascension acclamation; [<i>Kyrie</i> , if in Rite I and] <i>Gloria</i> ; three proper Lessons plus Psalm; Preface for Feast; “Let us go forth in the Name of Christ, alleluia, alleluia” dismissal
Evening Prayer	4 th and 5 th Easter sentences (NOT “Alleluia! Christ is risen!”);		Solemn Procession; Saints’ sentences (from Morning Prayer); proper lessons; incense at <i>Magnificat</i> ; proper Office hymn

⁴⁴ See footnote above.

After Trinity

	Feria	Minor Commemoration	Major Feast
Morning Prayer	“At any time” opening sentences (except the first option, “Grace to you and peace...”); “Sundays and weekdays” antiphon		Proper opening sentence and antiphon; incense at <i>Benedictus</i> (only if sung Matins); proper lessons
Mass	Green ; “Blessed” acclamation; Kyrie/Trisagion; no proper Preface (except on Sundays, when the “Lord’s Day” preface is used): “Let us bless” dismissal	White or Red ; “Blessed” acclamation; Kyrie/Trisagion; Preface for Commemoration; “Let us bless” dismissal	White or Red ; “Blessed” acclamation; <i>Gloria</i> ; three proper Lessons plus Psalm; Preface for Feast; “Let us go forth in the Name of Christ” dismissal
Evening Prayer	“An any time” opening sentences		Solemn Procession; Saints’ sentences (from Morning Prayer); proper lessons; incense at <i>Magnificat</i> ; proper Office hymn

The Liturgical Colors of Vestments and Ornaments

The colors of the liturgical year as used in the Chapel of St. Mary the Virgin are as follows:

Seasons:

Advent: Purple with purple frontal
 Christmas & Bethlehem Altar white and blue frontal with matching chasuble
 Christmastide: (the High Altar should not have a frontal since it’s not used)
 Baptism of Our Lord: White
 Epiphany (through February 2):
 White with Tudor Frontal
Ordinary Time: Green
 Lent:
 Purple for Daily Mass (no frontal);
 Lenten Array for Thursdays (no Frontal)
Palm Sunday: Red for the Liturgy of the Palms; Oxblood for Evensong
 M-W of Holy Week: Passiontide Red (“Oxblood”) with no Frontal
 Maundy Thursday: White with Tudor Frontal
 Good Friday: Black with no Frontal;
 Oxblood is used for the distribution of Communion
 Easter:
 Gold with seal with Tudor Frontal
 Eastertide:
 White with Tudor Frontal
Pentecost: Red
 Trinity Sunday: White
Ordinary Time: Green

Feasts:

Apostles & Martyrs Red with Red Frontal

Other Saints Red and Gold set with matching frontal

Christological Feasts⁴⁵ White with Tudor Frontal

Holy Cross Day Passiontide Red with no frontal

All Souls' Day **Black with no Frontal**

Rogation Days Purple with Purple Frontal

Ember Days Purple with Purple Frontal

James Lloyd Breck White with Tudor Frontal

Jackson Kemper Gold with seal with Tudor Frontal

M. Ramsey Gold with seal

Grafton Gold with seal

DeKoven Gold with seal

John McKim Gold with seal

First Celebration of the Eucharist
Gold with seal

Frontals are not necessary for use in the Red Chapel in the summers.

A list is created that lists what chasubles are worn at daily Masses and is hung in the sacristy.

For Major Feasts (including their proper Eves), the frontal is that of the Feast.

For lesser commemorations from December 16-24 (when the O Antiphons begin), in Christmastide and Epiphanytide until the Baptism of Our Lord, and for all of Lent, the chasuble is of the color of the *season* (lesser commemorations are superseded in Holy Week and the Easter Octave). In Ordinary Time, the chasuble is that of the feast. For example, for a martyr in Lent, the color would be Violet, while in Ordinary Time, the color is red.

Any Chasuble, Dalmatic, or Tunicle, or Maniples worn should match the stoles being worn as closely as possible.

Copes properly have only two colors: festal and black. By tradition, one wears one's finest cope – regardless of the color of the fabric – for the days of greatest dignity. In practice, copes should match the color of the day whenever possible, with gold or ivory being appropriate at most times.

⁴⁵ Including those commonly called “Marian”, such as the Annunciation, Visitation, etc. and St. Joseph.

It should be noted that the colors of orphreys and decorations do not impact the colors of the vestment (i.e., there is no difference between a white chasuble with green orphreys or a white chasuble with red orphreys, apart from preference and aesthetic).

The Lectionary

As the regular service of the Church consists of two different liturgical actions – the Holy Eucharist, and the Daily Office⁴⁶ - throughout the year, so likewise *there are three different but related lectionaries* which govern the portions of scripture appointed to be read on any given day. It is imperative that those assigned to officiate, read, preach, and plan the liturgy understand the difference between the Daily Office lectionary, the Sunday and Holy Day eucharistic lectionary (both of which are in the BCP), and the daily eucharistic lectionary (which is given in *Lesser Feasts and Fasts 2006*).

The Lectionary ought to be seen as a gift to community worship, as it allows for a balanced reading of the scriptures by those who are faithful in their attendance at public and private prayer. Thus, preachers must be cautious to prepare their sermons and homilies on the correct lessons. While every lectionary errs in its omissions and the divisions of *pericopes*, it is helpful neither to community life nor personal devotion for preachers to habitually preach about their preferences regarding where divisions ought to have been made. For the sake of community, preachers should likewise be cautious not to preach *exclusively* on the verses following their appointed pericope, as they are more often than not appointed for the following day for another preacher.

The Daily Office Lectionary

The Daily Office Lectionary is found on pages 936-1001 of the *Book of Common Prayer (1979)*. It runs on a two-year cycle for **Ferial Days**. **Major Feast days** are listed separately on pages 996-1000 and the same lessons are read each year. The BCP provides directions at page 934.

- When two lessons are to be read, the first is always from the Old Testament or Apocrypha.⁴⁷
- When a lesson has a suggested lengthening indicated by rounded brackets, use the longer version.⁴⁸

⁴⁶ “Concerning the Service of the Church”, *BCP 1979*, p. 13.

⁴⁷ *BCP 1979*, p. 934.

⁴⁸ Local custom, permitted by rubric on p. 934.

- For the sake of exposure and the integrity of the Psalter, the optional exclusions of deprecatory psalms indicated in the lectionary by square or rounded brackets will be ignored and thus the longer optional is always taken.⁴⁹
- When the Lectionary provides proper lessons for the eve of Major Feasts, these are observed. If no specific proper lessons are provided, as is the case for all Apostles, the unused lesson from the Feast Day's Morning or Evening Prayer is read (preferring the New Testament where possible) and the other ferial lesson and ferial psalms are read along with the collect proper to the saint.⁵⁰
 - Eves are subject to the order of precedence set forth in The Calendar of the Church Year (BCP pp. 15-18).
 - For instance, if the Annunciation fell on a Monday, it would be improper to observe the Eve of the Annunciation at Evening Prayer on Sunday if the Principal Celebration of the Eucharist for the Lord's Day was to follow.⁵¹
- On several occasions in the 6-year lectionary cycle (3 years of Eucharistic lectionary with 2 years of Daily Office lectionary), there are noted occasions of overlap. When this occurs, the alternate lessons provided are to be used at the Office, while the Eucharistic Lectionary continues unhindered.

The Sunday Eucharistic Lectionary

The Sunday Eucharistic Lectionary comes from the Revised Common Lectionary (RCL), as described on page 888 of the *Book of Common Prayer* (1979) in editions printed after 2007.⁵²

The lessons for Sunday are taken from the Revised Common Lectionary (RCL). In Ordinary Time, when two "tracks" are provided, the second option (called "Alternative" or "Track B" in some sources) is to be used.⁵³

Major Feast Days are given individual pages (arranged chronologically by date) found in pages 83-474 of LFF2006. Following the instructions at BCP1979 pp. 15-18, **these lessons take precedence over the normally appointed lessons.**

⁴⁹ Permitted by rubric on p. 935.

⁵⁰ This is permitted by rubric on p. 158.

⁵¹ *BCP 1979*, p. 16.

⁵² The RCL was adopted by the General Convention of the Episcopal Church in 2006. BCPs printed after February 2007 were, by action of the General Convention, updated to include the revised lectionary. The only way to tell the difference between the two books is to look at the "Certificate of the Custodian of the Standard Book of Common Prayer" printed on the second page of the BCP.

⁵³ Track A chooses related Old Testament passages week-to-week while Track B chooses independent Old Testament passages that relate narratively or typologically to the Gospel lesson. As a different preacher is responsible for each Sunday, and the Sunday evening congregation is not as stable as would be found in most parishes, Track B is more appropriate.

The Daily Eucharistic Lectionary

The Daily Eucharistic Lectionary is not given in the BCP but is found in *Lesser Feasts and Fasts 2006*. It is on a two-year cycle, the year being the same as that of the Daily Office. The lessons are appointed as follows:

- **Advent, Christmas, and Epiphanytide:** LFF2006 pp. 19-26
 - Note that dated days (December 17-24) take precedence over the Third Week of Advent⁵⁴
 - Monday after the Baptism of Christ begins Ordinary Time, regardless of the dated lessons listed at LFF2006 p. 26.
- **(Pre-Lenten) Ordinary Time:** LFF2006 pp. 505-510
 - Note, Monday-Tuesday in the Last Week after Epiphany are found on page 510, regardless of how many weeks passed between the Epiphany and Ash Wednesday.
- **Lent:** LFF2006 pp. 27-62
- **Easter tide:** LFF2006 pp. 63-82
- **The Season after Pentecost** (Propers 5-29): LFF2006 pp. 511-527
 - Note, the Last Week after Pentecost is found on page 527, regardless of how many weeks have passed since Pentecost.

No proper lessons are read for Lesser Feasts and other Minor Commemorations in order to not interrupt the continuous readings in the daily Eucharistic Lectionary.⁵⁵

The Ember Day Eucharistic lessons provided at BCP p. 930 shall **not** be used at community worship. Proper Eucharistic lessons (BCP, P. 931) for the Rogation Day **will** be used.⁵⁶

For special services with reasonable cause the Dean as Ordinary may direct or approve the use of lessons not listed in the lectionary. This may be for special devotions not provided for by the BCP.⁵⁷

⁵⁴ The 7 final days of Advent were traditionally given greater solemnity with the development of the “O Antiphons”. See *The Oxford Dictionary of the Christian Church* for more information.

⁵⁵ This is a change from prior practice. The proper lessons appointed for many lesser feasts are quite repetitive (for instance, Matthew 13:47-52 appears 9 times each year). In a given week, the continuous lectionary could be interrupted for several consecutive days, which runs counter to the purpose of maintaining a consecutive lectionary.

⁵⁶ The rationale being that the Ember Days occur four times per year, while only one set of propers is provided, interrupting the continuous lectionary in the midst of Lent, and Advent. The Rogation Days take the 3 days prior to Ascension Day as a preparation for the change of season both liturgically and secularly, and the Daily Office lectionary is constructed to reflect similar themes, regardless of whether or not one is purposefully observing Rogationtide.

⁵⁷ Permitted by rubric at BCP p. 13, the Dean being the Ordinary with jurisdiction.

As directed by the *Book of Common Prayer* (1979), “any reading may be lengthened at discretion”.⁵⁸ This is interpreted to mean at the discretion of the preacher, and if the preacher is a student, then it requires the approval of the faculty or staff celebrant or else the Director of St. Mary’s Chapel. No rubrical permission is granted for the shortening of readings.

The Collect of the Day at the Eucharist and the Daily Offices

For Sundays and Major Feasts, the Collect of the Day is found in the *Book of Common Prayer* (1979) pp. 159-261. Collects are said in Traditional language when the liturgy follows Rite I or Contemporary language when the liturgy follows Rite II.

The Collects for Sundays and Major Feasts are said as the Collect of the Day three times:

- At Evensong on the Eve of the Sunday (Saturday EP) or the Feast
- At the Mass on the day of the Feast
- At Evensong on the Day of the Feast

When an Office immediately precedes a celebration of the Eucharist (as MP does M-W and F and Sat and EP on Thur and Sun), the Collect of the Day is omitted at the Office since it will be said at the Mass.⁵⁹ We do, however, use a seasonal collect in Advent, Lent, and Easter as a “Collect of the Day” at the Offices: in Advent, it is the collect for Advent I (starting in Week 2; in Week 1 of Advent, there are only two collects when an Office precedes a Mass); in Lent, the collect for Ash Wednesday; in Eastertide it is the first collect for Easter.

On Lesser Feasts/Minor Commemorations, the collect for the commemoration is *only used at the Eucharist*, not at either of the Offices. For instance, if Robert Grosseteste is appointed for commemoration at the morning Eucharist, his collect *shall not* be repeated at Evensong.

The exception to this is in Lent. “In keeping with ancient tradition, the observance of Lenten weekdays ordinarily takes precedence over Lesser Feasts occurring during this season” (LFF 28). Thus, the collect for Minor Commemorations is never said in Lent. The saints are remembered in the Prayers of the People at Mass and within the Eucharistic Prayer, as the form allows.

On ferial days, the Collect of the Day at the Mass is that of the previous Sunday.

⁵⁸ BCP1979, p. 888.

⁵⁹ The rubrics only require for “one or more” collects to be said, not requiring the Collect of the Day to be said at all (BCP1979, p. 55). The Additional Directions direct for the Creed and The Lord’s Prayer to be omitted when the Eucharist follows (p. 142); this principle of non-repetition in back-to-back liturgies is applied here.

Note that **in Lent**, *Lesser Feasts and Fasts* provides a daily collect, which is used as the Collect of the Day at the Mass. At MP (and EP on Thursday and Sunday), the Collect of the Day is the collect for Ash Wednesday, following the Prayer Book custom of repeating daily the Advent I collect or Ash Wednesday collect in Advent and Lent respectively. At Evensong, Matins, (and EP on Friday and Saturday), the Collect of the Day (the first collect) is the collect provided by LFF.

On Manual Actions

Celebrants have the option to choose which manual actions they employ in celebrating the Eucharist, as long as any actions dictated by rubric are employed.

The normative practice is that servers will hold the book during ritual actions.

The Major Occasions of the Academic Year

Academic events are the purview of the Academic Dean under the direction of the Dean-President. Chapel services for major academic events are coordinated with the Director of St. Mary's Chapel.

As indicated above, Major Occasions of the Academic Year follow a cathedral pattern, with the use of assisting ministers and acolytes. When in procession, the faculty wear full academic regalia ("Convocation habit").

At the direction of the Dean-President, academic events may be in the context of separate ceremonies, or inserted in the midst of community Eucharist or Evening Prayer.

Preaching

When the preacher is not the Celebrant of the Mass, the preacher normally sits in the seat closest to the pulpit on the north side of the chancel (opposite the seat where the Subdeacon sits).

At Sung Masses, the preacher takes their seat before the Office begins. As the Deacon (or Celebrant) descends the stairs after reading the Gospel, the preacher steps into the pulpit and faces the altar. The Preacher does NOT make a reverence when moving from their seat to the pulpit as they are not crossing the center of the altar. As soon as the minister and officiant have revered the Altar, the preacher turns and begins.

Renewing the Reserved Sacrament

The Blessed Sacrament is reserved in one kind (bread) in the tabernacle at the Corpus Christi altar. Small hosts are reserved in a small ciborium and a priest's host is reserved in the luna for use at Benediction of the Blessed Sacrament.

The easiest solution for renewing what is in the tabernacle so that there is no possibility that it goes bad is for the Director of St. Mary's or one of the regular faculty priests renew the hosts at one of his Saturday masses. The procedure is as follows:

- The bread box is placed on the credence table with 25 hosts and a priest's host (this is in addition to the priest host that is on the paten in the stack).
- The priest places the number needed for distribution on the paten and leaves the rest on the corporal or in the bread box and consecrates them at the mass.
- After the Dismissal, the Priest and servers genuflect, and then the priest takes the bread box directly to the tabernacle. There he consumes the sacrament that remains in the tabernacle, and replaces the host in the luna and the small hosts with the newly consecrated bread.

Guest Preachers

All official invitations for off-campus guests to preach at Nashotah House must originate from the **Dean**.

The **Dean**, or his/her designee, extends the invitation and arranges for a mutually agreeable date and time for the guest sermon.

THE PLACE OF STUDENTS IN CHAPEL

Entering on your own

- Except for the Dean and faculty stalls, all are to enter their stalls from the side aisles, never from the center. When one is entering the choir alone, one should make a bow to the altar at which the celebration takes place (while still in the aisle) and quietly find one's stall. Unless one has to enter the side aisle of the Corpus Christi Chapel, we do not genuflect, since the Sacrament is not reserved at the High Altar. If one enters the Corpus Christi altar to get to your seat, one genuflects to the Blessed Sacrament, and then enters one's choir stall (in this case, one need not reverence the high altar as well). It is appropriate to stand or kneel in preparatory prayer before seating oneself and gathering one's liturgical books.
- It is appropriate to stand, and if on the aisle step out, to allow students further in easier access to their stall.
- The time before the liturgy begins is best used to prepare for worship. There should be no talking unless absolutely necessary. This is not the time to catch up with your neighbor.

Entering in procession

- On some occasions the community gathers in the chapter room to process into the service, typically for a solemn Matins or Evensong. In this case, the student body will follow the torches into the Chapel with the rest of the altar party following the Dean in procession.
- We walk two-by-two according to posted procession lists. The list is generated as follows.
 - Front rows of the student section closest to the altar (closest to the altar).
 - Back row of the same section.
 - Side Chapel seating east of the aisle between sections.
 - Repeat pattern with the second section of student seating between the first and the faculty.
 - Faculty/Staff and Dean.
- When one pair has arrived at the center of the choir/student section they turn to go to their respective stalls and remain facing east. Only when the altar party arrives at the altar will the whole community reverence the altar together and then turn to face the center aisle to begin the liturgy.

Exiting on your own

- When the community does not formally process out, it is the custom of the House to wait until the ministers of the service have exited the Chapel. At this point the student body waits until the Dean, Faculty, and Staff have exited their stalls and cleared the Rood Screen before moving out of the stalls.
- When exiting the stalls, one should bow to the altar and then quietly exit.

Exiting in procession

- The community typically processes out for the Chapter meeting Monday-Wednesday evenings as well as other announced times.
- The whole community faces east and bows in unison with the ministers, the Officiant and Lector leading this reverence.
- For non-solemn occasions, the altar party processes to the middle of the choir stopping just short of the aisle between sections. At this time the Dean followed by the faculty and staff process out two-by-two acknowledging each other with a small bow/nod before turning to the west to exit. The student body then exits in the same pattern as they entered: front to back rows of the first section followed by the second. Upon stepping into the center aisle across from the procession counterpart, the students will acknowledge each other with a slight bow/nod before turning west and exiting. The Officiant and Lector will follow the last students in procession.
- If there is a solemn procession, the altar party will process out of the Chapel followed by the Dean, Faculty, and Students (as described above). Note: it is appropriate to reverence the processional cross in addition to the community bow to the altar.
- If for some reason a student is not seated in choir, then they will follow the last student in procession into the Chapter room.

How to Go Up, Receive, and Return from Communion

- Wait until the organist goes forward.
- When stepping into the center aisle it is appropriate to genuflect or profound bow, since the Sacrament is now on the Altar
- The front sections file out towards the back of the chapel through the cross aisle from front to back. (Note: the row under the pulpit files into the Corpus Christi chapel so that the last may be first upon returning to the stalls.) The back section follows suit exiting out of the back of the section and entering the center aisle in front of the faculty seating processing forward and waiting until the front section has completely filed out. If you do not wish to go forward, step aside and stand in the aisle until your stall-mates return
- Those assigned seats on the Epistle Side will file in from right to left, three at a time. Those in the aisle will wait for all three people in front of them to clear the step before going forward to receive. The Gospel side will fill in from the center toward the pulpit, 3 at a time also waiting for all 3 to clear the step before going forward.
- You may stand or kneel to receive the Sacrament
- Place the right hand on top of the left to receive the bread. If you do not wish to receive but would like a blessing, go forward and cross your arms upon your chest to signify to the priest that you will not receive.
- When receiving the wine, you may drink from the chalice. When drinking please help the chalice bearer guide the cup by grasping the base of the chalice and guide it to your lips. Do not try to take the chalice from the chalice bearer or put one's hand around the rim of

the chalice. Intinction is a method of reception reserved when administering communion to those who are sick, we do not administer the sacrament by intinction.

- Wait for all three people on your side of the steps to receive before leaving so as to limit accidental spills from the chalice, and reduce traffic.
- Return to your stall
 - a. If you are sitting in the front section on the Epistle side, you can go directly back into the stalls.
 - b. If you are sitting in the rear section on the Epistle side, you will go down the side aisle of the St. Joseph Chapel; use the aisle between the student sections to return to their stall
 - c. If you are sitting on the Gospel side, you will go down the center aisle; use the aisle between the student sections to return to their stall.
 - d. If you are in the Court of the Gentiles, you will go down the center aisle, or the side aisle on the side of St. Joseph Chapel.

Chapel Duty Rotations

- Chapel Rota will be posted in the chapter room, is emailed to all students, and is also posted on a shared GoogleDrive folder.
- Responsibilities for Officiant, Lector/Server, and Bell Ringer begin at 3:00 p.m. Sunday and end after Evening Prayer the following Saturday.
- All students on the Rota are required to be at the Chapel at 7:00 am in the morning, and 4:00 pm in the evening.
 - On Thursdays, everyone on the Rota must be present at 3:00 pm for the rehearsal for the Solemn High Mass
- All students on the Rota are required to be at each service.
- If you cannot attend a service, you are responsible for finding a replacement and receiving approval from the Chapel Director and Senior Sacristan.
- Notices will be posted and announced for rehearsals of upcoming services. Be prompt for the rehearsal, and if you cannot attend the rehearsal, you must find a replacement for both the rehearsal and the service in question. Consequences are outlined in the LT Chapel Practicum syllabus.
- Students already ordained Deacon/Priest will be included on the clergy Rota for weekly service as a Deacon or Assisting Priest. If these duties conflict with your other assigned Chapel duties you are responsible to find an appropriate replacement.

On the Use of the Voice in Leading Worship

It is important that vocal health and integrity be maintained in leading worship. Good vocal health requires good breath and the relief of tension in the vocal mechanism. As poor vocal

use can be detrimental to a life of ministry, when errors are detected, the Dean or the Director of St. Mary's Chapel may direct that remedial exercises be completed. Vocal integrity means using the same voice in leading worship that one uses in speech, though appropriately amplified, paced, and annunciated for the benefit of listeners. The assumption of accents, mannerisms not used in everyday speech, or performance-like effects are not tolerated in liturgical ministry.

In communal prayers, it is central that the Celebrant or Officiant allow the people to play their role. After the prayer has been begun, the Celebrant or Officiant will lower their voice so as not to be heard over the assembly. This is of particular importance in St. Mary's, as seating arrangements and architecture can cause a Celebrant to feel as though a prayer is dragging, when for the congregation it seems as though the Celebrant is rushing. On rare cases, when less than 10 people are present, the Celebrant or Officiant may join with the people on their parts, though it is preferred that any dialogue (including the "Amen" to prayers) be true dialogue reflective of the assembly; if a few people are present it may be feeble, if many are present, it will be hearty.

How student chapel duties are assigned

- Juniors (LT530) serve as
 - Bellringer
 - Torchbearers
 - Thurifer (in Spring Term)
- Middlers (LT531) serve as
 - Lector and Server
 - Crucifer
 - Thurifer (Fall Term)
 - Prepare lectionary sheets
- Seniors (LT532) serve as:
 - Officiant at Offices
 - Subdeacon at Solemn High Mass

Bellringer

This role is filled by Juniors and Anglican Studies Students

Preparations

- On Sunday and Wednesday afternoons, put out new Sick and Departed index cards on the board in the Chapter Room.
- The Bellringer is responsible for maintaining the St. Joseph votive candle stand each morning by replacing the burned out votives with fresh candles.
- The Sacristan is responsible for removing the dust cover, but the bellringer is responsible for light all the candles (in conjunction with Lector and Officiant, if needed).
- Fill in the Service Book before each service.
- Ring the warning bell (outside St. Luke's Lounge) 10 minutes before the beginning of each service.
- Mornings:
 - Prepare the Prayers of the People for the daily Mass. Make sure that the proper Form is used according to the bulletin. Include:
 - Sick and Deceased prayer requests
 - Alumni List
 - Complete Alumni prayer postcards.
- Afternoons:
 - Prepare the Authorized Bidding and Intercessions sheet using the Anglican Cycle of Prayer, and give it to the Officiant

Duties during the Liturgy

- Ring the Angelus or Regina Caeli (in Easter Season)
- Morning Prayer/Mass (except Thursday):
 - Return to the Chapter Room and put on your Surplice.
 - Take a count of everyone in the chapel. Be discreet when doing this, so as not to draw attention to oneself.
 - During the Canticle after the first lesson walk to the bell ringer's seat and join the liturgy.
 - Once the Celebrant has returned to the altar after the Homily, lead the Prayers of the People following the Gospel and Homily/Sermon. As soon as the Priest arrives at the altar and has stopped moving, the Bellringer should begin the prayers (and not wait for some signal from the Priest).
 - When in Rite I and in Advent and Lent, the Priest will introduce the Prayers: "Let us pray for the whole state of Christ's Church and the world," and also says the conclusion ("Grand these our prayers, O Father...", and

- If there is a Deacon, the Deacon leads the prayers.
 - If there is no Deacon, the Priest leads the Prayer for the Whole State.
- In Rite I outside of Advent and Lent, Form I of the Prayers is used and is led by the Bellringer.
- **Note:** On Sundays and Major Feast Days the Priest leads the people in the recitation of the Nicene Creed immediately after the Homily and before Prayers of the People.
- Ring Sanctus Bells.
- Evening Prayer and Matins
 - Return to the Chapter Room and put on your Surplice if it is a sung service
 - Take a count of everyone in the chapel. Be discreet when doing this, so as not to draw attention to oneself
 - During the Cantic after the first lesson walk to the bell ringer's seat and join the liturgy.

Duties after the Liturgy

- Straighten up the Court of the Gentiles chairs and books.
- Finish entering information in the Service Book and ensure that the Celebrant and/or Officiant, and Preacher has signed it.

Additional Responsibilities

- Attend rehearsal for any liturgies (normally, Thursdays at 3:00 pm for the Solemn High Mass in St. Mary's Chapel).
- Ring the class bell (by the Coffee Room) 10 minutes before the start of each class, and at the beginning and end of each class.
- Ring the Angelus at 12:30 on Monday-Friday. You will need to leave class a few minutes early to do this.
- On Friday, the bell ringer for the following week should "shadow" the bell ringer for the current week. This will allow the following week bell ringer to become familiar with the duties before having to perform them.

How to Ring the Angelus and Regina Caeli

The Angelus is a short devotion in honor of the Incarnation – a reminder of Him Whose Name is "the only one under heaven given to men whereby they may be saved." It is traditionally said three times a day – morning, noon, and evening – and it is often accompanied by the ringing of bells, a practice still heard in many parts of the world. The name of the devotion comes from the first Latin word of the opening versicle: *Angelus Domini nuntiavit Mariæ* ("The

angel of the Lord announced unto Mary"). At Nashotah, it is said at 7:45 am before Morning Prayer, at 12:30 pm to conclude the second class session, and at 4:30 pm before Evening Prayer.

The Angelus consists essentially in the triple repetition of the Hail Mary, begun with a versicle and response related to Christ's Incarnation. The first two of the versicles that precede the recitation of the Hail Mary are taken from the Gospel of St. Luke, and the third from the Gospel of St. John. The fourth repeats the request for the Virgin's intercession for the purpose of our wholeness in Christ. The first two parts of the Hail Mary are drawn from the Angel Gabriel's salutation to the Virgin Mary, and Elizabeth's words of greeting to Mary at the Visitation. The third part of the prayer is a request for the intercession of the Blessed Virgin. The prayer which concludes the devotion is the ancient collect appointed for the feast of the Annunciation (BCP 188).

The devotion was originally said while kneeling, though this is a custom that is now much less common. The manner of the ringing of the bells with the *Angelus* has always followed the pattern of the triple stroke repeated three times, with a pause between each set. A fifteenth century bell at Erfert bears the words *Cum ter reboo, pie Christiferam ter aveto* ("When I ring thrice, thrice devoutly greet the Mother of Christ"). The manner of ringing the Angelus at Nashotah is as follows: the three sets of triple rings are run with the side hammer that strikes Michael but does not swing it. The nine rings during the collect, however, are rung by pulling the large rope that makes Michael swing; the nine rings sounds like 18 because the clapper will strike the bell twice with each swing.

During Eastertide, the devotion known as [*Regina caeli*](#) (Latin for "Queen of Heaven") is said in place of the *Angelus*. Similarly to the Angelus, the eight rings that correspond to the anthem are run with the side hammer that strikes Michael but does not swing it. The eight rings during the collect, however, are rung by pulling the large rope that makes Michael swing; the eight rings sounds like 16 because the clapper will strike the bell twice with each swing.

The Angelus

From 1st Evensong of Pentecost through Evensong of the Wednesday in Holy Week

It is not Rung from Evensong on Wednesday of Holy Week until Easter Sunday

The bell is rung thrice (with the small hammer that strikes the side of the bell) to begin each of the first three versicles and responses and the Hail Mary, for a total of nine rings; the bell is then tolled nine times (pulling the large rope) during the final collect (18, because the bell tolls twice with each pull).

When ringing the Angelus at the Red Chapel with the bell that hangs outside, do not try and ring the bell 18 times to mimic the double-ring of Michael; 9 is sufficient).

℣. [ring] The angel of the Lord announced unto Mary,

℞. [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.

℣. [ring] Behold the handmaid of the Lord.

℞. [ring] Be it unto me according to thy Word.

[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.

℣. [ring] And the Word was made flesh.

℞. [ring] And dwelt amongst us.

[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.

℣. Pray for us, O Holy Mother of God.

℞. 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.

Regina Caeli

From Easter Day through Matins of the Eve of Pentecost

*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).*

[ring] [ring] O Queen of heaven, be joyful, alleluia;

[ring] [ring] Because he whom so meetly thou barest, alleluia,

[ring] [ring] Hath arisen, as he promised, alleluia:

[ring] [ring] Pray for us to the Father, alleluia.

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

℟. For the Lord is risen indeed, alleluia.

Let us pray.

[ring 8x]

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.

Torchbearer

The Torchbearer serves at the Solemn High Mass on Thursdays, at any Evensong, Monday-Wednesday or Thursday Matins that is solemn (because it is the Eve of or is a Major Feast), and at any additional special liturgies (uncommon).

Preparations

- Attend rehearsal for any liturgies (normally, Sundays at 3:00 and/or Thursdays at 3:00 pm for the Solemn High Mass in St. Mary's Chapel).
- Retrieve torch prior to the beginning of the service and be sure it is lit 5 minutes before the liturgy begins.

Duties during the Liturgy

- Process in and out just behind the Crucifer in tandem with the other torchbearer⁶⁰
- In the Mass, the torchbearers are part of the Gospel procession

Duties after the Liturgy

- Return torches to their stands in the Chapel or sacristy as instructed

⁶⁰ Note, in a chapel of appropriate dimensions, the torchbearer walks in line with the Crucifer, as the torch is meant to illuminate the Cross. But because the center aisle is so narrow, this adjustment is necessary.

Lector, Server, and Crucifer

Preparations

- Attend rehearsal for any liturgies (normally, Thursdays at 3:00 pm for the Solemn High Mass in St. Mary's Chapel).
- The Lector is responsible for maintaining the Bethlehem votive candle stand each morning by replacing the burned out votives with fresh candles.
- The Lector sets the lessons to be read at the service in advance and is to read through the lessons prior to the beginning of the liturgy (this is not optional!).
- Afternoon or Morning of: The Lector sets the tray used for the Eucharist.
 - The Stack
 - Chalice (cross facing front of tray) with Purificator draped on top
 - Paten with a Priest Host on top
 - Pall
 - Corporal
 - Second Chalice with Purificator
 - Ciborium/Bread Box set with 7 more than the regular number of attendees at the various Masses (on Thursdays with an additional breadbox with extra host)
 - Large Glass Flagon filled with wine as directed
 - Small Glass Cruet filled with water
 - Small Glass Cruet filled with wine
 - Lavabo bowl and Towel
- Prior to Mass: Be sure that the tray with the Eucharistic vessels is out on the proper credence table (epistle side when celebrating East-facing and Gospel side when celebrating West-facing) prior to the service.

Duties during the Liturgy

- The Lector will read the lessons at all offices as well as the non-Gospel lessons at the daily Mass. The Lector will serve the Celebrant whenever the Celebrant is standing, speaking, or praying, apart from the Sermon.
- Mass
 - The Lector will also serve as the Acolyte/Server at the altar
 - After reading the Lesson at the Mass (or, if a Major Feast, after the second lesson), the lector returns to their seat but remains standing until the Deacon or Celebrant stands for the Gospel proclamation.
 - Note: the server should never stand facing the Priest (i.e. would be in profile to the congregation), except when waiting to serve at the altar. Thus, any time when prayer or praise takes place, the Server is facing directly East.
 - Assist the Deacon, Assisting Priest, or Celebrant to set the altar

- The Stack (as outlined above)
- The Ciborium
 - On weekdays the ciborium will be prepared with an appropriate number of hosts as directed by the Sacristan on duty
 - On Thursdays or other special services the Sacristan on duty will post the number in attendance. The Server will adjust the number of host in the ciborium, adding host from the breadbox if needed.
- Wine flagon
- [Have water blessed by the Celebrant⁶¹ and] deliver water to the Minister.
- Retrieve the lavabo bowl and towel and wash the Celebrant's fingers
- During the Eucharist, the Server will stand one step down with their shoulder to the wall for the Eucharist. After the Sanctus, the Server will kneel (if able) on the top step (otherwise, they can remain standing).
- After receiving the Sacrament, the Server will then distribute the remaining wine from the flagon as needed to the chalice bearers at the foot of the Altar steps
- Returning the flagon to the south end of the Altar (by the credence) the Server will retrieve the wine and water cruets to assist with the ablution of the vessels and Celebrants fingers according to their directions.
 - Note: the Deacon will ablute the second chalice and flagon on the south end of the Altar.
- Assist with ablutions and receive from the ministers the Eucharistic vessels and return them to the credence table.
- Solemn Matins and Evensong
 - The Lector/Server will also function as the Crucifer
 - The Lector/Crucifer will process in following the Thurifer
 - After placing the cross and reverencing the altar with the Altar party, the Lector will ascend the steps and sit in the Lector's seat continuing to serve in the usual manner for the rest of the office
 - At the procession out of the church, the Lector/Crucifer will retrieve the cross and step into the aisle facing East. As the Altar party turns to process out, the Crucifer turns and leads the procession to the Chapter Room.
- Solemn Eucharist

⁶¹ The practice of "blessing" the water came by way of a manuscript accident. The rubrics were that the priest was to pour the water into the chalice in the shape of a cross, but at some point the cross migrated from the rubrics into the prayer, and thus it was thought that the priest was to make a sign of the cross over the water in a blessing. However, the prayer that is said as this occurs is not a blessing in any way; furthermore, neither the bread nor wine are blessed before the Eucharist, which raises the question why one would bless only the water, but not the bread and wine.

- The Lector/Server also functions as the Crucifer in the entrance procession, following the Thurifer
- After placing the cross and reverencing the altar with the Altar party, the Lector will sit in their normal seat and (if it is a Major Feast) will read the Old Testament lection; otherwise, the Subdeacon/Officiant chant the Epistle.
- The Crucifer will NOT participate in the Gospel procession.
- Ring the sanctus bells according to the Celebrant's preferences
- At the procession out of the church, the Lector/Crucifer will retrieve the cross and step into the aisle facing East. As the Altar party turns to process out, the Crucifer turns and leads the procession to the chapter room.

Duties after the Liturgy

- Pray with the rest of the Altar party
- After the mass, retrieve the tray from the credence table, clean and dry all vessels.

Officiant/Subdeacon

Preparations

- The Officiant is responsible for maintaining the Corpus Christi votive candle stand each morning by replacing the burned out votives with fresh candles.
- Morning: The Officiant sets the Altar and Celebrant Books
 - *The Altar Book*
 - Set the marker for the Opening Acclamation for the Holy Eucharist (Rite I or Rite II).
 - Insert the appointed Collect of the Day in the Altar Book
 - Set the Preface for the day, found on the Lectionary Sheet (Solemn Tone Chant, M-Th; spoken on Fri—Sun)
 - Set the marker for the correct form of the Prayers of the People.
 - Set for Eucharistic Prayer I or A. The Celebrant will move as desired.
 - Set the marker for the Post Communion Prayer(s).
 - *The Celebrant's Prayer Book*
 - Set the appropriate opening for Morning Prayer, which ever Rite is in use.
 - Set the Psalm with a Post-It note to indicate the beginning and the ending.
 - Set a bookmark on the appointed canticle
 - Set a bookmark on the Apostle's Creed.
 - Set a bookmark for the Gradual Psalm (if appointed; only on Sundays and Major Feasts) and mark with a Post-It.
 - Once the books are set properly, place them on top of the Celebrant Vestments/ dust cover to remind the Celebrant to check the books.
 - Set the Gospel book to be checked by the Deacon or the Priest.
- Prior to Mass:
 - After the books have been checked and approved, set the Altar Book and place it on the Missal Stand (when not in use, it sits on the windowsill on the left side of the High Altar, but it should be placed to the left-of-center to the direction the Celebrant faces to celebrate).
 - Set the Celebrant's Prayer Book on his prayer desk.
- *The Officiant's Prayer Book*: The Officiant sets their own book according to the published bulletin
- If there is no Deacon, place the gospel on the Altar (to the right of the veiled stack, and slightly back; this allows for the center to be free for the Celebrant to kiss the Altar)
- Must meet the week prior with Dr. Williams to go over your chant before
 - Officiating at Evensong
 - Chanting the Epistle at the Solemn High Mass
 - Chanting the Gospel at Solemn High Mass (deacons)

Duties during the Liturgy

- The Officiant will lead Morning and Evening Prayer from Sunday evening through the following Saturday evening. When the service is a Sung service, the Officiant will chant the appropriate portions.
- When officiating, the Officiant should always have the BCP or hymnal in their hands. The books should never be used lying on the stand in front of them. The Offices are liturgies of the book and, as such, should always be read and nothing should ever be attempted from memory.
- During the Mass, the Officiant serves as a chalice bearer (if the chalice is being administered; if not, the Officiant will **not** assist in distributing the Host.
 - Following the invitation to communion, “The Gifts of God for the People of God (take them in remembrance...),” reverently walk up to the Altar to receive the Sacrament.
 - Administer the chalice with the Celebrant and Deacon/Assisting Priest moving from left to right along the row in tandem with the Deacon.
 - **Never completely release the Chalice**, but grip it light enough so that the communicant can guide it to his/her lips.
 - Intinction is not permitted, so do not let anyone dip the Host into the Chalice. If the person is a guest and wishes to intinct, you will take the Host, dip it in the Chalice, and place it on his/her tongue.
 - After Communion, take the Chalice up to the middle or south end of the Altar (sometimes you will place it on the Altar, sometimes the Priest or Deacon will take it from you. Cue off them). Then reverently return to your seat for the Post Communion Prayer.
- During Thursday PM Eucharists the Officiant will also serve as the Lector/Server/Subdeacon.

Duties after the Liturgy

- Pray with the rest of the Altar party. Lead the prayer if there is either no Celebrant or chapter meeting.
- Sign the registry of services as the Officiant.

Additional Responsibilities

- Attend rehearsal for any liturgies (normally, Thursdays at 3:00 pm for the Solemn High Mass in St. Mary’s Chapel).

Deacon

Preparations

- Must arrive 15 minutes before serving or be replaced by the first available/compatible Deacon.
- Cassock, surplice, and stole deacon-wise
- The Deacon of the Mass sets the Gospel book for the service and is responsible for its appropriate placement on the Altar (to the right of the veiled stack, and slightly back; this allows for the center to be free for the Celebrant to kiss the Altar).
- The Deacon for the Thursday PM Mass must attend rehearsal or find a replacement for both the rehearsal and the service (the rehearsal is normally on Thursdays at 3:00 pm for the Solemn High Mass in St. Mary's Chapel).
 - The Deacon must also meet with the Director of Chapel Music prior to the 3:00 rehearsal to practice chanting the Gospel and the Prayers.

Duties during the Liturgy

- The Deacon reads the Gospel
- Set the Altar for the Eucharist
- If Advent or Lent is in Rite I, the Deacon will lead the Prayer for the Whole State (the Celebrant saying the introductory and concluding paragraphs).
- During the Mass, the Deacon serves as a chalice bearer with the Officiant.
 - Administer communion with the Celebrant and Officiant moving from left to right along the row in tandem with the Officiant.
 - **Never completely release the Chalice**, but grip it light enough so that the communicant can guide it to his/her lips.
 - Intinction is not permitted, so do not let anyone dip the Host into the Chalice. If the person is a guest and wishes to intinct, you will take the Host, dip it in the Chalice, and place it on his/her tongue.
 - After communion, take the Chalice up to the south end of the Altar. The Deacon will ablate the second chalice and the flagon, while the Priest ablates the main chalice and paten, assisted by the Lector/Server.
 - If Communion is distributed in just one kind, the Deacon will wait to the right of the Celebrant and down one step so that Server and Celebrant can do the Ablutions.
- The Deacon stands to the right of the Celebrant for the Postcommunion and Blessing
- After the Blessing, the Deacon then turns by way of the center toward the People and sings (if it has been a sung Mass) or says the dismissal, with hands joined.

Duties after the Liturgy

- Pray with the rest of the Altar party.

Thurifer

The Thurifers serves at the Solemn High Mass on Thursdays, at any Evensong, Monday-Wednesday that is solemn (because it is the Eve of or is a Major Feast), at any Sung Mass (M-W, and Friday) that is solemn because it is a Major Feast, and at any additional special liturgies (uncommon).

On the Use of Incense at Offices and the Mass

The Use of Incense at the Church's public liturgy is an ancient and venerable practice and it has a number of interrelated functions:

- It is a material offering of praise to God and reflects the practice in the Old Testament temple of always burning incense before the Lord on the Altar of Incense.
- It also reflects the depiction of the angel offering incense before the throne of God in heaven, which is to be a picture of the prayers of the saints (Rev 5:8; 8:3-4).
- The censuring of persons or objects is a way of according them honor.

The Handling of a Thurible

When carried, the censer or thurible is normally "held in the right hand under the disk, the bowl hanging at the full length of the chains; the boat is held in the left hand; both hands should be held at the same height, unless the chains of the censer are unusually long or (for practical reasons) when genuflecting. But before the incense is blessed, the censer is carried in a similar manner in the left hand, so that the right hand may be free to hand the boat to the deacon or MC at the blessing of incense."

"When in use—*i.e.* when persons or objects are being incensed—the censer is held under the disk in the left hand, while the right hand grasps the chains just above the bowl. In processions, but only then, the censer is swung at full length of the chains, the left hand either resting on the breast or holding the boat at similar height. During the gospel at high or sung Mass the censer is swung at full length, but only slightly—*i.e.* sufficiently to keep the charcoal glowing, but no more.

"At all times care should be taken to avoid exaggerated or grotesque swinging; and the thurifer, when out of the sanctuary, should take all possible steps to avoid the church being filled with clouds of meaningless smoke; moreover, he should be careful not to disturb the congregation by a noisy clanking of the chains just outside the sanctuary...

"It is possible to obtain a censer-holder which is both useful and not unsightly. It can be placed in an inconspicuous place in the sanctuary, or in close proximity thereto; and such an article is

useful when the duties of thurifer have to be combined with those of the MC or one of the acolytes.

“It is not necessary for fresh charcoal to be used for each act of incensing; in fact, it is said that a careful thurifer can make one preparation of charcoal last for the whole of a solemn Mass of ordinary length; but to do so it would be necessary not to swing the censer too violently in the intervals between the censings. And it may be added that the thurifer should present the charcoal well glowing all over, and not just at one edge of the prepared ring, for otherwise the incense will not be properly consumed.”⁶²

The Preparation of a Thurifer before Any Liturgy

- The Thurifer must rehearse for any liturgies. This always includes the Thursday rehearsal at 3:00 pm for the Solemn High Mass in St. Mary’s Chapel.
- Be sure that there is an incense boat both in the Chapter room and at the Celebrant’s prayer desk, and that both have sufficient incense for the liturgy
- The charcoal must be lit 20-30 minutes before the service to allow time to warm-up.
- Put on smaller Thurifer surplice (so as not to catch your normal English-style surplice on fire!) then retrieve thurible from the smoke room waiting outside until it is time to charge the thurible

The Preparation of Charcoal

Charcoal should not be broken. The propane torch is very helpful in lighting coals, both to get them going quickly and to allow them to burn evenly. Ideally, when coals are brought to the priest to bless incense for the first time, the coals are totally lit and a small, white coat of ash covers the entirety of the coals that are visible, and inside the coals are glowing red.

The Preparation of Incense

Ideally, the size of the incense should be about two rice grains: much bigger, and then won’t really burn, but melt and create a shell around the coals; much smaller, and it will burn up quickly in a flurry of smoke. The incense itself may need to be broken into smaller pieces (but never the charcoal). However, incense should not be ground into powder. This is very important, because when incense is ground into powder, it results in two problems: first, it creates an excess of smoke; and second, that smoke will quickly dissipate, because it will burn quickly.

⁶² Ritual Notes, 48-49.

The Preparation of Incense Boats

The Thurifer is responsible to make sure that all the incense boats are full and in their correct location. For a Mass, an incense boat should be at the door to the chapel from the Chapter Room sitting on the brass stand; on the shelf, just outside the smoke sacristy; and in the priest's prayer desk (for blessing before the Gospel procession).

The Blessing of Incense

The Thurifer approaches the Priest:

- Before a Solemn Mass with a procession, as well as before Solemn Matins or Evensong, this occurs in the Chapter Room.
- During Mass this occurs:
 - During the Introit or opening hymn, just after the procession into the chapel. If there is no hymn or introit, the censuring will take place during the *Gloria*.
 - Incense is not blessed again before censuring the Altar at a Solemn High Mass, because it has just been blessed moments before for use in the procession
 - Before the Gospel Procession; here, the Thurifer comes to the center of the bottom of the Altar steps, reverences, and then comes to the Celebrant at the sedilia.
 - At the Offertory, after the priest has said the offering prayers over the bread and wine.
- At Solemn Matins or Evensong, this occurs before the Dominical Canticle (*Benedictus* at Matins, and *Magnificat* at Evensong). Like at the Offertory, the Thurifer comes to the center of the bottom of the Altar steps, reverences, and then comes to the Celebrant at the sedilia (the organist improvises while the blessing takes place). The details of this are described below.

The Thurifer hands the boat to the left hand of the priest. Then, the Thurifer “at once lifts the cover of the censer 3 or 4 inches with the chain; then, still holding the top of the chains under the disc in his left hand, he takes the chains above the lid in his right hand and holds the censer at a height convenient for the priest, saying, *Bless, reverend father*. The priest turns towards the thurifer, takes the spoon, and puts three distinct and separate spoonfuls of incense on to the glowing charcoal; as he does so he says the formula of blessing *Be thou blessed by him in whose honor thou art to be burned. Amen.* (There is a different formula at the offertory of the Mass — *By the intercession of blessed Michael the Archangel standing at the right hand of the altar of incense, and of all His elect, may the Lord vouchsafe to ☩ bless this incense and to accept it for a sweet-smelling savor, through Christ our Lord. Amen.*) Having put the incense into the censer, the Priest makes the sign of the cross over it. Then, but not before, the thurifer closes the lid of the censer” and hands it to the Celebrant with a straight chain. Thurifers sometimes try to hand it to the priest

holding it in two places (below the disk and above the censer) but this usually makes it more difficult (not easier) for the Priest to receive it.

“Incense is blessed afresh for each act of incensing. But if the act for which incense has been blessed lasts for a long time, and all the incense in the censer is consumed..., then a second blessing of incense is never made; the thurifer, without ceremony, adds fresh incense.

“When the Blessed Sacrament is exposed,” as at Benediction of the Blessed Sacrament, or at Evensong when Exposition has preceded it and Benediction is to conclude the Office, and only the Sacrament is to be censed, “the priest does not bless the incense which he puts on.”⁶³ Thus, at Benediction, the incense is not blessed at the Altar; but at Evensong, the incense is blessed before the censuring of the Altar at the Magnificat, since the altar is also censed after the Blessed Sacrament.

The Censing of Persons or Objects

Persons

Persons are not censed in the “center-left-right” method, but always in the center, directly toward the person.

“The ordinary incensing of persons is done in this way.” The person doing the censuring “is to grasp the censer in his right hand by the chains near the bowl, the left hand holding the disc. Facing him who is to be incensed and having bowed, he lifts his right hand to just below the level of his face and swings the censer twice moderately towards him—the second swing being less pronounced than the first—and then lowers the censer. This is a ‘double swing;’ and these movements are repeated once or twice if two or three double swings are prescribed. He who incenses then repeats his bow, and goes on to incense the next person.”⁶⁴

The Gifts at the Offertory

At the Offertory, the gifts of bread and wine are censed first before the Altar. They are censed in the following manner:

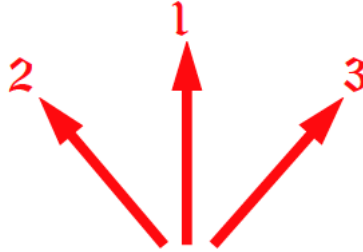
- The Priest makes three signs of the cross over the gifts with thurible (first down, and then left-to-right);
- Then, two clockwise circles are made, followed by a single counterclockwise circle.
- The Priest then bows to the cross and begins censuring it as described above.

⁶³ *Ritual Notes*, 50.

⁶⁴ *Ritual Notes*, 51.

Objects

“Objects which have been blessed-candles, palms, &c-are similarly triply incensed, though in these cases with double swings. The gospel book is also given this triple center-left-right incensing, and also with double swings.



The Number of Swings

Persons are not censed in the “center-left-right” method, but always in the center, directly toward the person.

The number of swings is as follows (and they are all given with a short chain, unless otherwise noted):

- The celebrant of Mass, and the officiant of solemn Evensong (but only if a priest) receive 3 double-swings.
 - A lay person or deacon, when officiating at Solemn Matins or Evensong at Nashotah, with a priest sitting in the sedilia to cense the altar, is given 2 double-swings.
- The Dean and the Executive Vice President for Institutional Advancement also always receive 3 double-swings.
 - Any bishop, whether or not he is officiating or assisting pontifically, is also given 3 double-swings.
- The Deacon of the Mass (regardless of whether the individual is a priest) is given 2 double-swings.
- The Subdeacon of the Mass (regardless of whether the individual is a priest) is given 1 double-swings.
- The assistant ministers of high Mass, the bishop's principal assistants, canons in their cathedral, the principal priest of a church, is given 2 double-swings.
- The preacher is censed with 2 double-swings, unless it is a bishop, in which case they are given 3 double-swings.
- Groups of lay persons (including the congregation) are censed together with short swings with three single swings: center, left (from the thurifer's point of view), right.
 - If the group of lay persons is sitting in the sanctuary, they are censed with a short chain.
 - When censing the Congregation, they are censed with the long chain.

The Details of Censing in St. Mary's

A Morning Sung Mass on a Major Feast

When a Major Feast occurs on a Monday, Tuesday, Wednesday, or Friday in term, incense is used at the morning Sung Mass in three places: to cense the Altar during the Introit (or, if there is none, at the *Gloria in excelsis*); to cense the gifts and the altar at the Offertory; and during the Eucharistic Prayer.

Censing during the Entrance Rites

If there is an Introit, the Thurifer exits the smoke sacristy as the Priest stands and comes to the center. Both reverence at the bottom of the stairs and ascend the steps together. The Celebrant then turns to the Thurifer.

If there is no Introit, as soon as the Celebrant stands and comes to the Altar at the beginning of the Mass, the Thurifer exits the smoke sacristy and stands at the bottom of the steps on the far-left side. They reverence together and the thurifer ascends the altar steps with the Celebrant but remains on the far-left side through the Acclamation and Collect for Purity. The Celebrant makes the Laudans gesture at the opening words of the *Gloria*;⁶⁵ after the opening phrase (and not before!), the Celebrant turns to the left and the Thurifer comes to meet the Priest.

In both cases, incense is blessed (the Thurifer bringing the boat) and then the Celebrant censes the Altar as described above. Meanwhile, the thurifer stands on the far-left side, back against the wall. After the Celebrant returns to the center, the Thurifer goes to meet the Celebrant and receives back the thurible. The Thurifer steps back slightly, bows, censes the Celebrant with three double-swings, bows, descends the steps on the far-left side, and stands at the bottom through the conclusion of the *Gloria*, gently swinging the thurible, facing directly East. As the Priest chants, *The Lord be with you*, the Thurifer retires to the sacristy.

No Incense at the Gospel

The Gospel is proclaimed exactly as at every Sung Mass (M-W, Fri). The Gospel is not processed (as at a Solemn High Mass) and no incense is used.

⁶⁵ The normative location of the censing of the Altar in the Entrance Rites is during the Introit/Opening Hymn. No ritual books suggest the censing take place during the Kyrie and/or Gloria. We cense it during the Gloria simply because, with Morning Prayer preceding it and for the sake of time, the censing is done during the Gloria only when a Major Feast falls on a Monday—Wednesday or Friday. We always cense the altar during the Opening Hymns at the Solemn High Mass on Thursdays. For more, see *Ritual Notes*, 154-55; *A Priest's Handbook*, 87; *The Ceremonies of the Eucharist*, 76.

Censing during the Offertory

As the Deacon or Celebrant prepares the Altar, the Thurifer exits the smoke sacristy, ascends the steps and waits along the far-left wall until the CEL is ready to cense the gifts and the Altar. When the CEL turns to the Thurifer, the Thurifer steps toward the CEL. Incense is blessed as described above, and the CEL censes the Altar as described above.

When the CEL returns to the center. The Thurifer receives the thurible from the CEL. The Thurifer then censes the CEL with three double-swings (like the censing during the Entrance Rites). What follows is different from the practice at a Solemn High Mass, as the Thurifer does all the rest of the censing, rather than the D:

- If there is a D, the thurifer descends the altar steps, walks to the Epistle side (reverencing in the middle), and censes the D with two double-swings.
- If there is a preacher, the thurifer then censes the Preacher: if a lay person, one double-swing; if a Deacon or Priest, two double-swings; if a Bishop, the President-Dean, or the VP for Institutional Advancement, with three double-swings.
- The Officiant is censed with one double-swing, or if ordained, two double-swings.
- Finally, the Congregation is censed, long chain – One middle, one left and one right.

Censing during the Eucharistic Prayer

The Thurifer kneels on the top chancel step and gently swings the thurifer during the entire Eucharistic Prayer; censing the Blessed Sacrament at the elevations during the institution narrative with three triple-swings, and similarly at the Great Amen. At the words, “deliver us from evil” in the Lord’s Prayer, the Thurifer stands, walks forward, genuflects, and then exits to the smoke sacristy, all as discreetly as possible.

Conclusion

After the Dismissal, the Thurifer stands at the door (without the thurible) to the smoke sacristy and remains there until the Cross and Torches are in their place at the chancel step. The Thurifer then steps to the altar steps, facing east, which signals to the Celebrant that everyone is in place. Then the Celebrant signals, and all reverence in unison. The Thurifer will process directly behind the cross and torches in the procession out.

At a Solemn High Mass

As noted earlier, the Thurifer approaches the Priest before a Solemn Mass in the Chapter Room to bless incense for the procession. The procession is led by the Thurifer and begins as

soon as the music begins, in order that there is enough time to cense the altar during the singing of the hymn.

Censing during the Entrance Rites

All reverence at the bottom of the steps. The Thurifer ascends the steps on the far-left side along with the Celebrant (and D and SUB ascend but stop on the next to stop step). The CEL turns to the left and the Thurifer comes and meets the Priest. Incense is not blessed, since it was just blessed for the procession, then the Celebrant censes the Altar as described above.⁶⁶ Meanwhile, the thurifer stands on the far-left side, back against the wall. After the Celebrant returns to the center, the Thurifer goes to meet the Celebrant and receives back the thurible. The Thurifer steps back slightly, bows, censes the Celebrant with three double-swings, bows, descends the steps on the far-left side, and stands at the bottom through the conclusion of the hymn, gently swinging the thurible. When the Priest begins the Acclamation, the Thurifer retires to the sacristy.

Censing during the Gospel Procession

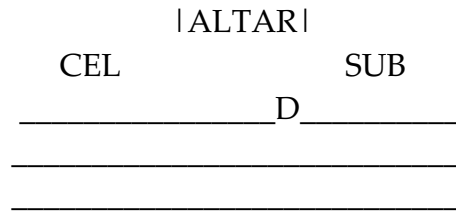
Thurifer steps out at “Here Ends the Lesson.” Thurifer meets the Deacon (D in center, Thurifer, full left-of-center), reverences the cross and moves toward Celebrant. After the thurible is charged at Celebrant’s seat, the Thurifer proceeds to the 4th choir stall and turns to face the altar. When Deacon and Subdeacon bow, Thurifer turns and processes toward the Rood Screen, stopping on the just before the faculty stalls on the Gospel-side, turning to face the Epistle side, in order to allow the torches to pass. After the Deacon announces the Gospel, the Thurifer gives thurible to the Deacon, who censes it with three doubles (center, left, right). The Thurifer receives thurible, moves to stand directly behind the Deacon and facing the reading of the Gospel, and swings it gently throughout the chanting. Following the reading of the Gospel, Thurifer moves to allow the Subdeacon to pass, then follows Subdeacon back to the altar and goes to the far-left side, bows in unison with the ministers, and returns to the smoke room.

Censing during the Offertory

The Deacon sets the Altar while the SUB assists as a server would; meanwhile, the CEL sits at the sedilia until the Altar is prepared. The D removes corporal from burse and does not yet open; D sets burse flat toward Epistle side; then folds veil and places on burse. D moves the stack to the right of center, then opens the corporal (but leaves the stack there). SUB brings ciborium, and then D places paten and ciborium on the corporal (ciborium is placed in the

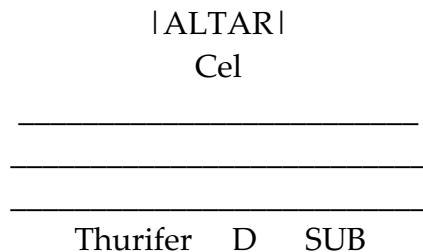
⁶⁶ This is a change from previous practice, but follows the traditional Western practice of censing the Altar during the Entrance Rites. For more, see *Ritual Notes*, 154-55; *A Priest’s Handbook*, 87; *The Ceremonies of the Eucharist*, 76.

back, left corner of the corporal so the cruet can be on the right side with easy access to fill chalices). Then SUB brings water and wine; D places filled chalice (and cruet, if needed) on corporal, the cruet being in the top right corner of the corporal. The D turns and nods to the CEL to indicate that all is prepared. As the CEL says the Offertory Prayers, the SUB gets lavabo in left hand, lavabo towel over the left arm and water cruet in the right hand; the SUB stands with one's back against the wall next to the credence while the C censed the gifts and the Altar; the D also step down on step the D's step to be out of the way for the censuring, but ready to receive the thurible from the CEL.



Censing of the Altar is just like at the Opening [**Thur must bring incense boat!**], except that the CEL first censes the gifts (three signs of the cross; two counterclockwise circles, and one clockwise circle):

- However, after the CEL censes the Altar, the CEL comes back to the center, turns by the right, and hands the thurible to the D, still standing on the D's step.
- The D (not the Thurifer) censes the CEL; D then continues with the censing of the preacher, other assistants, and finally congregation.
- Meanwhile, the SUB washes CEL hands, then goes to the Sub's **Center "I"** position, facing north
- Meanwhile, after censing the congregation, Thurifer joins D on the Gospel side; from there, D censes Sub, and then gives up thurible to Thur. The D goes to stand at their place in the Center "I" and from there is censed by the Thurifer



- The D goes to their place in the **Center "I"**, and the Thur censes the Deacon with two double-swings.
- Thurifer then goes and kneels on the gradual step in the center.

Censing during the Eucharistic Prayer

The Thurifer kneels on the top chancel step, and gently swings the thurifer during the entire Eucharistic Prayer; censing the Blessed Sacrament at the elevations during the institution narrative with three triple-swings, and similarly at the Great Amen. At the words, “deliver us from evil” in the Lord’s Prayer, the Thurifer stands, walks forward, genuflects, and then exits to the smoke sacristy, all as discreetly as possible.

Conclusion

The Thurifer will process out at the end of the Mass without the thurible. After the Dismissal, the Thurifer stands at the door to the smoke sacristy and remains there until the Cross and Torches are in their place at the chancel step. The Thurifer then steps to the altar steps, facing east, which signals to the Celebrant that everyone is in place. Then the Celebrant signals for all to reverence in unison. The Thurifer processes out directly following the cross and torches.

Solemn Matins or Evensong

If a Major Feast or its Eve falls on a Monday — Wednesday, Evensong is Solemn, which includes the use of incense. Similarly, if a Major Feast falls on a Thursday, Matins is solemn. At both solemn Offices, the use of incense is as follows:

Incense for the opening Solemn Procession

The Celebrant blesses incense in the Chapter Room for use in the Solemn Procession into the choir. The Thurifer leads the procession (followed by Cross, torches, students, faculty by rank, student Officiant in cope, and Priest in cope — no stole). The Thurifer goes to the far left at the bottom of the stairs. When the Officiant and Priest arrive at the altar (priest in the center, Officiant to the left), the three reverence together. The Officiant and Priest go to their respective seats (Officiant to center seat on Gospel side and Priest to Celebrant’s seat at the sedilia). The Thurifer retires to the smoke sacristy.

Note: The practice of a lay person leading the Office and a Priest being present only to cense the Altar is unusual and is not a model to follow in the parish setting. The BCP tradition always assumed the priest to be the Officiant of the Offices, in part because priests were obligated to be saying them daily. While the 1979 BCP is the first BCP to make explicit allowance for lay persons to lead the Offices, what is normative is that if a priest is present, a priest should lead both the Eucharist and the Offices, which “are the regular services appointed for public worship in this Church.” The BCP goes on to say that deacons and lay persons “do not exercise a presiding function” (13). In a seminary context, the chapel is a teaching chapel and thus it is appropriate for seminarians to officiate at the Offices as part of their training. It is only for this reason that we have introduced the unusual practice of having

a priest present simply to cense the Altar (since this is an action proper to the priestly ministry).

Censing the Altar during the Dominical Cantic

- Before the Benedictus at Matins or the Magnificat at Evensong, the Thurifer comes to the center of the bottom of the Altar steps, reverences, and then comes to the Celebrant at the sedilia, and incense is blessed there, the priest remaining seated. The Thurifer then goes back to the center, reverences slightly, and stands to the left of center, waiting for the Priest.
- Then all stand. “All cross themselves at the first words of the *Magnificat* [or *Benedictus*];”⁶⁷ only at the conclusion of the first line (“...magnify the Lord” or “...Lord God of Israel”) does the Priest then go to the center to meet the Thurifer.
 - The purpose of the Priest waiting to move until the end of the opening line of the Cantic is to express as clearly as possible that the physical action and material offering of incense is being joined to the verbal praise expressed in the Cantic—namely, that they are a unified action, rather than two unrelated things happening at the same time (singing a cantic and censing an altar). To go to the altar before the cantic has even begun or during the opening words evidences a disconnect between the verbal and the ceremonial. They are not separate actions, but one (albeit complex) single action of praise. We are only censing because praise is already taking place in the cantic; the censing is meant to heighten and enrich this.
- The Priest then meets the thurifer at the bottom of the Altar steps (the Priest in the center, the thurifer to the left); they reverence and ascend the steps
- The Priest censes the altar in the customary way (see the earlier section on the censing of the Altar). Meanwhile, the Thurifer stands with their back against the Gospel-side wall during the censing.
- At the conclusion, the thurible is given back to the thurifer; they descend the Altar steps and reverence.
- The Priest returns to the Celebrant’s chair at the Sedilia while the thurifer goes to stand directly between the two prayer desks in the chancel.
- The Thurifer and Priest make a slight bow to each other, and then the thurifer censes the Priest with three double-swings (with a short chain), after which they make a slight bow.
- The thurifer then does the same with the Officiant (only turning 180 degrees to face him/her), except censing them with two double-swings

⁶⁷ *Ritual Notes*, 247.

- The Thurifer then goes to the top of the chancel steps; the thurifer and congregation bow to each other, and then the thurifer censes the congregation with three long swings, after which they again bow to each other.
- The Thurifer then goes to the bottom of the altar steps, makes a slight bow, and then goes to the far-left side of the altar steps and gently swings the thurible with a long chain until the end of the Gloria Patri at the conclusion of the Canticle.

Benediction of the Blessed Sacrament

Before Evensong, the thurifer prepares the coals to be lit on the grill. The thurifer sits in the Court of the Gentiles for Evensong, leaving after the Apostle's Creed to light the coals. They then return and sit in the Court of the Gentiles for the conclusion of the Office.

Just before the opening procession, the Thurifer goes to the Priest and has the incense blessed. Then, after the bell to signal the people to stand, the Thurifer leads the procession to the Corpus Christi Chapel. Standing at the bottom of the Corpus Christi Chapel step, on the right side. When the Priest genuflects, the Thurifer kneels remains so until the conclusion of Benediction.

When it is being held at the High Altar, the Priest turns with the Blessed Sacrament in the monstrance. The Thurifer then leads the procession out of the Corpus Christi Chapel, into the Court of the Gentiles, and then down the center aisle (through the rood screen portal), to the High Altar. The Thurifer goes to the right of center. Remain standing until the Priest places the Monstrance on the Altar and then goes to the center. Priest, Thurifer, and Cantor all kneel together.

When the Priest turns for the Thurible during the hymn, the Thurifer gives it to them, first putting the disc-end of the chain into the priest's left hand, and then just above the bowl into the priest's right hand.

Then, when the Priest gives the Benediction with the Blessed Sacrament, making the Sign of the Cross with the monstrance, the Thurifer censes It with 3 triple-swings.

The Thurifer stands when the Priest stands, as the Psalm begins to be chanted, to go and retrieve the Monstrance. The Thurifer leads the procession back to the Corpus Christi Chapel, kneeling upon arrival, as before. The Thurifer stands when the priest rises from genuflecting after putting the Host back in the tabernacle, and then leads the procession back to the chapter room.

Duties after the Liturgy

- Return to the smoke room and clean the thurible.
- Leaflets and any other sundry items that the Thurifer brought to the smoke sacristy should be removed and the sacristy should be left clean and tidy.

APPENDICES

Appendix 1: Names for Books of the Bible

From John-Julian Swanson, OJN, *Elements of Offering* (Nashotah: Nashotah House Press, 2016), pp. 83ff.

The Old Testament

Genesis	"A reading from the Book of Genesis."
Exodus	"A reading from the Book of Exodus."
Leviticus	"A reading from the Book of Leviticus."
Numbers	"A reading from the Book of Numbers."
Deuteronomy	"A reading from the Book of Deuteronomy."
Joshua	"A reading from the Book of Joshua."
Judges	"A reading from the Book of Judges."
Ruth	"A reading from the Book of Ruth."
1 Samuel	"A reading from the First Book of Samuel."
2 Samuel	"A reading from the Second Book of Samuel."
1 Kings	"A reading from the First Book of Kings."
2 Kings	"A reading from the Second Book of Kings."
1 Chronicles	"A reading from the First Book of Chronicles."
2 Chronicles	"A reading from the Second Book of Chronicles."
Ezra	"A reading from the Book of Ezra."
Nehemiah	"A reading from the Book of Nehemiah."
Esther	"A reading from the Book of Esther."
Job	"A reading from the Book of Job."
Psalms	never announced; sung or read together
Proverbs	"A reading from the Book of Proverbs."
Ecclesiastes	"A reading from the Book of Ecclesiastes."
Song of Solomon	"A reading from the Song of Solomon."
Isaiah	"A reading from the Prophet Isaiah."
Jeremiah	"A reading from the Prophet Jeremiah."
Lamentations	"A reading from the Lamentations of Jeremiah."
Ezekiel	"A reading from the Prophet Ezekiel."
Daniel	"A reading from the Prophet Daniel."
Hosea	"A reading from the Prophet Hosea."
Joel	"A reading from the Prophet Joel."
Amos	"A reading from the Prophet Amos."
Obadiah	"A reading from the Prophet Obadiah."
Jonah	"A reading from the Prophet Jonah."

Micah	"A reading from the Prophet Micah."
Nahum	"A reading from the Prophet Nahum."
Habakkuk	"A reading from the Prophet Habakkuk."
Zephaniah	"A reading from the Prophet Zephaniah."
Haggai	"A reading from the Prophet Haggai."
Zechariah	"A reading from the Prophet Zechariah."
Malachi	"A reading from the Prophet Malachi."

The Apocryphal/ Deuterocanonical Books

1 Esdras	"A reading from the First Book of Esdras."
2 Esdras	"A reading from the Second Book of Esdras."
Tobit	"A reading from the Book of Tobit."
Judith	"A reading from the Book of Judith."
Wisdom	"A reading from the Wisdom of Solomon."
Sirach	see Ecclesiasticus ⁶⁸
Ecclesiasticus	"A reading from Ecclesiasticus." (abbreviated "Ecclus.")
Baruch	"A reading from the Book of Baruch."
The Prayer of Azariah/The Song of the Three Young Men	
"A Reading from the Prayer of Azariah" or	
"A reading from the Song of the Three Young Men." ⁶⁹	
Susanna	"A reading from the Book of Susanna." ⁷⁰
Bel and the Dragon	"A Reading from the Book of Bel and the Dragon." ⁷¹
1 Maccabees	"A reading from the First Book of the Maccabees."
2 Maccabees	"A reading from the Second Book of the Maccabees."

The New Testament

Matthew	"A reading from the Gospel according to Matthew."
Mark	"A reading from the Gospel according to Mark."
Luke	"A reading from the Gospel according to Luke."
John	"A reading from the Gospel according to John."
Acts	"A reading from the Acts of the Apostles."

⁶⁸ "Sirach" is used in NRSV and NAB, but tends to be meaningless to Anglicans.

⁶⁹ The first half of the book is the Prayer of Azariah; the second half is the Song of the Three Young Men.

⁷⁰ The variations in title include "Susanna" (NRSV), "Daniel and Susanna" (REB), and "Susanna and the Judgment of Daniel" (NJB), any of which is appropriate.

⁷¹ REB has "Daniel, Bel, and the Snake".

Romans	"A reading from the letter of Paul to the Romans."
1 Corinthians	"A reading from the first letter of Paul to the Corinthians."
2 Corinthians	"A reading from the second letter of Paul to the Corinthians."
Galatians	"A reading from the letter of Paul to the Galatians."
Ephesians	"A reading from the letter of Paul to the Ephesians."
Philippians	"A reading from the letter of Paul to the Philippians."
Colossians	"A reading from the letter of Paul to the Colossians."
1 Thessalonians	"A reading from the first letter of Paul to the Thessalonians."
2 Thessalonians	"A reading from the second letter of Paul to the Thessalonians."
1 Timothy	"A reading from the first letter of Paul to Timothy."
2 Timothy	"A reading from the second letter of Paul to Timothy."
Titus	"A reading from the letter of Paul to Titus."
Philemon	"A reading from the letter of Paul to Philemon."
Hebrews	"A reading from the epistle to the Hebrews." ⁷²
James	"A reading from the letter of James."
1 Peter	"A reading from the first letter Peter."
2 Peter	"A reading from the second letter of Peter."
1 John	"A reading from the first letter of John."
2 John	"A reading from the second letter of John."
3 John	"A reading from the third letter of John."
Jude	"A reading from the letter of Jude."
Revelation	"A reading from the Revelation to John."

⁷² Since the Bible makes no claims to Pauline authorship, it is inappropriate to announce this as a letter of St. Paul.

Appendix 2: Traditional Places to Make Bows in the Liturgy

From John-Julian Swanson, OJN, *Elements of Offering* (Nashotah: Nashotah House Press, 2016), pp. 91-93.

“Traditional” places for bows in the Liturgy.

BCP page numbers given in italics. All references to Rite II.

MEDIUM BOWS

(i.e., $\pm 20^\circ$ off vertical)

Morning Prayer:

Invitatory:

“Glory to the Father, and to the Son, and to the Holy Spirit...” (80)

“Father, Son, and Holy Spirit, one God...” (Trinity Antiphon, 81)

Venite:

“Come let us bow down, and bend the knee, *
and kneel before the Lord our Maker.” (82)

Psalms:

“Glory be...” at end of Psalter.

Canticles:

“Glory be...” at conclusion of Canticles 8, 9, 10, 11, 15, 16, 17, 19 and names of Trinity in Doxology of Canticle 12. (90)

Canticle 14 (A Song of Penitence):

“...And now, O Lord, I bend the knee of my heart, *
and make my appeal sure of your gracious goodness.” (91)

Canticle 20 (Glory to God):

“...we worship you...” and “...receive our prayer...” (95)

Canticle 21 (You are God): “...Come then, Lord, and help your people,
Bought with the price of your own blood.” (96)

Evening Prayer:

Invitatory:

“Glory to the Father, and to the Son, and to the Holy Spirit...” (117)

Phos Hilaron:

“...Father, Son, and Holy Spirit...” (118)

Psalms:

"Glory be..." at end of Psalter.

Canticles:

"and holy is his Name" in The Song of Mary (119)

"Glory be..." at conclusion of The Song of Mary (119) and
The Song of Simeon (120)

Holy Eucharist:

Gloria: "...we worship you..." and "...receive our prayer..." (356)

Creed: "...worshipped and glorified..." (359)

SOLEMN BOWS

(90° from vertical)

Morning Prayer:

Canticle 21 (You are God):

"...Holy, Holy, holy Lord, God of power and might,
Heaven and earth are full of your glory..." (95)

Holy Eucharist:

Nicene Creed:

"...incarnate from the Virgin Mary. and was made man." (358)

Confession of Sin:

We strongly recommend making a solemn bow for the Confession of Sin (360) rather than kneeling, since the Peace follows immediately and it is difficult for everyone to shuffling up from their knees to a standing position so quickly.

Appendix 3: Traditional Places to Make the Sign of the Cross

Adapted by Fr. Matthew Olver from John-Julian Swanson, OJN, *Elements of Offering* (Nashotah: Nashotah House Press, 2016), pp. 91-93

Principle: The sign of the cross has been used by Christians from virtually the beginning. Tertullian (c. 204 AD) remarks that it was already a “long-continued observance”⁷³, as does Cyril of Jerusalem (c. 360)⁷⁴, Origen (c. 240)⁷⁵, and Justin Martyr (c. 150)⁷⁶. At first it was a small cross, traced on the forehead with a finger or thumb in a secret remembrance of one’s baptismal anointing (*See Rev. 7:3; 9:4 and 14:1*). It then appears to have expanded to the large cross from shoulder to shoulder at least partly as a sign of opposition to the fifth century Monophysite heresy. Then two fingers were used to trace the larger cross, representing the orthodox teaching of the two natures and two wills of Christ. In some cases, the thumb and forefinger were crossed to symbolize the cross of Christ, and before long the thumb and first two fingers were commonly used together to symbolize the Holy Trinity, and the cross was traced from forehead to breast and from right to left (a practice retained to this day by the Eastern Orthodox traditions) and often involved a kissing of the thumb at the end.

About the year 1000 AD, the Abbot Aelfric preached to his people that “...With three fingers one must bless himself for the Holy Trinity”,⁷⁷ and an Anglo-Saxon homily exhorts Christians to “bless all their bodies seven times with Christ’s rood taken”⁷⁸ and in the 8th century the Venerable Bede advises Bishop Egbert to tell his people “with frequent diligence to use upon themselves the sign of our Lord’s cross.”⁷⁹ In the “Prayer Book of King Henry” (11th century) there is a direction in the morning prayers to mark with the holy Cross “the four sides of the body”.

⁷³ De Corona, 30.

⁷⁴ Catechetical Lecture 13, 36.

⁷⁵ Homilies on Ezekiel, c. 9.

⁷⁶ *Apology* 60, P.G. 6, 447.

⁷⁷ Aelfric (B. Thorpe, tr.) *The Homilies of the Anglo-Saxon Church* I, 462.

⁷⁸ Blicking. *Homilies*, 47. (And it is recorded that people engaged in almost frenzied multiple crossings of all parts of their bodies when the Sacrament was elevated at Mass.)

⁷⁹ Bede, Letter to Egbert.

Long before the close of the Middle ages, in the West, the sign of the cross came to be made with the open hand and the bar of the cross traced from left to right.’ The 15th century Bridgettine nuns of Sion wrote: “At this blessing, you begin with your hand at the head downward, and then to the left side, and after to the right side, in token and belief that our Lord Jesus Christ came down from the Head, that is from the Father, unto Earth by His Holy Incarnation, and from the Earth into the left side, that is Hell, by His Bitter Passion, and from thence onto His Father’s right side by His glorious Ascension.”⁸⁰

Practice: There are times during the liturgy when it is traditionally appropriate to make the sign of the cross on oneself (with BCP page numbers):

1. In Morning Prayer:

- a. Small cross on the lips with the thumb at “Lord, open our lips.” (80) because it is the beginning of divine service
- b. At beginning of Dominical Canticles (#3, 4, 5, 15, 16, 17)
This serves as recognition that the Canticle has a Christian origin.
- c. At “...in the glory of God the Father” in Canticle 20. (94) The *Gloria* and the *Creeds* are begun by the priest with the Laudans gesture, and both are typically concluded with the sign of the cross because of their great solemnity and dignity.
- d. At the conclusion of the Apostles’ Creed. (96)
 - e. At the concluding Grace because it is the end of divine service. (102)

2. In the Eucharist:

- a. At Salutation (“✠ Blessed be God...”; or “✠ Alleluia...” or “✠ Bless the Lord...”. because it is the beginning of divine service (355)
 - b. At Absolution (if Penitential Order is used) (353)
 - c. In *Gloria* at “...✠ in the glory of the Father...”
- d. Small crosses on forehead, lips and breast with thumb at Gospel announcement. (357)
 - e. At the conclusion of the Creed (359)
- f. In absolution (if the Confession is used) (360)
- g. At “✠ Blessed is he...” in Sanctus (362, 367, 371, & 373)
- h. At requests for the Spirit’s work on the people in the Eucharistic Prayer (i.e. a form of epiclesis):

⁸⁰ The Myroure of our Ladye, p. 80.

Prayer A. "...Sanctify ✠ us also..."

Prayer B. "...being sanctified ✠ by the Holy Spirit..."

Prayer D. "...your Holy Spirit may descend ✠ upon us ..."

h. While observing the Elevation of Consecrated Host and Chalice.

i. Before and after receiving Holy Communion.

j. At the final blessing.

3. At Noonday Office

a. At the opening Versicle: "✠ O God, make speed to save us" because it is the beginning of divine service (103)

b. At "let us bless the Lord" because it is the end of divine service

4. At Evening Prayer:

a. At the opening Versicle: "+ O God, make speed to save us" because it is the beginning of divine service (117)

b. At beginning of *Magnificat* (119)

c. At beginning of *Nunc Dimittis* (if used) (120)

d. At the conclusion of the Apostles Creed (120)

e. At the Grace because it is the end of divine service (126)

5. At Compline:

a. At the opening Versicle "+Our help is in the Name of the Lord". (127)

b. At the Absolution (128)

c. Before *Nunc Dimittis* (if used) (134)

d. At the Grace "...+ Father, Son, and Holy Spirit..."

By long standing tradition, all Matriculated students and alumni make the sign of the cross at "Bless all who may be trained here" in the Prayer for Nashotah House.