

# THE CUSTOMARY

FOR THE CHAPEL OF ST. MARY THE VIRGIN  
NASHOTAH HOUSE THEOLOGICAL SEMINARY



BEING THE COLLECTION OF CHAPEL POLICIES, PROCEDURES, AND  
INSTRUCTIONS, COMPILED WITH REFERENCES TO LITURGICAL  
MANUALS IN COMMON USE.



*3rd Edition*

AUGUST 2021



FIRST COMPLETE EDITION PUBLISHED 2016,  
THE REV'D ALEXANDER R. PRYOR, EDITOR.

REVISED FIRST EDITION PUBLISHED 2017.

SECOND COMPLETE EDITION PUBLISHED 2020

THIRD REVISED EDITION 2021  
THE REV'D MATTHEW S.C. OLVER, PhD, EDITOR.



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# *Principles of Community Chapel Life*

## PRINCIPLES OF THIS 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 taken 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*,<sup>1</sup> 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;
- 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 16<sup>th</sup>-century, carried on in the college

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



chapels and Chapel Royal, and re-energized with the work and scholarship of the 19<sup>th</sup> and early 20<sup>th</sup> 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.<sup>2</sup> 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.<sup>3</sup> 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.

## 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 Mission<sup>4</sup> founded as a college of learning and piety

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

<sup>3</sup> Canons of the Episcopal Church (2015), Title II, Canon 5.

<sup>4</sup> 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.”



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

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

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<sup>5</sup> Swanson, *Elements of Offering*, 65.



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.<sup>6</sup> 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 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

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<sup>6</sup> 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).



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.<sup>7</sup>

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.

## 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.

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



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.<sup>8</sup> 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

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<sup>8</sup> 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."



(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 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 clerical 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: censuring 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.<sup>9</sup>

## 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)<sup>10</sup> 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 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.<sup>11</sup> Thus, a Deacon or

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<sup>9</sup> 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*, 6<sup>th</sup> ed., page 269; also see Michno, *A Priest's Handbook*, 126; *Ritual Notes* (11<sup>th</sup> 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 1* 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).

<sup>10</sup> 1604 Canons, LVIII.

<sup>11</sup> BCP, p. 354.



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).<sup>12</sup>

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).<sup>13</sup>

## 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;

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<sup>12</sup> “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.

<sup>13</sup> See *Ritual Notes*, 255.



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 zucchetto, 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 equinox<sup>14</sup>), 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

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<sup>14</sup> 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 <b>Corpus Christi</b> ( <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	✠ <b>Nativity of the Blessed Virgin Mary</b>
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	^ <b>All Souls Day</b> <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	✠ <b>The Conception of the Blessed Virgin Mary</b>
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	<b>The Holy Name of Our Lord Jesus Christ</b> (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	<b>The Epiphany of Our Lord Jesus Christ</b> (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	<b>The Confession of Saint Peter the Apostle</b> <sup>15</sup> (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	<b>The Conversion of Saint Paul the Apostle</b> (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	

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<sup>15</sup> 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	<b>The Presentation of Our Lord Jesus Christ in the Temple</b> (Preface of Epiphany) <b>Note:</b> <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	<b>The Martyrs of Japan, 1597</b> (Preface of Holy Week)
6	b	
7	c	
8	d	
9	e	
<u><b>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)</b></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	<b>*Janani Luwum, Archbishop of Uganda and Martyr, 1977</b> (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	<b>Polycarp, Bishop and Martyr of Smyrna, 156</b> (Preface of a Saint 3)
24	f	<b>Saint Matthias the Apostle</b> (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	<b>Saint Joseph</b> (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	<b>The Annunciation of Our Lord Jesus Christ to the Blessed Virgin Mary</b> (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	<b>James Lloyd Breck, Priest, 1876<sup>16</sup></b> (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	<b>Saint Mark the Evangelist</b> (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.*

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<sup>16</sup> 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	<b>Saint Philip and Saint James, Apostles</b> (Preface of Apostles)
2	c	Athanasius, Bishop of Alexandria, 373 (Preface of Epiphany)
3	d	<b>*Invention of the Holy Cross</b> (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	
		<b>Corpus Christi</b>
		<i>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 Feast<sup>17</sup></i>
11	e	
12	f	
13	g	
14	A	
15	b	
16	c	<b>*Martyrs of Sudan, 1983</b> (See <a href="#">here</a> ) (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	<b>Jackson Kemper, First Missionary Bishop in the United States, 1870<sup>18</sup></b> (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	<b>The Visitation of the Blessed Virgin Mary</b> (Preface of Epiphany)

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

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<sup>17</sup> 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

<sup>18</sup> 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	<b>Saint Barnabas the Apostle</b> (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	<b>Bernard Mizeki, Catechist and Martyr in Rhodesia, 1896</b> (Preface of Holy Week)
19	b	
20	c	
21	d	
22	e	<b>Alban, First Martyr of Britain, c. 304</b> (Preface of a Saint 3)
23	f	
24	g	<b>The Nativity of Saint John the Baptist</b> (Preface of Advent)
25	A	
26	b	
27	c	
28	d	Irenaeus, Bishop of Lyons, c. 202 (Preface of Epiphany)
29	e	<b>Saint Peter and Saint Paul, Apostles</b> (Preface of Apostles)
30	f	



## July

1	g	
2	A	
3	b	
4	c	<b>Independence Day</b> (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	<b>Saint Mary Magdalene</b> (Preface of All Saints)
23	A	
24	b	Thomas a Kempis, Priest, 1471 (Preface of a Saint 2)
25	c	<b>Saint James the Apostle</b> (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	<b>The Transfiguration of Our Lord Jesus Christ</b> (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	<b>Laurence, Deacon, and Martyr at Rome, 258 (Preface of a Saint 3)</b>
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	<b>Saint Mary the Virgin, Mother of Our Lord Jesus Christ</b> (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	<b>Saint Bartholomew the Apostle</b> (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	<b>The Beheading of John the Baptist</b> (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	<b>The Martyrs of New Guinea, 1942 (Preface of Holy Week)</b>
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	* <b>Nativity of the Blessed Virgin Mary</b> (Preface of the Incarnation) <sup>19</sup>
9	g	<b>Constance, Nun, and her Companions, Commonly called “The Martyrs of Memphis,” 1878</b> (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	<b>Cyprian, Bishop and Martyr of Carthage, 258 (Preface of a Saint 3)</b>
14	e	<b>Holy Cross Day</b> (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	<b>John Coleridge Patteson, Bishop of Melanesia, and his Companions, Martyrs, 1871</b> (Preface of Holy Week)
21	e	<b>Saint Matthew, Apostle and Evangelist</b> (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	<b>Saint Michael and All Angels</b> (Preface of Trinity Sunday)
30	g	Jerome, Priest, and Monk of Bethlehem, 420 (Preface of Pentecost)

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<sup>19</sup> 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) <b>First Celebration of the Holy Eucharist at Nashotah House, 1842</b> (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> <sup>20</sup>
17	c	Ignatius, Bishop of Antioch, and Martyr, c. 115 (Preface of a Saint 3)
18	d	<b>Saint Luke the Evangelist</b> (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	<b>Saint James of Jerusalem, Brother of Our Lord Jesus Christ, and Martyr, c. 62</b> (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	<b>Saint Simon and Saint Jude, Apostles</b> (Preface Apostles)
29	A	James Hannington, Bishop of Eastern Equatorial Africa, and his Companions, Martyrs, 1885 (Preface of Holy Week)
30	b	
31	c	

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<sup>20</sup> 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



## November

1	d	<b>All Saints' Day</b> (Preface of All Saints) <sup>21</sup>
2	e	<b>All Souls Day</b> (Preface for Commemoration of the Dead) <sup>22</sup>
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	<b>Edmund, King of East Anglia, 870 (Preface of Baptism)</b>
21	c	*The Presentation of the Blessed Virgin Mary (Preface of the Incarnation)
22	d	<b>*Cecilia, Martyr at Rome, c. 230 (Preface of a Saint 2)</b>
23	e	<b>Clement, Bishop of Rome and martyr, c. 100 (Preface of a Saint 2)</b>
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	<b>Saint Andrew the Apostle (Preface of Apostles)</b>

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

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<sup>21</sup> 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.

<sup>22</sup> 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	<b>*The Conception of the Blessed Virgin Mary</b> (Preface of the Incarnation) <sup>23</sup>
9	g	
10	A	
11	b	
12	c	
13	d	<b>*Lucy, Martyr at Syracuse, 304 (Preface of a Saint 3)</b> <b><u>NOTE: Ember Days are W, F, and Sat after St. Lucy and are observed with purple vestments, proper collects, and proper preface</u></b>
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	<b>Saint Thomas the Apostle</b> (Preface of Apostles)
22	f	
23	g	
24	A	
25	b	<b>The Nativity of Our Lord Jesus Christ</b> (Preface of Incarnation) <sup>24</sup>
26	c	<b>Saint Stephen, Deacon and Martyr</b> <sup>25</sup> (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	<b>Saint John, Apostle and Evangelist</b> (Preface of Incarnation)
28	e	<b>The Holy Innocents</b> (Preface of Incarnation)
29	f	Thomas Becket, Archbishop of Canterbury, 1170 (Preface of a Saint 3) <sup>26</sup>
30	g	Christmas Feria
31	A	Christmas Feria

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

<sup>24</sup> **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.

<sup>25</sup> **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).

<sup>26</sup> 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<sup>27</sup>

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

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 white vestments are used on Sundays*

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<sup>27</sup> Rose-colored vestments are used on the Third Sunday of Advent.

<sup>28</sup> 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.



*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)<sup>29</sup>

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<sup>30</sup>*

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** Friday<sup>31</sup>

Holy Saturday

### *Easter Season*

Easter Eve

The Sunday of the Resurrection, or Easter Day

Monday in Easter Week

Tuesday in Easter Week

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<sup>29</sup> 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.

<sup>30</sup> Nashotah House uses Oxblood vestments (a deep red) for these days.

<sup>31</sup> 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).



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)<sup>32</sup>

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)<sup>33</sup>

*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

*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**

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<sup>32</sup> 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.

<sup>33</sup> 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 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)<sup>34</sup>

Holy Cross Day, *September 14*

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

Saint Matthew, Apostle and Evangelist, *September 21*

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)<sup>36</sup>

*National Days*

Independence Day, *July 4*

Thanksgiving Day

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<sup>34</sup> **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.

<sup>35</sup> 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.

<sup>36</sup> **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:

- 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).
- 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.

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). They take precedence over Minor Commemorations, which are only commemorated in the Prayers of the People, and in the Canon of the Mass, if permitted.
- 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.<sup>37</sup> 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).

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<sup>37</sup> 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:

<b>First Evensong</b> <sup>38</sup>	Frontal is changed to be the color of the feast (remains through Second 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 canticle) Proper Lessons for the Feast Collect for the Feast as the Collect of the Day
<b>Morning Prayer</b>	Proper Lessons for the Feast <i>Te Deum</i> as the first Canticle Additionally, at Thursday Matins: <ul style="list-style-type: none"><li>• Procession of Students and faculty into their stalls</li><li>• Censing of the Altar during the Benedictus (second canticle)</li></ul>
<b>Mass</b>	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
<b>Evensong</b>	<i>Same as first Evensong</i>

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.

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<sup>38</sup> 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.



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
<b>Morning Prayer</b>	Advent opening sentences and antiphon.		Proper opening sentences and antiphon; <sup>39</sup> proper lessons; incense at <i>Benedictus</i> (only if sung Matins); proper Office hymn
<b>Mass</b>	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
<b>Evening Prayer</b>	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
<b>Morning Prayer</b>	Christmas opening sentences and antiphon.		Christmas opening sentences and antiphon; proper lessons
<b>Mass</b>	White; "Blessed" acclamation; <i>Gloria</i> ; Incarnation Preface: "Let us go forth in the Name of Christ" dismissal		
<b>Evening Prayer</b>	Christmas opening sentences (from Morning Prayer)		Christmas opening sentences (from Morning Prayer); proper lessons; proper Office hymn <sup>40</sup>

<sup>39</sup> 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.

<sup>40</sup> 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
<b>Morning Prayer</b>	Epiphany opening sentences and antiphon.		Epiphany sentences and antiphon; proper lessons
<b>Mass</b>	<b>White</b> ; “Blessed” acclamation; <i>Gloria</i> ; Epiphany Preface: “Let us go forth in the Name of Christ” dismissal		<b>White</b> ; “Blessed” acclamation; <i>Gloria</i> ; three proper Lessons plus Psalm; Epiphany Preface: “Let us go forth in the Name of Christ” dismissal
<b>Evening Prayer</b>	Epiphany opening sentences (from Morning Prayer)		Epiphany sentences (from Morning Prayer); proper lessons; proper Office hymn <sup>41</sup>

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

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

## February 3 until Ash Wednesday

	Feria	Minor Commemoration	Major Feast
<b>Morning Prayer</b>	“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
<b>Mass</b>	<b>Green</b> ; “Blessed” acclamation; Kyrie/Trisagion; no proper Preface (except on Sundays, when the “Lord’s Day” preface is used); “Let us bless” dismissal	<b>White</b> or <b>Red</b> ; “Blessed” acclamation; Kyrie/Trisagion; Preface for Commemoration; “Let us bless” dismissal	<b>White</b> or <b>Red</b> ; “Blessed” acclamation; <i>Gloria</i> ; three proper Lessons plus Psalm; Preface for Feast; “Let us go forth in the Name of Christ” dismissal
<b>Evening Prayer</b>	EP opening sentences		Solemn Procession; Saints’ sentences (from Morning Prayer); proper lessons;

<sup>41</sup> See previous note.

<sup>42</sup> See previous note.



		incense at <i>Magnificat</i> ; proper Office hymn
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## 5 weeks of Lent

	Feria	Minor Commemoration	Major Feast
<b>Morning Prayer</b>	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
<b>Mass</b>	<b>Purple or Lenten Array</b> ; Penitential acclamation; Kyrie/Trisagion; Lent Preface; “Let us bless” dismissal	<b>Purple or Lenten Array</b> ; Penitential acclamation; Kyrie/Trisagion; name Saint in the Prayers; Saint collect concludes the Prayers; Lent Preface; “Let us bless” dismissal	<b>White</b> (Joseph and Annunciation) or <b>Red</b> (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
<b>Evening Prayer</b>	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

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

<b>Morning Prayer</b>	2 <sup>nd</sup> and 3 <sup>rd</sup> Easter sentences (though NOT “Alleluia! Christ is risen!”); <i>Pascha Notrum</i> (WITHOUT antiphon <sup>43</sup> ); <i>Te Deum</i> and <i>Benedictus</i> canticles; “Alleluia, alleluia” is added to the end of the versicle and response dismissal
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<sup>43</sup> 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*).



<b>Mass</b>	<b>White;</b> 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
<b>Evening Prayer</b>	2 <sup>nd</sup> and 3 <sup>rd</sup> Easter sentences (from Morning Prayer)

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

	<b>Feria</b>	<b>Minor Commemoration</b>	<b>Major Feast</b>
<b>Morning Prayer</b>	2 <sup>nd</sup> and 3 <sup>rd</sup> Easter sentences (though NOT “Alleluia! Christ is risen!”); Pascha Notrum (WITHOUT antiphon <sup>44</sup> ); “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
<b>Mass</b>	<b>White;</b> Easter acclamation; Kyrie/Trisagion; Easter Preface: “Let us go forth in the Name of Christ, alleluia, alleluia” dismissal	<b>White;</b> Easter acclamation; Kyrie/Trisagion; Preface for Commemoration; “Let us go forth in the Name of Christ, alleluia, alleluia” dismissal	<b>White</b> or <b>Red;</b> 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
<b>Evening Prayer</b>	2 <sup>nd</sup> and 3 <sup>rd</sup> 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)

	<b>Feria</b>	<b>Minor Commemoration</b>	<b>Major Feast</b>
<b>Morning Prayer</b>	4 <sup>th</sup> and 5 <sup>th</sup> 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
<b>Mass</b>	<b>White;</b> Easter acclamation; Kyrie/Trisagion; Ascension Preface: “Let us go forth in the Name of Christ, alleluia, alleluia” dismissal	<b>White;</b> Ascension acclamation; Kyrie/Trisagion; Preface for Commemoration; “Let us go forth in the Name of Christ, alleluia, alleluia” dismissal	<b>White</b> or <b>Red;</b> 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

<sup>44</sup> See footnote above.



<b>Evening Prayer</b>	4 <sup>th</sup> and 5 <sup>th</sup> Easter sentences (NOT “Alleluia! Christ is risen!”);	Solemn Procession; Saints’ sentences (from Morning Prayer); proper lessons; incense at <i>Magnificat</i> ; proper Office hymn
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## After Trinity

	<b>Feria</b>	<b>Minor Commemoration</b>	<b>Major Feast</b>
<b>Morning Prayer</b>	“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
<b>Mass</b>	<b>Green</b> ; “Blessed” acclamation; Kyrie/Trisagion; no proper Preface (except on Sundays, when the “Lord’s Day” preface is used); “Let us bless” dismissal	<b>White</b> or <b>Red</b> ; “Blessed” acclamation; Kyrie/Trisagion; Preface for Commemoration; “Let us bless” dismissal	<b>White</b> or <b>Red</b> ; “Blessed” acclamation; <i>Gloria</i> ; three proper Lessons plus Psalm; Preface for Feast; “Let us go forth in the Name of Christ” dismissal
<b>Evening Prayer</b>	“At 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:

<b>Advent:</b>	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
<b>Ordinary Time:</b>	<b>Green</b>
Lent:	Purple for Daily Mass (no frontal); Lenten Array for Thursdays (no Frontal)
<b>Palm Sunday:</b>	<b>Red for the Liturgy of the Palms; Oxblood for Evensong</b>
M-W of Holy Week:	Passiontide Red (“Oxblood”) with no Frontal
Maundy Thursday:	White with Tudor Frontal
Good Friday:	<b>Black</b> with no Frontal; <b>Oxblood</b> is used for the distribution of Communion
Easter:	Gold with seal with Tudor Frontal



Eastertide:	White with Tudor Frontal
<b>Pentecost:</b>	<b>Red</b>
Trinity Sunday:	White
<b>Ordinary Time:</b>	<b>Green</b>

#### **Feasts:**

<b>Apostles &amp; Martyrs</b>	<b>Red with Red Frontal</b>
Other Saints	Red and Gold set with matching frontal
Christological Feasts <sup>45</sup>	White with Tudor Frontal
<b>Holy Cross Day</b>	<b>Passiontide Red with no frontal</b>
All Souls' Day	<b>Black with no Frontal</b>
<b>Rogation Days</b>	<b>Purple with Purple Frontal</b>
<b>Ember Days</b>	<b>Purple with Purple Frontal</b>
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

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



match the color of the day whenever possible, with gold or ivory being appropriate at most times.

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 Office<sup>46</sup> – 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.<sup>47</sup>
- When a lesson has a suggested lengthening indicated by rounded brackets, use the longer version.<sup>48</sup>

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<sup>46</sup> “Concerning the Service of the Church”, *BCP 1979*, p. 13.

<sup>47</sup> *BCP 1979*, p. 934.

<sup>48</sup> 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.<sup>49</sup>
- 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.<sup>50</sup>
  - 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.<sup>51</sup>
- 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.<sup>52</sup>

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.<sup>53</sup>

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<sup>49</sup> Permitted by rubric on p. 935.

<sup>50</sup> This is permitted by rubric on p. 158.

<sup>51</sup> BCP 1979, p. 16.

<sup>52</sup> 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.

<sup>53</sup> 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.



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.**

## 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 Advent<sup>54</sup>
  - 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.<sup>55</sup>

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.<sup>56</sup>

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<sup>54</sup> 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.

<sup>55</sup> 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.

<sup>56</sup> 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.



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.<sup>57</sup>

As directed by the *Book of Common Prayer* (1979), “any reading may be lengthened at discretion”.<sup>58</sup> 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.<sup>59</sup> We do, however, use a seasonal collect in Advent and Lent 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.

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

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

<sup>58</sup> BCP1979, p. 888.

<sup>59</sup> 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.



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.

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.
- Wait for the person after you to receive before leaving so as to limit accidental spills from the chalice.
- 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.

## 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 notifying the chapel scholar on duty.
- 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 serve as
  - Bellringer
  - Torchbearers
  - Thurifer (in Spring Term)
- Middlers serve as
  - Lector and Server
  - Crucifer
  - Thurifer (Fall Term)
  - Prepare lectionary sheets
- Seniors 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 to light all the candles (in conjunction with Lector and Officiant, if needed).
- Fill in the Service Book for 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 Cantic 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 ("Grant 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 as needed/instructed by Celebrant
- 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

- Assist sacristans to 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 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, interspersed 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”). During Eastertide, the devotion known as [\*Regina caeli\*](#) (Latin for “Queen of Heaven”) is said in place of the *Angelus*.

## The Angelus

*From 1st Evensong of Pentecost through Evensong of the Wednesday in Holy Week*  
It is not Rung from Palm Sunday until Easter Sunday

*The bell tolls thrice to begin each of the first three versicles and responses; the bell then tolls nine times (18, because the bell tolls twice with each pull) during the final collect. 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 tolls thrice to begin each of the first three versicles and responses; the bell then tolls nine times (18, because the bell tolls twice with each pull) during the final collect. 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-ringing of Michael; 9 is sufficient).*

[ring 3x] O Queen of heaven, be joyful, alleluia;  
Because he whom so meetly thou barest, alleluia,  
[ring 3x] Hath arisen, as he promised, alleluia:  
Pray for us to the Father, alleluia.

[ring 3x] Rejoice and be glad, O virgin Mary, alleluia.  
For the Lord is risen indeed, alleluia.

Let us pray.

[ring 9x]  
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, 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 torchbearer<sup>60</sup>

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<sup>60</sup> 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.



- 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

## 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 a the various Masses
  - Large Glass Flagon filled with wine as directed
  - Small Glass Cruet filled with water
  - 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 with a verbal relay of the count to the minister at this point
    - Wine flagon
    - [Have water blessed by the Celebrant<sup>61</sup> 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 abluete the second chalice and flagon on the south end of the Altar.
  - 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
    - The Lector/Server also functions as the Crucifer in the entrance procession, following the Thurifer

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<sup>61</sup> 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.



- After placing the cross and reverencing the altar with the Altar party, the Lector will sit in the Bellringer 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 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 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).
  - Once the books are set properly, place them on top of the Celebrant Vestments/ dust cover to remind the Celebrant to check the books.
- 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, set the Gospel book and then place it 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 ablute the second chalice and the flagon, while the Priest ablutes 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.”<sup>62</sup>

### 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 10-15 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

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<sup>62</sup> Ritual Notes, 48-49.



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**

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. 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 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 Cantic (*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 censured, “the priest does not bless the incense which he puts on.”<sup>63</sup> 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 censured after the Blessed Sacrament.

## The Censing of Persons or Objects

### Persons

Persons are not censured 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.”<sup>64</sup>

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<sup>63</sup> *Ritual Notes*, 50.

<sup>64</sup> *Ritual Notes*, 51.



## The Altar

### Ad orientum

“The altar, when placed against a wall, and the oblations are incensed in the manner shown in the frontispiece.

- In incensing the altar, the priest first bows profoundly to the cross (or genuflects if the Blessed Sacrament is reserved in a tabernacle) and then incenses the cross with three double swings; he again bows profoundly (or genuflects); these are swings 1 to 3 in the illustration.
- He then incenses the back of the table towards the epistle side with three swings (‘one towards each candlestick,’ as the rubric has it),
- moving to the epistle corner (swings 4, 5, 6), and then the epistle end of the altar with two (7 and 8).
- Returning to the center, he incenses the front of the table with three swings (9, 10, 11) and then bows (or genuflects).
- Going towards the gospel side he gives three swings to the back of the table (‘one towards each candlestick,’; 12, 13, 14),
- and two to the gospel end (15, 16).
- Without going towards the center he incenses the front of the table with three swings (17, 18, 19) and then, moving to the center, the front of the altar with three swings (20, 21, 22).
- Bowing (or genuflecting) again at the middle, he incenses the rest of the front towards the epistle side with three more swings (23, 24, 25).”

*A few details to note when censuring the altar:* After censuring the cross with three double-swings, the rest of the swings are all singles. As *Ritual Notes* indicates, the “authorities are not agreed as to whether they would be given straight forward, or in a circular movement” and thus “either may be considered permissible” (p. 51). These circles are horizontal and not vertical circles; that is, the hand stays level if the circles are made and do not move up and down. While the front of the altar that is being incensed is about three feet high, the movement of the thurible is not intended to literally cover that whole distance, as one does not move the thurible up and down an individual when censuring them. Thus, the Celebrant is never bent far over when censuring, but stays standing upright.<sup>65</sup>

**Note:** When celebrating Eastward, and at all Solemn Offices, the high altar in St. Mary’s is treated as though it were an altar placed against the east wall, even though it is actually freestanding.

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<sup>65</sup> The most current version of the *Ceremonies of the Roman Rite* clarifies, that when censuring the altar, the “thurible is swung out in a straight line, not in semi-circles.”



### Versus populum—Benedictine Arrangement

If the Celebrant is celebrating *versus populum*, and in the so-called “Benedictine Arrangement” (where the Altar cross is placed on the Altar such that both Priest and People face it during the celebration), the Priest begins the censuring at the place from which he will celebrate. It is censed identically to the East-facing altar, with the following exceptions:

- The top of the altar to the right of the Celebrant is censed after the cross, instead of the three candlesticks.
- The sides of the Altar are censed with the Priest actually standing to the side of the altar.
- The Candlesticks are censed next, after which everything is identical.

### Versus populum

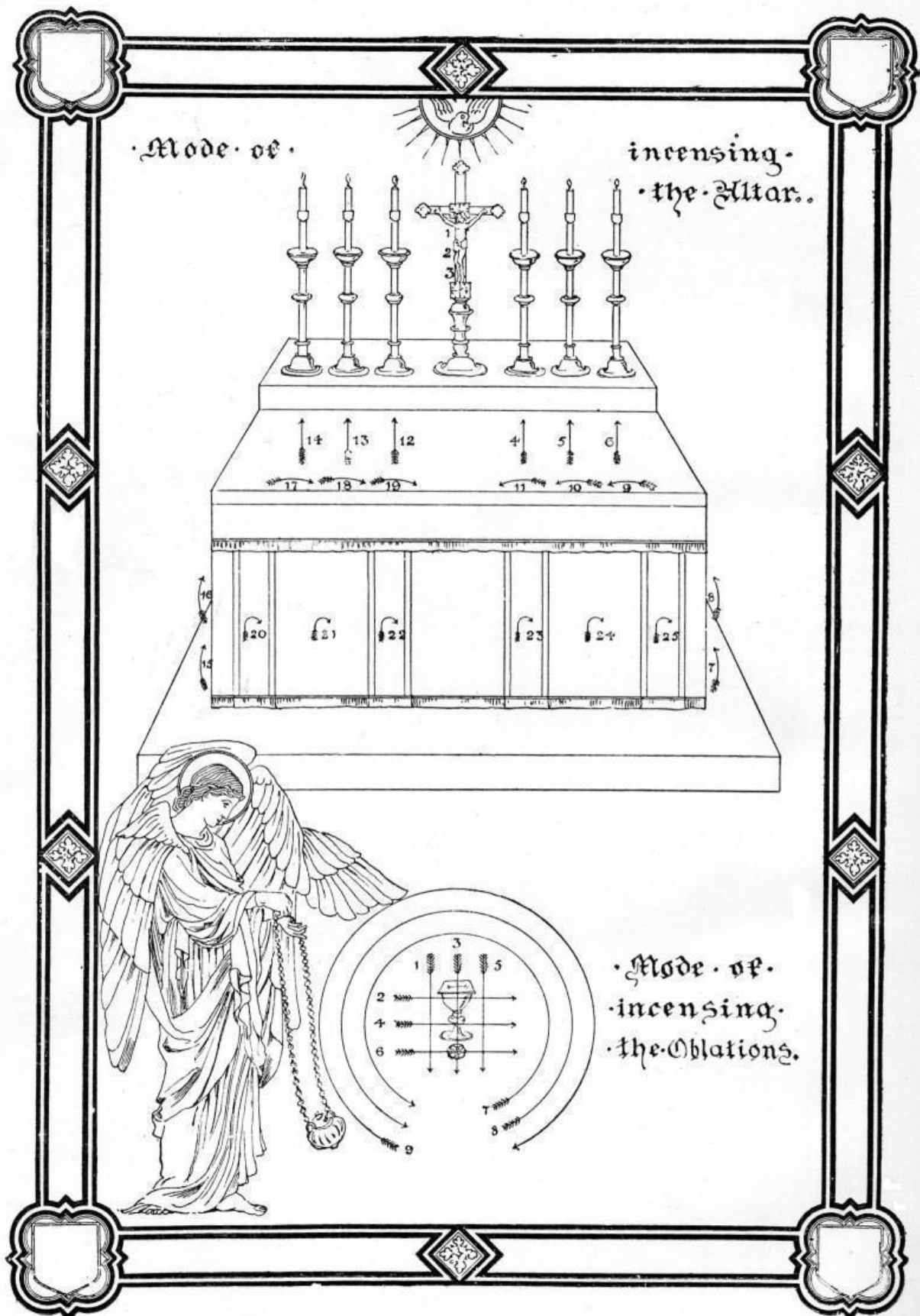
The method here is quite different. The Priest begins the censuring at the place from which he will celebrate. The Priest simply swings the thurible continually at the same height toward the top, outside corner of the Altar. When passing one of the Altar candles, the Priest may raise the thurible slightly and cense it with two double-swings. When the Priest arrives at the center of the west side of the Altar, he stops, bows to the cross, and censes it with three double-swings, and then continues around the Altar to the center on the East side.

“The swings used in incensing the altar, apart from the cross, are single swings; and, as authorities are not agreed as to whether they should be given straight forward or in a circular movement, either may be considered permissible.”<sup>66</sup>

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<sup>66</sup> *Ritual Notes*, 51.







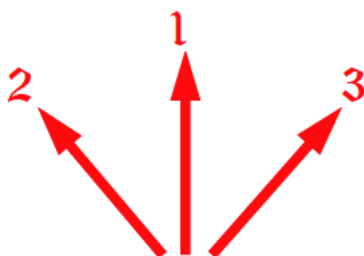
## The Gifts at the Offertory

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.

## 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 censuring 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*;<sup>67</sup> 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.

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<sup>67</sup> 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.



### 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.

### 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.<sup>68</sup> 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

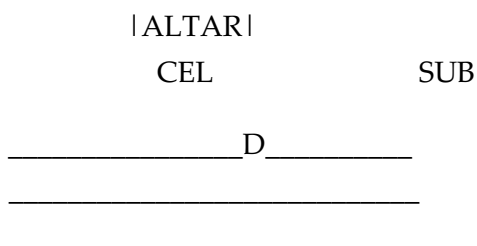
The Deacon sets the Altar while the SUB assists as a server would; meanwhile, the CEL sits at the sedilia until the Altar is prepared. The D removes corporal from burse and does not yet open; D sets burse flat toward Epistle side; then folds veil and places on burse. D moves the stack to the right of 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 back, left corner of the corporal so the cruet can be on the right side with easy access to fill chalices).

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<sup>68</sup> 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.

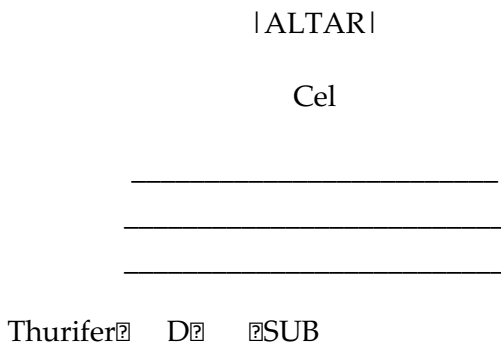


Then SUB brings water and wine; D places filled chalice (and cruet, if needed) on corporal, the cruet being in the top right corner of the corporal. The D turns and nods to the CEL to indicate that all is prepared. As the CEL says the Offertory Prayers, the SUB gets lavabo in left hand, lavabo towel 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 thethurifer 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 Canticle

- 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*];”<sup>69</sup> 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 Canticle 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 Canticle—namely, that they are a unified action, rather than two unrelated things happening at the same time (singing a canticle and censing an altar). To go to the altar before the canticle 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 canticle; 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
- 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.

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<sup>69</sup> *Ritual Notes*, 247.



- 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 and remains so until 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 chair 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.
- Return Thurifer's surplice to Chapel Scholar on duty or to the rack from which it was taken.



# The Daily Office

## THE DAILY OFFICE THROUGHOUT THE YEAR

### A Note on Solemn Offices

On Major Feasts, the Office is Solemn. At Nashotah House, this means the following:

<b>First Evensong</b>	Frontal is changed to be the color of the feast (remains through Second Evensong) Procession of Students and faculty into their stalls (if Monday – Wednesday 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 canticle) Proper Lessons for the Feast Collect for the Feast as the Collect of the Day
<b>Morning Prayer</b>	Proper Lessons for the Feast <i>Te Deum</i> as the first Canticle Additionally, at Thursday Matins: <ul style="list-style-type: none"><li>• Censing of the Altar during the Benedictus (second canticle)</li></ul>
<b>Mass</b>	Incense (if Monday – 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 (read in unison) Proper Preface
<b>Evensong</b>	<i>Same as first Evensong</i>

### Morning Prayer and Matins

*Note: This list is exhaustive. Omitted items are to be omitted.*

Rite I      Rite II

*All stand.*

**The Angelus or Regina caeli** is rung during a period of silent prayer



**The Officiant reads an Opening Sentence** appropriate to the occasion

37-41

75-78

- Easter season
  - “Alleluia! Christ is risen” is **NOT** used – since it is also the Easter acclamation at the Mass, it’s use here is confusing to people (and there is no other sentence that requires a response from the People)
  - “This is the day...” and “Thanks be to God, which giveth us...” are used until Ascension Day.
  - “If ye then be risen...” and “Christ is not entered...” are used from Ascension through the Eve of Pentecost.
  - “Ye shall receive power...” is used for the week of Pentecost
- “Grace be unto you...” is NOT to be used in Ordinary Time (because it is a greeting, unlike all the rest of the Sentences).

Only at Solemn Matins on a Major Feast in Rite I **The Confession of Sin and Absolution** is then said

41

n/a

- The priest who is present for the censuring of the altar will say the absolution.

**The Officiant leads Versicle** “[O] Lord, open [thou] our lips.”, followed by the Gloria Patri and Alleluia, said in unison.

42

80

An **Antiphon** from the list provided

43-44

80-82

- Before the Venite or Jubilate, the Officiant says the first half of the antiphon, and the people join in, “[O,] come let us adore him.”
- No antiphon is used with the *Pascha nostrum*<sup>70</sup>
- Antiphons are not used at Matins (since singing them is usually not made clear in the musical settings of the Invitatory Psalms), and if the Gloria Patri is printed in the musical setting of the Venite, it is always sung.

**Venite** (M, W, F) or **Jubilate** (Tue, Sat)

44-45

82-83

- The Venite should always be used on Wed and Fridays
- In Lent: Jubilate omitted. Full version of the **Venite** used: 146 724
- Daily from Easter until Pentecost: ***Pascha nostrum*** 46 83

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<sup>70</sup> This is what the 1979 BCP directs, but the directions are vague. The rubrics before the Antiphons indicate that they are sung or said “with the Invitatory Psalm.” Then, just before the *Pascha Nostrum*, the rubrics read, “In Easter Week, in place of an Invitatory Psalm, the following is sung or said. It may also be used daily until the Day of Pentecost.” Thus, the *Pascha Nostrum* is really an anthem and is definitely not a Psalm. Finally, when looking at the text of the *Pascha Nostrum*, it is clear that the “Alleluia” is the antiphon in the anthem, bookending each section.



**The Psalter** as appointed; the Gloria Patri is said at the conclusion of each Psalm

- At said MP, all sit for the Psalms
- At Matins, all remain standing for the Psalms
- On weekdays, when classes are in session, the Psalms are said or sung antiphonally in the following way:
  - The Officiant/Cantor says or sings the first half of the first verse, and the People respond with the second half of the first verse.
  - From that point on, the even verses are said/sung by the Cantoris/Gospel side, and the odd verses are said/sung by the Decani/Gospel side
  - Gloria Patri: said or sung at the conclusion of each Psalm
- During the weekend, and when classes are not in session, the Psalms are said responsively by whole verse: the Officiant saying the odd-numbered verses, and the whole congregation saying the even-numbered verses.

**The Lesson** as appointed.

- The Lector moves to the lectern at “as it was in the beginning...” at the end of all the Psalms
- The Lector introduces the lesson, saying, “A lesson from \_\_\_\_\_, the \_\_ chapter, beginning at the \_\_\_\_ verse.
- At the conclusion, the Lector pauses 2 seconds before saying “Here end[eth] the lesson”.

**The Canticle** is then said, according to the list in the following section

- The Officiant pauses for about the time to say a Hail Mary, and then stands to signal all to stand.
- At Morning Prayer
  - The Officiant alone reads the first full line of the canticle (not observing any commas with a pause), after which the congregation joins in unison, including the Gloria Patri
- At Matins, the Canticle is sung (often, but not necessarily, the Te Deum)

**At Matins**, there is a second lesson and a second Canticle.

- Like for the first lesson, The Lector moves to the lectern at “as it was in the beginning...” at the end of all the Psalms
- The Lector introduces the lesson, saying, “A lesson from \_\_\_\_\_, the \_\_ chapter, beginning at the \_\_\_\_ verse.
- At the conclusion, the Lector pauses 2 seconds before saying “Here end[eth] the lesson”.

The second canticle at Matins is always **The Benedictus**.

- The Officiant says Our Father silently, and then stands signaling all to stand.
- **If it is a Major Feast**, the altar is censed during the Benedictus in the following way
  - The Thurifer comes to the Celebrant at the sedilia, and incense is blessed then.



- Then all stand to begin the canticle
- After the first line, the Priest 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 censuring of the Altar).
- At the conclusion, the thurible is given back to the thurifer; they descend the Altar 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 censuring them with two double-swings
- 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.

### **The Apostles' Creed<sup>71</sup>**

53

96

- Said at Morning Prayer; chanted on a single note with the Sarum ending at Matins
- The Officiant says, "I believe in God," after which the congregation joins
- If it is a Major Feast and the Mass follows directly, the Apostles' Creed is skipped (because the Nicene Creed is appointed at the Mass)
- The ✠ Sign of the Cross is made at the end of the Creed (and not at the line about the resurrection of the dead), as an act of piety to conclude a central liturgical action (like at the conclusion of the *Gloria in excelsis* in the Mass).

### **The Salutation ("The Lord be with you...")**

54

97

- At Morning Prayer, all remain standing
- At Matins, the Congregation kneels after *Let us pray*. The Officiant and Lector, however, (along with the Priest, if it is a Major Feast and the Office is Solemn), remain standing.

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<sup>71</sup> There is a pious practice of uncertain origin to turn East during the recitation of the Creed. Lamburn describes it as being "of recent growth, and [it] cannot claim ancient precedent or rubrical authority" (*RN*, p. 244). It is described elsewhere as a "purely Anglican custom... not easily justified on any obvious ground" (Palmer & Hawkes, SSJE, *Readiness and Decency* (Bracebridge, ON: SSJE, 1961), p. 48. Ritualists added mystagogical meaning to this change of directionality (Walker & Ball, *The Ritual Reason Why* (London: Mowbray, 1866), p. 70. It is perhaps a protestant post-Reformation development when the rood screen or reredos was replaced with tablets containing the text of the Apostles Creed, the Lord's Prayer, and the Ten Commandments, the texts which were required to be taught in the Catechism of 1662.



## Lord's Prayer

- It is sung or said at every Office

## Suffrages B

55

98

- Said at Morning Prayer, chanted at Matins
- The Officiant leads the Suffrages, saying the versicles, but NEVER saying the responses

## The Collects

- At Morning Prayer, the two fixed collects are always used (for Grace and Peace)
  - Collect of the Day: At MP that precedes the Mass, there is no Collect of the Day, except on these occasions:
    - During all the normal weekdays of Lent, the collect for Ash Wednesday is the Collect of the Day
    - During all the normal weekdays of Advent, the collect of the First Sunday of Advent is the Collect of the Day
    - On all Major Feasts, the collect for All Saints' Day is the Collect of the Day, except for the following:
      - The Presentation - The Visitation (pg. 189/240)
      - The Annunciation - Second Sunday after Christmas (pg. 162/214)
      - The Visitation - Second Sunday after Christmas (pg. 162/214)
      - Independence Day - For the Nation or For Peace (pg. 207/258)
      - Holy Cross Day - Tuesday in Holy Week (pg. 168/220)
      - Corpus Christi - Fourth Sunday in Lent (pg. 167/219)
      - All Saints Day - Of A Saint (pg. 198/250)
      - Thanksgiving - For Stewardship of Creation (pg. 208/259)
    - **Note:** collects for Minor Commemorations are never said at either of the Offices
  - The two fixed collects are always said: For Peace and For Grace
- At Matins, three collects are always chanted.
  - The Collect of the Day (that of the previous Sunday; or, if it is a Major Feast, the collect for the Major Feast)
    - If it is a Minor Commemoration (i.e. a feast NOT listed in bold), the Collect of the Day is of the previous Sunday.
    - During Lent, the Collect of the Day is the one provided in LFF.
  - The **Collect for Peace and For Grace** 57 99-100
  - Then, the Authorized Intercessions are said by the Officiant, which conclude with the **Prayer for Nashotah House**
  - Then, all stand and an **Office Hymn** is Sung *Posted on hymn boards*

Only at Matins, the **General Thanksgiving** is then said

58

101-02



- The Officiant begins, “Almighty God, Father of all mercies,” after which all join in. Since both the General Thanksgiving and the Prayer of St. John Chrysostom both begin, “Almighty God,” the Officiant must take care to include “Father of all mercies,” so the congregation is not misled into thinking that the Officiant is saying the Prayer of St. John Chrysostom, since they both begin with the same two words.
- **Note:** the General Thanksgiving and the Prayer of St. John Chrysostom are NEVER both said.

The Officiant then says the **Versicle** “Let us Bless the Lord...”, to which the People (and never the Officiant) respond, “Thanks be to God.” 59 102

The Officiant then chooses one of the concluding sentences 59-60 102

- At Matins, the traditional “Grace” is used (“The Grace of our Lord Jesus Christ...”) and it is chanted

## Evening Prayer and Evensong

*Note: This list is exhaustive. Omitted items are to be omitted.*

*All stand.*

**The Angelus or Regina caeli** is rung during a period of silent prayer

On Major Feast Days or their Eves (only on Monday – Wednesday), a **Solemn Procession follows the Angelus**. Thurifer, cross, and torches lead the procession, followed by the students, the faculty. The Officiant and the Priest (respectively) conclude the Procession. Both are vested in cassock, surplice, and cope (the Priest does not wear a stole).

Only at Solemn Evensong on a Major Feast in Rite I **The Confession of Sin and Absolution** is then said 62 n/a

- The priest who is present for the censing of the altar will say the absolution.

**The Officiants begins with one of the Sentences; the proper sentences for seasons or feasts that are printed in Morning Prayer should be used.**

**The Officiant leads Versicle** “O God, make speed to save us,” followed by the Gloria Patri and Alleluia, said in unison. 63 80

**Phos Hilaron or Invitatory Hymn** posted/64 118

- At Evening Prayer, the Officiant begins the *Phos*, “O gracious light,” after which all join in unison



**The Psalter** as appointed, followed by the Gloria Patri after each Psalm

- On weekdays, when classes are in session, the Psalms are said or sung antiphonally in the following way:
  - The Officiant/Cantor says or sings the first half of the first verse, and the People respond with the second half of the first verse.
  - From that point on, the even verses are said/sung by the Cantoris/Gospel side, and the odd verses are said/sung by the Decani/Gospel side
  - Gloria Patri: said or sung at the conclusion of each Psalm
- During the weekend, and when classes are not in session, the Psalms are said responsively by whole verse: the Officiant saying the odd-numbered verses, and the whole congregation saying the even-numbered verses.

**The Lesson** as appointed.

- The Lector moves to the lectern at “as it was in the beginning...” at the end of all the Psalms
- The Lector introduces the lesson, saying, “A lesson from \_\_\_\_\_, the \_\_ chapter, beginning at the \_\_\_\_ verse.
- At the conclusion, the Lector pauses 2 seconds before saying “Here end[eth] the lesson”.

*The Officiant pauses for about the time of a Hail Mary. Then, all stand with the Officiant.*

**Magnificat**

*posted 65 119*

- **At Evening Prayer**, the Officiant alone reads the first full line of the Magnificat (not observing any commas with a pause), after which the congregation joins in unison, including the Gloria Patri
- **At Evensong**, the altar is censed during the Magnificat in the following way
  - The Thurifer comes to the Celebrant at the sedilia, and incense is blessed then.
  - Then all stand to begin the canticle
  - After the first line, the Priest 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 censuring of the Altar).
  - At the conclusion, the thurible is given back to the thurifer; they descend the Altar 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 censuring them with two double-swings
- 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.

#### **At Evensong, there is a second Lesson and the Nunc Dimittis** 65 119

- Like for the first lesson, The Lector moves to the lectern at “as it was in the beginning...” at the end of all the Psalms
- The Lector introduces the lesson, saying, “A lesson from \_\_\_\_\_, the \_\_ chapter, beginning at the \_\_\_\_ verse.
- At the conclusion, the Lector pauses 2 seconds before saying “Here end[eth] the lesson”.

#### **The Apostles’ Creed<sup>72</sup>**

- Said at Evening Prayer; chanted on a single note with the Sarum ending at Evensong
- The Officiant says, “I believe in God,” after which the congregation joins
- If it is a Major Feast and the Mass follows directly, the Apostles’ Creed is skipped (because the Nicene Creed is appointed at the Mass)
- The ✠ Sign of the Cross is made at the end of the Creed (and not at the line about the resurrection of the dead), as an act of piety to conclude a central liturgical action (like at the conclusion of the *Gloria in excelsis* in the Mass).

#### **The Salutation (“The Lord be with you...”)** 67 121

- At Morning Prayer, all remain standing
- At Matins, the Congregation kneels after the Officiants chants, *Let us pray*. The Officiant and Lector, however, (along with the Priest, if it is a Major Feast and the Office is Solemn), remain standing.

#### **Lord’s Prayer**

- It is sung or said at every Office

#### **Suffrages A (Sarum setting or said, as appointed)** 67 121

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<sup>72</sup> There is a pious practice of uncertain origin to turn East during the recitation of the Creed. Lamburn describes it as being “of recent growth, and [it] cannot claim ancient precedent or rubrical authority” (*RN*, p. 244). It is described elsewhere as a “purely Anglican custom... not easily justified on any obvious ground” (Palmer & Hawkes, SSJE, *Readiness and Decency* (Bracebridge, ON: SSJE, 1961), p. 48. Ritualists added mystagogical meaning to this change of directionality (Walker & Ball, *The Ritual Reason Why* (London: Mowbray, 1866), p. 70. It is perhaps a protestant post-Reformation development when the rood screen or reredos was replaced with tablets containing the text of the Apostles Creed, the Lord’s Prayer, and the Ten Commandments, the texts which were required to be taught in the Catechism of 1662.



- Said at Evening Prayer; chanted to the Sarum tones at Evensong
- The Officiant leads the Suffrages, saying the versicles, but NEVER saying the responses (it is generally considered a sign of madness when one answers one's own questions!)

### The Collects

- At Evening Prayer (except on Sundays), three collects are always used:
  - The Collect of the Day (that of the previous Sunday; or, if it is a Major Feast and its Eve, the collect for the Major Feast)
    - If it is a Minor Commemoration (i.e. a feast NOT listed in bold), the Collect of the Day is of the previous Sunday.
    - During Lent, when the office precedes the mass the Collect of the Day is the collect for Ash Wednesday
  - The **Collect for Peace and For Aid Against Perils** 69-70 123
  - On Sundays, just the two fixed Evening Prayer collects are said: **for Peace and For Aid Against Perils**
- At Evensong, three collects are chanted.
  - The Collect of the Day (that of the previous Sunday; or, if it is a Major Feast, the collect for the Major Feasts)
    - If it is a Minor Commemoration (i.e. a feast NOT listed in bold), the Collect of the Day is of the previous Sunday.
    - During Lent, the Collect of the Day is the one provided in LFF
  - The **Collect for Peace** 57
  - The **Collect for Aid Against Perils** 58
  - Then, the Authorized Intercessions are said by the Officiant, which conclude with the **Prayer for Nashotah House**
  - Then, all stand and an **Office Hymn** is Sung *Posted on hymn boards*

The **General Thanksgiving** (without note on Festal Days only) 71 125

- Only used on Major Feasts
- The Officiant begins, "Almighty God, Father of all mercies," after which all join in. Since both the General Thanksgiving and the Prayer of St. John Chrysostom both begin, "Almighty God," the Officiant must take care to include "Father of all mercies," so the congregation is not misled into thinking that the Officiant is saying the Prayer of St. John Chrysostom

If the General Thanksgiving was not used, the **Prayer of St. John Chrysostom** is spoken  
72 126

- **Note:** the General Thanksgiving and the Prayer of St. John Chrysostom are NEVER both said.



The Officiant then says the **Versicle** “Let us Bless the Lord...”, to which the People (and never the Officiant) respond, “Thanks be to God.” 72 126

The Officiant then chooses one of the concluding sentences 72-73 126

- At Matins, the traditional “Grace” is used (“The Grace of our Lord Jesus Christ...”) and it is chanted to the Collect tone



## A TABLE OF CANTICLES APPOINTED FOR USE AT MORNING PRAYER

### The Season of Advent until Lent<sup>73</sup>

<u>Day</u>	<u>Canticle</u>	<u>Page number</u>
Monday	<i>Ecce, Deus</i>	86
Tuesday	<i>Quaerite Dominum</i>	86
Wednesday	<i>Surge, illuminare</i>	87
Thursday	<i>Benedictus Dominus</i>	50/92
Friday	<i>Magna et mirabilia</i>	94
Saturday	<i>Benedicite omnia opera</i>	Rite I: 47, Rite II: 88

### The Season of Lent through Wednesday of Holy Week

<u>Day</u>	<u>Canticle</u>	<u>Page number</u>
Major Feasts	<i>Te Deum</i>	95
Monday	<i>Benedictus es, Domine</i>	49
Tuesday	<i>Magna et mirabilia</i>	94
Wednesday	<i>Kyrie Pantokrator</i>	printed – Rite I version
Thursday	<i>Magna et mirabilia</i>	94
Friday	<i>Kyrie Pantokrator</i>	printed – Rite I version
Saturday	<i>Benedicite omnia opera</i>	47

### Easter Sunday through the eve of Pentecost

<u>Day</u>	<u>Canticle</u>	<u>Page number</u>
Monday	<i>Surge, illuminare</i>	87
Tuesday	<i>Benedictus es, Domine</i>	49
Wednesday	<i>Benedictus Dominus</i>	Rite I: 50, Rite II: 92
Thursday	<i>Te Deum</i>	Rite I: 52, Rite II: 95
Friday	<i>Cantemus Domino</i>	83
Saturday	<i>Benedicite omnia opera</i>	Rite I: 47, Rite II: 88

### Monday after Pentecost through the eve of Advent I

<u>Day</u>	<u>Canticle</u>	<u>Page number</u>
Monday	<i>Magna et mirabilia</i>	94
Tuesday	<i>Benedictus es, Domine</i>	90
Wednesday	<i>Benedictus Dominus</i>	Rite I: 49, Rite II: 92
Thursday	<i>Te Deum</i>	Rite I: 52, Rite II: 95
Friday	<i>Dignus es</i>	93
Saturday	<i>Benedicite omnia opera</i>	Rite I: 47, Rite II: 88

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<sup>73</sup> The “Songs of Isaiah” are emphasized due to their Incarnational and Eschatological themes.



On Major Feasts, the canticle is the *Te Deum*, Rite I: 52, Rite II, 95.

## Collects at the Offices

The basic principles that guide the collects used at the Offices are this:

**When the Office is NOT connected to a Mass**, the Collect of the Day is that of the previous Sunday, except on

- Holy Days, when the Collect of the Day is that of the Major Feast, and on
- Saturdays, when the Collect of the Day is for the next day (i.e. Saturday EP is the First Evensong of Sunday).

Minor Commemorations are only made at the Mass of the Day and never at the Offices. Thus, the collect for a minor commemoration is never said at the Offices.

**\*At Sung Offices** (Evensong, M-W; Matins-Thur), we will follow the practice of the English and American BCP traditions and use **the two fixed collects in addition to the Collect of the Day**. At Matins, the Collect for Peace and Collect for Grace (top of p. 57); at Evensong, the Collect for Peace (bottom of p. 69) and the Collect for Aid Against Perils (top of p. 70).

## **When an Office IS connected to a Mass**,

- 1) **A Collect of the Day is used in Advent and Lent only.** From 1662 to 1979, seasonal collects for Advent and Lent were to be repeated each day in the seasons, a feature unique to Anglicanism. To better observe these seasons in daily worship, these “seasonal collects” are said as the first collect (i.e. the Collect of the Day) at the Office:
  - Weekdays of Advent: the Collect for Advent I (p. 211)
  - Lent, the Collect for Ash Wednesday (p. 166)
  - Eastertide: first collect for Easter Day (p. 170)
- 2) Like at the sung offices, the second and third collects will be the fixed collects:
  - At MP, the Collect for Peace and Collect for Grace (top of p. 57 and 99-100);
  - at EP, the Collect for Peace (bottom of p. 69) and the Collect for Aid Against Perils (top of p. 70 and 123).

**NB** - *The collect used at Evening Prayer on Sundays is NOT the Collect listed for Sunday at the top of page 123. That collect assumes that one has already celebrated the Eucharist. In our case, however, we are just about to celebrate the Sunday Eucharist. Thus, it makes more sense to use another collect. The Collect for Aid Against Perils is one of the traditional, fixed collects for Evening Prayer in the BCP tradition.*

## A NOTE CONCERNING OFFICES OUTSIDE OF TERM TIME

When there is a shortage of trained personnel, such alterations concerning movement, seating, and the person leading or reading each portion of the liturgy may be made as necessary for



good order. For example, the Celebrant at the Eucharist might serve as Officiant of the Office as well, or the Officiant may also read the lessons. In all cases, good judgement and an aim toward fullness should be employed.



# *The Arrangements of the Ministers in St. Mary's Chapel*

## THE ARCHITECTURE AND CUSTOMARY NOMENCLATURE OF THE CHAPEL

It must first be noted that the Chapel of St. Mary the Virgin did not always look as it does today. In the earliest days, it looked much more like an average parish church of its era, most notably, with pews arranged in the manner of most churches. It was retrofitted with choir stalls and carved rood and parcloze screens in the early 20<sup>th</sup> century. In general, it is envisioned to follow the floorplan of a neo-gothic cathedral, significantly truncated to fit the building.

The unusually small **Nave** is known locally as **The Court of the Gentiles**, in reference to the floorplan of the Temple in Jerusalem, which was divided with the Court of the Gentiles, the Court of the Israelites, and the temple sanctuary containing the Holy of Holies. This is the area behind the rood screen, containing the black folding chairs. This area contains **The Bethlehem Altar**. When a smaller seating arrangement is required for congregations too large to fit in St. Joseph Chapel, the black chairs are turned to face the Altar and the ambo is set west of the column.

The **Quire** (pronounced “choir”) is the section of stalls between the nave and the chancel steps. Normally, the quire would be separated from the Nave by steps, but in this case it is not. The side on which the dean sits (on the right looking East) is called “Decani.” The side on which the Director of Chapel Music (or “precentor”) sits is called “Cantoris.”

The **Chancel** is the area between the step at the head of the quire and the Reredos, including the Altar.

The **Sanctuary** is the area from the steps leading up to the Altar and the Reredos. **Note** that the entire worship space is not called the sanctuary, as is the practice in many non-denominational places of worship today. The **Sanctuary** is thus a subsection within the **Chancel**. The right side (looking East) is the “Epistle” side, while the left is the “Gospel” side.<sup>74</sup> *Note:* Understanding the architectural placement of the quire and sanctuary (even in our truncated form) is essential to understanding the seating arrangements for the Daily Office. In a true neo-gothic floor plan, there would be a significant space between the quire and the sanctuary. On Ferial Days, the Daily Office is recited entirely in the quire.

The raised platform in front of the Altar steps where the prayer desks and sedilia are found is referred to as the **Pavement** (or sometimes the **Presbytery** in certain architectural arrangements, usually basilicas, but not in St. Mary's). The point closest to the Altar steps is named **The Foot**

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<sup>74</sup> These titles come from the medieval Latin low Mass, where the Epistle lesson was read from the missal which was placed, not just to the left of center, but on the far right side of the Altar (i.e. “the epistle horn”), facing directly out. The missal stand was then moved to the left side of the altar, and from there, the Gospel was read.



**of the Altar.** The three seats on the south side (i.e. the Epistle side) are the Sedilia and are reserved to the three Sacred Ministers at a Solemn High Mass, and the Celebrant (always in the center) and those assisting at other Mass. The Priest who offers incense at a Solemn Office sits in the center seat.

The 3 **steps** leading up to the Altar have no specific name. In older ceremonial sometimes used, the top step is for the Celebrant, the second for the Deacon, and the third for the Sub-Deacon, though these steps are not deep enough to walk about on and attempting to stand three people front-to-back on a 10" detracts both reverence and propriety from the liturgy. For this reason, for ceremonial purposes, the Sub-Deacon stands on the floor and the Deacon on the first step.

The platform on which the Altar is located, and where the priest stands when "at the altar," is called the **Footpace** or *Predella*.

The wall behind the Altar is called the **Reredos**.

The area behind the parcloze screen on the Decani side of the quire is the **St. Joseph Chapel**.

The area behind the parcloze screen on the Cantoris side of the quire is the **Corpus Christi Chapel**.<sup>75</sup> Since there is nothing that separates the Corpus Christi altar from the rest of the side aisle on the Cantoris side, anytime one passes through the portal on the Cantoris side into the side aisle where the Corpus Christi altar is located should genuflect toward the Blessed Sacrament.

## THE SEATING OF MINISTERS AT THE FERAL DAILY OFFICE

The Ferial Daily Office is, in our context, rightly understood as a Choir Office in the tradition of the English Colleges of Oxford and Cambridge. This is discussed in greater detail above (see ON STYLE). As in the case at Colleges and Cathedrals which sing Evensong on a daily basis, there is no reason to "use" the High Altar on a ferial day; this means that the candles remain unlit, the dustcover remains in place, and the spotlights used during services at the High Altar are not necessary.

The Officiant officiates at the head of the choir on the Cantoris side. The Lector sits in the same stall on the Decani side. At the close of the Office, the two meet in the aisle: if Retiring, they turn inward, bow, and exit, stopping at the break in the pews to dismiss the student body; if ascending to the altar, they bow, the Lector moving to the closest sedilia on the Epistle side, the Officiant to the closest on the Gospel side.

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<sup>75</sup> In earlier iterations of St. Mary's, this area was the original sacristy, and the door which now takes one into the smoke sacristy was the door into the sacristy.



## THE SEATING OF MINISTERS AT THE FESTAL DAILY OFFICE WHEN CHANTED

For Major Feast Days and their Eves, the High Altar is used with the “big six” candles lit, dust cover removed, and spotlights on.

The Officiant sits at the prayer desk on the Gospel side while the Priest who will offer incense sits at the prayer desk at the sedilia on the Epistle side. The lector sits at the Priest’s left (where the Subdeacon sits at a High Mass). A Preacher sits in the stall closest to the Officiant (and closest to the pulpit). The Torchbearers sit in the back row behind the lectern, and the Lector serves as Crucifer.

## THE POSITION OF MINISTERS AT THE DAILY EUCHARIST IN ST. MARY’S

First it must be noted that the stalls provided at the base of the steps to the Altar are, architecturally speaking, a *sedilia* rather than presidential chairs in the Novus Ordo arrangement; neither is there a “Rector’s stall” found between the nave and choir in the pre-Parish Eucharistic Movement Gothic Revival arrangement. The placement of the sedilia is admittedly difficult, given the collegiate-style seating of the Chapel of St. Mary the Virgin, as those on the Decani side and those sitting behind the rood screen on the Cantoris side are physically unable to see the sedilia when the stalls are occupied.

For this reason, we observe the traditional Western ceremonial whereby the sedilia is a place to sit when *not* fulfilling a liturgical function; one does not speak from sedilia as one would speak from a presidential chair or officiate from a stall.

Celebrants have several options when celebrating at the High Altar *for daily Eucharists*.

### 1. Standing at the “foot of the altar”, facing the altar

The Celebrant is assisted by the Deacon and faces the Altar, the Celebrant turning to face the congregation for biddings and salutations. They turn in gently toward the Celebrant if the Celebrant is to speak at any length to the people; if the Celebrant turns only for brief words (e.g. “The Lord be with you”), it is less distracting for the Deacon to remain facing east. After the Collect, the Celebrant and Deacon reverence with a slight bow, turn by their right and retire to the sedilia; meanwhile, the Lector heads to the Lectern. They return to this position for the Intercessions, Confession, and Absolution, the Deacon holding the book if the Celebrant so requests. After the Peace the Celebrant goes to sit<sup>76</sup> at the sedilia, the Lector and Deacon preparing the altar.

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<sup>76</sup> The Celebrant does not stand during the Offertory to sing the hymn. The principle liturgical action here is the preparation of the Altar and the offering of the Gifts, not the singing of a hymn. The hymn is an adaptation of the singing of the proper Offertory sentence at a High Mass, the congregation functions as the choir. As such, the Celebrant is not a member of the choir, but is a Celebrant of the Mass. Thus, the Celebrant sits as the Deacon prepares



This arrangement can be used for the entire liturgy of the Word through the Offertory, whether or not the Celebrant will face East or West for the Eucharistic Prayer.

## 2. Standing before the Altar *ad orientum*

The Celebrant is assisted by the Deacon and faces the Altar, turning to face the congregation for biddings and salutations as appropriate, the Deacon turning to hold the book if required. After the Collect, the Celebrant and Deacon reverence, turn by their right and walk to the epistle end of the steps, descend, and retire to the sedilia as the Lector heads to the Lectern. They return to this position for the Confession & Absolution. After the Peace the Celebrant goes to sit at the sedilia, the Lector and Deacon preparing the altar. The Altar Book on the Missal Stand would appropriately be used for all texts.

## 3. Standing at the Altar *versus populum*

The Celebrant is assisted by the Deacon and faces the Altar towards the people, the Deacon facing slightly inward, with the exception of when the Deacon is addressing the congregation. After the Collect, the Celebrant and Deacon turn by their left and retire directly to the sedilia without reverence as the Lector heads to the Lectern. They return to this position for the Confession & Absolution. After the Peace the Celebrant goes to sit at the sedilia, the Lector and Deacon preparing the altar. The Altar Book on the Missal Stand would appropriately be used for all texts.

## ENTRANCES AND EXITS FROM THE STALLS

Whenever possible, one should avoid travelling to one's stall via the central aisle, as an aid to those who are already seated and preparing themselves for worship; rather, enter one's stall via the side chapels whenever possible.

Note that, by longstanding tradition of the Western Church, one does not reverence a side-Altar unless the liturgy is being celebrated there or, for instance, a procession is stopping to make a stational collect.<sup>77</sup> Further, unlike many parishes, the sacrament is reserved at a side chapel rather than at the High Altar; therefore, it may be appropriate to genuflect on first entering the chapel (as the *Domus Dei*), but not when passing in front of the High Altar unless the sacrament

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the Altar, and then stands and goes to the Altar when it is ready. It is fitting, however, for the choir and congregation to stand for the hymn.

<sup>77</sup> See *Ritual Notes*, p. 124, 144.



is physically present on the High Altar. When passing any Altar that is in use, one stops briefly, faces the altar, and makes a *simple bow*, and carries on; if one is holding or carrying something, one stops briefly, faces the altar, but does not bow. But one need not reverence the side altars when passing them, as this would happen so frequently.

When entering individually, you may stand or sit to pray. Please do not kneel to pray, as this makes it impossible for those sitting further in the row to enter.

When the community enters in procession (on Major Feast Days), move from the central aisle to your stall without reverencing the high Altar (or turning to reverence another student, as one does when exiting the stalls to process out after Evensong on the way to Chapter). Stand and face (liturgical) East, and the entire community will reverence together with the Altar Party, the Priest at the Altar leading the reverence.

When the community exits in procession (generally after the Choral Offices), all turn and face (liturgical) East as the procession forms. All reverence with the Altar Party, then turn back towards the central aisle to acknowledge the Processional Cross as it passes. As community members leave the stall, they observe the Benedictine custom of greeting the person opposite them with a simple bow, acknowledging the presence of Christ in each other.



# *The Preparation of the Altar for Worship*

## EAST FACING MASSES (AD ORIENTUM)

The default arrangement for the High Altar is as follows:

*[take and insert photo]*

The following should be noted:

- Two candles on the back quarter of the altar, a hand's length plus a hand's width from the edge.
- An Altar crucifix is placed at the far East edge of the Altar in the center.
- The prepared chalice and paten ("the stack") place about 20 inches from the front edge.
  - The front edge of the burse should be flush with the veil so that it does not stick out and create a strange shadow effect down the front of the veil.
  - The hinge of the burse should always be facing out, regardless of how the orphrey is arranged on the burse
- The Missal stand is placed left-of center, facing the Celebrant at a 45 degree. The Missal is closed and on the right side of the stand.<sup>78</sup>
- The gospel book is placed to the right of center.<sup>79</sup>

The Credence Table is arranged in the south window sill, that is, to the right of the direction the priest faces when celebrating.

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<sup>78</sup> If a Missal is being stored on a Missal stand, the Missal is always placed so that it lies on its spine. But before the liturgy, it should be on the Altar such that all the Celebrant needs to do is open it by the appropriate tab or ribbon, without needing to make any further adjustments.

<sup>79</sup> The "Gospel side" only has a meaning as it concerns where the Gospel is read if one is celebrating according to the English or Anglican Missal (in which case, it is read from the Missal stand on the Gospel end of the Altar). Otherwise, the Gospel book should be in a convenient location. There is no reason to place it to the left of the Missal stand, as this only requires greater movement by the Deacon to retrieve it, but without any ceremonial meaning. If the Gospel Book was in the center, it inhibits the Priest from kissing the Altar in the center. Thus, the most convenient location is just to the right of center, so that it is easily accessible.



## WEST-FACING MASSES (VERSUS POPULUM): “BENEDICTINE” ARRANGEMENT

Upon request of the Celebrant, the following arrangement (named after Pope Benedict, not the Benedictine Order) is permissible.<sup>80</sup>

[take and insert photo]

The following should be noted:

- The cross is placed just enough back from the West edge of the Altar that the Gospel Book can be placed in front of it for easy access.
- The Altar Candles are at the West edge of the Altar.
  - On Major Feasts, six candles are used.
  - On other days, just two Altar candles are used as in the other two arrangements.
- The Credence Table is always most convenient when it is located to the right of the direction the Celebrant faces when celebrating. Thus, the tray with all of the items for the Credence Table should be placed on the north window sill, rather than on the south window sill (as is done for East-facing celebrations).<sup>81</sup>

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<sup>80</sup> “Facing east, as we heard, was linked with the ‘sign of the Son of Man,’ with the Cross, which announces the Lord’s Second Coming. That is why very early the east was linked with the sign of the Cross. Where direct common turning toward the East is not possible, the cross can serve as the interior ‘east’ of faith. It should stand in the middle of the Altar and be the common point of focus for both Priest and praying community. In this way we obey the ancient call to prayer: “*Converse ad Dominum*”, Turn toward the Lord! In this way we look together at the One whose death tore the veil of the Temple—the One who stands before the Father for us and encloses us in his arms in order to make us the new the living Temple. Moving the Altar cross to the side to give an uninterrupted view of the Priest is something I regard as one of the truly absurd phenomena of recent decades. Is the cross disruptive during Mass? Is the Priest more important than the Lord? This mistake can be corrected as quickly as possible; it can be done without further rebuilding. The Lord is the point of reference. He is the rising sun of history. That is why there should be a cross of the Passion, which represents the suffering Lord who for us let his side be pierced, from which flowed blood and water (Eucharist and Baptism), as well as a cross of triumph, which expresses the idea of the Second Coming and guides our eyes toward it. For it is always the one Lord: Christ yesterday, today, and forever (Heb 13:8)”; Joseph Ratzinger, *The Spirit of the Liturgy* (San Francisco: Ignatius Press, 2000), 83-4.

<sup>81</sup> Note: This is a change from earlier practice and done in order to demonstrate to the students that the location of the Credence affects how one can best serve at the Mass.



## MAJOR FEASTS AND THEIR EVES

For Offices and Mass on Major Feasts, including the Evensong on the eve of the Feast, the frontal takes the color of the day rather than that of the season (for more on colors, see “The Liturgical Colors”, below).

Six candlesticks are used and are arranged along the far East end of the Altar.

[*take and insert photo*]

When the Mass is celebrated West-Facing, the six candles may either be placed on the Retable (plus two on the altar), or arranged toward the front edge of the altar, as in the Benedictine arrangement.



# *The Orders of Service for the Holy Eucharist*

## RITE I AND RITE II, AND THE PENITENTIAL ORDER

Rite I and Rite II are not intended, as some imply, to be employed solely in penitential and non-penitential seasons respectively. Rather, either can be used in any season of the year.

That being said, in the 30 years since their trial use, the penitential or more reverent character of Rite I language has been recognized by the practice in some places of reserving Rite I for Advent and Lent.

We will alternate our practice so that every season will be celebrated in both Rites over the course of two years and that Commencement will alternate between Rite I and Rite II

- Rite I will be used from November 1 (in the odd-numbered year) through the Tuesday before Ash Wednesday.
- From the Monday of the Spring term through the week of Commencement in odd-numbered years, Rite I will be used.

In all other times (including always in the summer), Rite II will be used.

## Rite I

Rite I has a number of options that are not necessarily provided in Rite II. The following describes what options will be used:

- The Kyrie is always used. When the Gloria in excelsis is appointed, it will be used *in addition to the Kyrie*, in recognition of the rubrics in Rite I that assume the classic Western pattern: always the Kyrie; the Gloria is added when appointed.<sup>82</sup>
- The Summary of the Law will be used in Lent only as part of the Penitential Order, and outside of Lent, only on Thursdays (BCP, p. 324):
- The Rite I version (I believe...) of the Nicene Creed will be used (in order that students learn both “translations” of the Nicene Creed provided in the BCP).
- Prayers of the People:
  - Advent and Lent: The Prayer for the Whole State is used.
    - The Celebrant introduces it: “Let us pray for the whole State of Christ’s Church and the world.”

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<sup>82</sup> The rubrics preceding the Kyrie read, “Here is sung or said.” Then, before the Gloria, the rubrics read: “When appointed, the following hymn or some other song of praise is sung or said, in addition to, or in place of the preceding, all standing” (BCP, p. 324). The basic pattern in the rubrics is that they indicate what is preferable by listing it first. Hence, the preferred pattern in Rite I in Kyrie; and, when appointed, the Gloria.



- The student leads the prayers, with the response, “Lord, in thy mercy / Hear our prayer” used between each paragraph.
- The Celebrant concludes the prayers with either the sentence provided (“Grant these our prayers, O Father, for Jesus’ Christ sake, our only Mediator and Advocate”) or an appropriate collect.
- Outside of Advent and Lent, when in Rite I, Form I of the Prayers of the People will be used as the Prayers.
- Confession of Sin:
  - In Advent and Lent
    - The longer bidding to Confession
    - The longer Confession is used (“Almighty God, Father of our Lord Jesus Christ...”).
  - In other times, the shorter bidding to Confession and the shorter form of the Confession are used.
- Comfortable Words (BCP, p. 332): used only in Advent and Lent; just one sentence is used (rather than all of them).
- Prayer of Humble Access (BCP, p. 337): Celebrant’s discretion.

## Rite II

Note: the following prayers will remain in traditional/Rite I language, even when in Rite II seasons:

- The traditional form of the Lord’s Prayer
- The Angelus and Regina caeli
- The Prayer for Nashotah House

## Penitential Order

The Penitential Order of the Eucharist will be used only in the Season of Lent, from the Thursday following Ash Wednesday through the Wednesday of Holy Week. Maundy Thursday will NOT use the Penitential Order. When the Penitential Order is used, the Peace will be placed in the Western location, after the Fraction Anthem and before the Agnus Dei (i.e. the Peace will not be exchanged physically, as all will be kneeling).

## THE USE OF THE GLORIA IN EXCELSIS

The BCP gives clear directions about when the Gloria is used, when it is forbidden, and when its use is optional:

Gloria in excelsis, or the hymn used in place of it, is sung or said from Christmas Day through the Feast of the Epiphany; on Sundays from Easter Day through the Day of



Pentecost, on all the days of Easter Week, and on Ascension Day; and at other times as desired; but it is not used on the Sundays or ordinary weekdays of Advent or Lent (BCP p. 406).

Proceeding in order through the liturgical year, the following is a list of when the Gloria is sung or said at the celebration of the Holy Eucharist:

**Advent:** the Gloria is not used on the Sundays or weekdays of Advent, except on the following feasts: Dec. 8: Conception of the Blessed Virgin Mary; Dec. 21: St Thomas the Apostle.

**Christmastide:** on each of the twelve days of Christmas (Dec 25 – Jan 5)

**Epiphanytide:** daily from the Epiphany through the Baptism of Our Lord.

**The Monday after the Epiphany through the Tuesday before Ash Wednesday:** Sundays and all Major Feasts that fall during this period.

**Lent:** Only on the two Major Feasts that can fall during this season: March 19, St Joseph; March 25, the Annunciation.

**Holy Week:** The Gloria is used on Maundy Thursday by ancient Western custom, in thanksgiving for the gift of the Holy Eucharist and the Priesthood.<sup>83</sup>

**Easter tide:** daily through the Easter octave (as directed by the BCP, p. 406); on all Sundays and Major Feasts within the season.

**Ordinary Time:** on all Sundays and Major Feasts.

## THE STRUCTURE OF THE EUCHARISTIC LITURGY

Some revised liturgies of the Anglican Communion have made provision for significant variations in the structure of the Eucharistic liturgy (most notably *Common Worship* in the Church of England). Normally, these orders provide for a structure that more reflects the historic structure of the BCP Communion liturgies on the one hand, and the revised Roman Missal on the other hand.

The 1979 BCP does provide for some variation in the structure, though not exactly in the same way as other Anglican BCPs. Its provision comes in two ways: the so-called “Penitential Order” (BCP, pp. 319-321 and 351-353) and the permission to place the Peace in the position it holds in

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<sup>83</sup> The BCP does not forbid this practice. Maundy Thursday is not an “ordinary weekday” of Lent, and, in fact, the calendar places Maundy Thursday in Holy Week, not in Lent (see pp. 31-32). Thus, this falls into the category of “at other times as desired” (BCP, p. 406). See *Ritual Notes*, 290, 319.



the Latin rite, just before the reception of Communion.<sup>84</sup> Together, these rubrics allow for a structure that is closer to the structure of the current Roman Missal. The major differences are these:

The Confession of Sin occurs at the opening of rite, indicating that confession is fitting, not just before the reception of the Sacrament, but before all that constitutes the celebration of the Eucharist. It also situates the Peace in its ancient Western position: just before the reception of the Sacrament. Because we are all kneeling at that point, it means that there will not be an exchange between members of the congregation (i.e. shaking hands). Rather, the exchange will be ritual and verbal between the Celebrant and Congregation.

In order to provide students with the experience of this other order that the BCP provides, we will use this order in the season of Lent only.

The structure is as follows (items in bold are changes to normal practice):

- The Entrance or Preparation Rites:
  - Acclamation
  - **[The Collect for Purity is omitted]**
  - **One of the three sentences from Scripture that function as a call to confession (note that one of them is actually the Summary of the Law)**
  - **Bidding to Confession, [kneel] Confession, and Absolution.**
  - **All stand**
  - Kyrie and/or Gloria
  - Salutation and Collect of the Day
- Service of Readings
  - First Lesson
  - [Psalm and Second Lesson, if a Major Feast]
  - Alleluia
  - Gospel
  - Homily or Sermon
  - [Nicene Creed, if a Sunday or Major Feast]
  - Prayers of the People
- The Great Thanksgiving
  - Offertory Sentence
  - Preparation of the Altar
  - Eucharistic Prayer
- Communion Devotions

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<sup>84</sup> “The greeting, “The peace of the Lord be always with you,” is addressed to the entire assembly. In the exchange between individuals which may follow, any appropriate words of greeting may be used. If preferred, the exchange of the Peace may take place at the time of the administration of the Sacrament (before or after the sentence of Invitation)”; BCP, p. 407.



- Lord's Prayer
- Fraction and Fraction Anthem
- **The Peace**
- Agnus Dei
- Invitation to Communion
- Concluding Rites
  - Postcommunion Prayer
  - Blessing
  - Dismissal

## ON HOMILIES AND SERMONS

While the terms *homily* and *sermon* are sometimes used interchangeably, we acknowledge that they are different forms, both in terms of length and depth. Homilies are generally short (for our purposes, three minutes but no more than five), focus on one idea or theme generally drawn directly from the *propers* for the day (or sometimes, the feast or commemoration), and are generally not works representing great scholarly effort. Sermons are more in-depth pieces (for our purposes, twelve minutes but no more than fifteen), in which multiple ideas or a thesis can be presented, developed, and applied, and which may move from the lessons appointed to address theological or spiritual matters more generally.

Homilies are prescribed for daily celebrations of the Holy Eucharist. Sermons are normally reserved for weekly Solemn Eucharists and the “Senior Sermon” slots at Evensong. Students, faculty, and guest preachers would do well to remember the difference between these two forms.

## THE PROCLAMATION OF THE GOSPEL AT DAILY CELEBRATIONS

The Gospel Book is not carried in procession but is placed on the altar before the liturgy begins. For west-facing celebrations it is placed in the center. East-facing, it is placed on the right [Gospel] side, between the candle and the missal stand.

At the Gospel Acclamation, the Deacon (or Celebrant, if there is no Deacon) and Officiant meet and reverence. The Deacon ascends to collect the book, the Officiant ascends to the second step. The Deacon says the customary prayers as the Alleluia or Tract is sung. At the final Alleluia (or set of Alleluias), the Deacon turns by the right and places the book into the hands of the Officiant who, depending on the relative height of both, places the book on his or her forehead. The Celebrant or Deacon does not raise the Gospel book up as they turn (as one might in a Gospel procession). Such elevations are only done when the book is processed. The Deacon then makes his or her customary signs of the cross on the book (as they announce, “The Holy Gospel of...”) and then on the head, lips, and heart. Chapter and verse are not announced, per the BCP rubric in the Holy Eucharist. The Celebrant may kiss the book during the



congregational response to the conclusion, but a Deacon should refrain from doing so. The Deacon replaces the book on the altar, making no reverence. The Deacon and Officiant meet at the foot of the stairs, and if the Celebrant is also the Preacher, they wait for that person to come to the center behind them. All reverence together, the Deacon and Officiant returning to their seats.

## THE PROPER PREFACES

The Proper Prefaces appointed for the major liturgical seasons in the *Book of Common Prayer* (1979) at pages 345-347 and 378-380 are to be used daily in those seasons, even on days when a lesser feast or commemoration is observed.<sup>85</sup> On a Major Feast, the preface is that appropriate to the occasion from pp. 347-349 or 380-382 and which the BCP assigns in italics underneath the printing of the collect. If Baptism, Marriage, the Burial or Commemoration of the Dead, or a votive Eucharist for one of the “Various Occasions” appointed in the BCP is observed, then that Proper Preface is used, provided that such celebrations do not take place on Ash Wednesday or the Paschal Triduum,<sup>86</sup> or, by tradition, in the week after Easter,<sup>87</sup> for which the RCL provides daily propers in each of the three lectionary years.

When a lesser feast or commemoration falls on a day other than a Sunday in Ordinary Time, the proper preface is that suggested in *Lesser Feasts and Fasts 2006*.

## THE EUCHARISTIC ELEMENTS

The authorized elements for community celebrations of the Holy Eucharist are fermented grape wine and pure wheat bread. White wine is preferred, as is wafer-style bread. While it is acknowledged that, from time to time, there are people who cannot consume alcohol or wheat, the Church has taught through the centuries that to receive in one kind is to receive fully, as Christ is *fully* present in *each* of the Eucharistic elements. Non-alcoholic or non-wheaten alternatives are not to be used in community liturgies.

## THE DAILY CELEBRATION OF THE HOLY EUCHARIST IN TERM TIME

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<sup>85</sup> Note that, while the Extraordinary Form of the Roman Mass provides for the historic Octave of Pentecost, the Ordinary Form does not. BCP1979 follows the modern usage, as with the merger of Lent and Passiontide, making no reference of a privileged octave or the prohibition of other commemorations in the week following Pentecost. For a discussion of the former use see Lamburn, *Ritual Notes*, pp. 261-63.

<sup>86</sup> BCP1979, p. 18.

<sup>87</sup> Lamburn, *Ritual Notes*, p. 261.



## Daily Celebrations in RITE II (NORMAL ORDER)

Items in Red are only used on a Major Feast

Note: This list is exhaustive. Omitted items are to be omitted.

Rite II

*The Celebrant waits at least enough time to silently say "Our Father".*

*The Celebrant, Deacon, and Lector move to one of the appointed places described above and reverence the Altar in unison.*

*If near the altar, the Celebrant kisses it now.<sup>88</sup>*

*All stand.*

- On Major Feasts, an Introit may be sung; if so, the Altar is censed here; if not, it is censed at the Gloria.<sup>89</sup>
- The **Opening Acclamation** ("Blessed be God..." except "Alleluia. Christ is risen" from Easter Sunday through Pentecost and "Bless the Lord..." in Lent).<sup>90</sup> 355
- The **Collect for Purity** is chanted by the Celebrant alone. 355
- The **Kyrie**<sup>91</sup> or **Trisagion** are sung when scheduled, one is said otherwise. 356
- The **Gloria in excelsis**, when appointed, replaces the Kyrie 356
  - If the Altar has not been censed earlier, it is censed during the Gloria
- The **Collect of the Day** is sung (especially on Major Feasts). 357

*The Celebrant, Deacon, and Lector reverence and move to the sedilia. All sit.*
- The **Lesson** is read from the Lectern as appointed.
  - The Lector pauses 2 seconds before saying "The Word of the Lord".
- The **Psalm** is chanted from the NASHOTAH HOUSE PLAINSONG PSALTER or else said if no musicians are scheduled.<sup>92</sup>
- The **Second Lesson** is read as before.
- The **Gospel Acclamation** is sung or said.

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<sup>88</sup> Michno, *A Priest's Handbook*, p. 33.

<sup>89</sup> 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.

<sup>90</sup> There is a variance of opinion on whether this is an "Acclamation" made with the congregation and directed to God in the manner of Eastern liturgies, or a simple "greeting" or Salutation spoken between the Celebrant and congregation, as that may impact the direction of the Celebrant's action and focus. Hatchett (*Commentary*, p. 318) makes no distinction, nor does Michno. Swanson (*Elements of Offering*, p. 43) describes this exchange as the liturgical equivalent of "Good Morning".

<sup>91</sup> The Kyrie is not a penitential text, but an everyday text, as "God save the Queen" is not reserved for when Her Majesty is in particularly danger (see Hatchett, *Commentary*, p. 319).

<sup>92</sup> The only exception is for St. Joseph (March 19), when the Psalm shall be 89:19-20, 26-29, as the verses set forth in the Lectionary do not correspond to those in the NASHOTAH HOUSE PSALTER.



*The Deacon retrieves the Gospel Book as described below.*

- **The Gospel Lesson** is read as appointed.
- **The Homily** is preached.
- **Nicene Creed**

*The Celebrant, Deacon, and Lector return to the position used at the Acclamation*

- The **Prayers of the People** are led by the Bellringer 383-95
- The Celebrant says a concluding collect. On page 394, the BCP gives the following directions about what collect should be used. **Note:** it does not assume that the usual collect said after the prayers is one of those printed on pp. 394-95, but that they are the last option. The rubrics reads:

For the concluding Collect, the Celebrant selects

- (a) a Collect appropriate to the Season or occasion being celebrated;
- (b) a Collect expressive of some special need in the life of the local congregation;
- (c) a Collect for the mission of the Church;
- (d) a general Collect such as the following:

- The Deacon turns to the people, bids the **Confession**, waits 5 seconds, and begins 360
- The Celebrant stands to pronounce **Absolution** facing the people 360
- The Celebrant bids the people to stand. **The Peace** is exchanged.<sup>93</sup> 360
- The Celebrant begins the Offertory with any appropriate **Offertory Sentence** 361
  - **One Major Feasts, the Offertory Sentence will be sung by the Choir**

*The Celebrant retires to the sedilia. The Deacon and Lector prepare the altar.*

- A **Hymn** is sung when scheduled.<sup>94,95</sup>

*When allowed by the architecture, the Altar is prepared either ad orientem or versus populum at the Celebrant's direction. When the architecture dictates one direction, that is to be used.*

*When the elements are prepared, the Deacon summons the Celebrant for the Offertory proper.*

*The Celebrant says his customary Offertory Prayers.*

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<sup>93</sup> Rubric requires the people to stand *before* the Peace is said (p. 332).

<sup>94</sup> In the Prayer Book tradition from 1549, the Hymn or Anthem is an extension of the Offertory Sentence, rather than the Offertory Sentence being tacked on to the hymn. See Hatchett, *Commentary*, p. 349.

<sup>95</sup> In traditional catholic practice, the Offertory is accomplished when the Celebrant “offers” the gifts on the corporal, rather than when the Deacon prepares them (in both Lamburn *RN* and Dearmer *TPH*, this is made evident by private prayers; *RN* requires that the Deacon place the chalice and paten *off to the side* of the corporal, specifically so that the Priest can offer them at the appropriate time, p. 164). Michno emphasizes this same point in a 1979 context (*PH*, p. 48). As the Offertory (though not necessarily the preparation for the Offertory, which has historically happened at any number of various points in the liturgy, or even before the liturgy began) is an act of the entire assembly (emphasized by “representatives of the congregation” presenting the gifts, see Hatchett, *Commentary*, p. 348), it is appropriate for the congregation to assume an active posture of sitting or standing. Therefore, whether or not a hymn is sung, the congregation stands when the Priest is placing the elements on the corporal.



*The Celebrant censes the gifts, and then the Altar. Then, the thurifer censes the Celebrant, the assisting persons, and the congregation.*

*The Celebrant and Lector do the **Lavabo** at the end of the Altar closest to the Credence Table in place.*

*The Deacon stands at the Celebrant's right.*

*The Deacon is responsible for removing and replacing the pall as directed by the Celebrant.*

- The **Sursum Corda** is chanted when classes are in session (said otherwise) 361
- The appointed **Proper Preface** is chanted (or said, as above) 377-82
- The **Sanctus** is sung or said, as scheduled. 362
- *All kneel*
- The Celebrant continues with the **Eucharistic Prayer** (Celebrant's option from the BCP)
  - Prayers should be chosen based on their connectedness to the sermon and/or texts, rather than preference, taking the Proper Preface appointed for the day into account. Prayer C takes no preface, but deals especially with creation and reconciliation. Prayer D takes no preface, but uses a fuller description of the reality of Heaven in which we participate mystically. Prayer A and B become proper to the occasion being commemorated by the use of the prescribed preface.
  - Bells and Elevations/Genuflections are the Celebrant's option
- The **Lord's Prayer** is said without note in the traditional language 364
- After the **Fraction**, the Celebrant sings or says, "[Alleluia.] Christ our Passover is sacrificed for us; / Therefore let us keep the feast. [Alleluia.]" 364
- The **Agnus Dei** is sung
- The Celebrant invites the people to communion with an appropriate **Invitation**  
*The Celebrant, Deacon, and Lector communicate, along with the Officiant at Morning Prayer.*  
*The Celebrant administers the host, the Deacon (and Officiant) the chalice(s).*  
*The Lector assists with the flagon as necessary, placing it on the corporal with a small amount of water when empty.*  
*The Celebrant abluets the paten and one chalice, served by the Lector.*  
*The Deacon abluets the flagon and other chalice. This is conveniently done at the south side.*  
*The Deacon or Celebrant revests the chalice and paten with the burse and veil where it was at the beginning of the liturgy.*
- Celebrant says, *Let us pray*, and all kneel for the **Post-Communion Prayer and Blessing**<sup>96</sup> 365-66
- *All stand.*
- The Deacon says the **Dismissal**, Alleluias being used only in Eastertide. 366

*The Altar Party reverence and leave in procession. The Dean and Faculty leave. Others follow.*

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<sup>96</sup> Note the rubric "The Bishop..." refers to the Bishop with jurisdiction. To help remove politics from community chapel life, a visiting Bishop (for example, preaching) does not pronounce the blessing.



## Daily Celebrations in **Rite II** (Penitential Order)<sup>97</sup>

Items in Red are only used on a Major Feast

Note: This list is exhaustive. Omitted items are to be omitted.

Rite II

*The Celebrant waits at least enough time to silently say "Our Father".<sup>98</sup>*

*The Celebrant, Deacon, and Lector move to one of the appointed places described above.*

*If near the altar, the Celebrant kisses it now.<sup>99</sup>*

*All stand.*

- On Major Feasts, an Introit may be sung; if so, the Altar is censed here; if not, it is censed at the *Gloria*.<sup>100</sup>
- The **Opening Acclamation** ("Blessed be God..." except "Alleluia. Christ is risen" from Easter Sunday through Pentecost and "Bless the Lord..." in Lent).<sup>101</sup> 355
- The **Collect for Purity** is NOT said. 351
- The Celebrant turns to the People and reads one of the sentences 351-52
- The Deacon bids the **Confession**, waits 5 seconds, and begins 352
- The Celebrant stands to pronounce **Absolution** facing the people 353
- The Celebrant gestures for the people to stand.
- The *Kyrie*<sup>102</sup> or *Trisagion* are sung or said when scheduled
- The *Gloria in excelsis*, when appointed, replaces the Kyrie 356
  - If the Altar has not been censed earlier, it is censed during the *Gloria*
- The **Collect of the Day** is sung 357
- The Celebrant, Deacon, and Lector reverence and move to the sedilia. All sit.*
- **The Lesson** is read from the Lectern as appointed.
  - The Lector pauses 2 seconds before saying "The Word of the Lord".

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<sup>97</sup> As stated above, this order is used from the first Monday in November through the last day of the Fall semester.

<sup>98</sup> The custom of saying the Our Father under one's breath before celebrating the Mass is enshrined In the Books of Common Prayer until

<sup>99</sup> Michno, *A Priest's Handbook*, p. 33.

<sup>100</sup> 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.

<sup>101</sup> There is a variance of opinion on whether this is an "Acclamation" made with the congregation and directed to God in the manner of Eastern liturgies, or a simple "greeting" or Salutation spoken between the Celebrant and congregation, as that may impact the direction of the Celebrant's action and focus. Hatchett (*Commentary*, p. 318) makes no distinction, nor does Michno. Swanson (*Elements of Offering*, p. 43) describes this exchange as the liturgical equivalent of "Good Morning".

<sup>102</sup> The Kyrie is not a penitential text, but an everyday text, as "God save the Queen" is not reserved for when Her Majesty is in particularly danger (see Hatchett, *Commentary*, p. 319).



- The **Psalm** is chanted from the NASHOTAH HOUSE PLAINSONG PSALTER or else said if no musicians are scheduled.

- The only exception is for St. Joseph (March 19), when the Psalm shall be 89:19-20, 26-29, as the verses set forth in the Lectionary do not correspond to those in the NASHOTAH HOUSE PSALTER.

- The **Second Lesson** is read as before.

- The **Gospel Acclamation** is sung or said.

*The Deacon retrieves the Gospel Book as described below.*

- The **Gospel Lesson** is read as appointed.

- The **Homily** is preached.

- **Nicene Creed**

*The Celebrant, Deacon, and Lector return to the position used at the Acclamation*

- The **Prayers of the People** are said by the Bellringer 383-95
- The Celebrant says a concluding collect. On page 394, the BCP gives the following directions about what collect should be used. Note that it does not assume that the usual collect is one of those printed on pp. 394-95, but that they are the last option. The rubrics reads:

For the concluding Collect, the Celebrant selects

- (a) a Collect appropriate to the Season or occasion being celebrated;
- (b) a Collect expressive of some special need in the life of the local congregation;
- (c) a Collect for the mission of the Church;
- (d) a general Collect such as the following:

- The **Peace** is not said here, but after the Fraction.<sup>103</sup>
- The Celebrant begins the Offertory with any appropriate **Offertory Sentence** 361
  - **One Major Feasts, the Offertory Sentence will be sung by the Choir**

*The Celebrant retires to the sedilia. The Deacon and Lector prepare the altar.*

- A **Hymn** is sung when scheduled.<sup>104,105</sup>

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<sup>103</sup> “The greeting, “The peace of the Lord be always with you,” is addressed to the entire assembly. In the exchange between individuals which may follow, any appropriate words of greeting may be used. If preferred, the exchange of the Peace may take place at the time of the administration of the Sacrament (before or after the sentence of Invitation)”; BCP, p. 407.

<sup>104</sup> In the Prayer Book tradition from 1549, the Hymn or Anthem is an extension of the Offertory Sentence, rather than the Offertory Sentence being tacked on to the hymn. See Hatchett, *Commentary*, p. 349.

<sup>105</sup> In traditional catholic practice, the Offertory is accomplished when the Celebrant “offers” the gifts on the corporal, rather than when the Deacon prepares them (in both Lamburn *RN* and Dearmer *TPH*, this is made evident by private prayers; *RN* requires that the Deacon place the chalice and paten *off to the side* of the corporal, specifically so that the Priest can offer them at the appropriate time, p. 164). Michno emphasizes this same point in a 1979 context (*PH*, p. 48). As the Offertory (though not necessarily the preparation for the Offertory, which has historically happened at any number of various points in the liturgy, or even before the liturgy began) is an act of the entire assembly (emphasized by “representatives of the congregation” presenting the gifts, see Hatchett, *Commentary*, p. 348), it is appropriate for the congregation to assume an active posture of sitting or standing. Therefore, whether or not a hymn is sung, the congregation stands when the Priest is placing the elements on the corporal.



When allowed by the architecture, the Altar is prepared either *ad orientem* or *versus populum* at the Celebrant's direction. When the architecture dictates one direction, that is to be used. When the elements are prepared, the Deacon summons the Celebrant for the Offertory proper. The Celebrant says his customary Offertory Prayers.

*The Celebrant censes the gifts, and then the Altar. Then, the thurifer censes the Celebrant, the assisting persons, and the congregation.*

The Celebrant and Lector do the **Lavabo** at the end of the Altar closest to the Credence Table in place.

The Deacon stands at the Celebrant's right.

The Deacon is responsible for removing and replacing the pall as directed by the Celebrant.

- The **Sursum Corda** is chanted when classes are in session (said otherwise) 361
- The appointed **Proper Preface** is chanted (or said, as above) 377-82
- The **Sanctus** is sung or said, as scheduled. 362
- *All kneel*
- The Celebrant continues with the **Eucharistic Prayer** (Celebrant's option from the BCP)
  - Prayers should be chosen based on their connectedness to the sermon and/or texts, rather than preference, taking the Proper Preface appointed for the day into account. Prayer C takes no preface, but deals especially with creation and reconciliation. Prayer D takes no preface, but uses a fuller description of the reality of Heaven in which we participate mystically. Prayer A and B become proper to the occasion being commemorated by the use of the prescribed preface.
  - Bells and Elevations/Genuflections are the Celebrant's option
- The **Lord's Prayer** is said without note in the traditional language 364
- After the **Fraction**, the Celebrant or Cantor sings or says, "[Alleluia.] Christ our Passover is sacrificed for us; / Therefore let us keep the feast. [Alleluia.]" 364
- **The Peace** is exchanged.<sup>106</sup> *All remain kneeling, as it would be more complicated to stand and then kneel again* 360
- The **Agnus Dei** is sung
- The Celebrant invites the people to communion with an appropriate **Invitation**

*The Celebrant, Deacon, and Lector communicate, along with the Officiant at Morning Prayer.*

*The Celebrant administers the host, the Deacon (and Officiant) the chalice(s).*

*The Lector assists with the flagon as necessary, placing it on the corporal with a small amount of water when empty.*

*The Celebrant abluets the paten and one chalice, served by the Lector.*

*The Deacon abluets the flagon and other chalice. This is conveniently done at the south side.*

*The Deacon or Celebrant revests the chalice and paten with the burse and veil where it was at the beginning of the liturgy.*

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<sup>106</sup> Rubric requires the people to stand *before* the Peace is said (p. 332).



- Celebrant says, *Let us pray*, and all kneel for the **Post-Communion Prayer and Blessing**<sup>107</sup> 365-66
- *All stand.*
- The Deacon says the **Dismissal**, Alleluias being used only in Eastertide. 366

*The Altar Party reverence and leave in procession. The Dean and Faculty leave. Others follow.*

## Daily Celebrations in **Rite I** (normal order):

**Items in Red** are only used on a Major Feast

*Note: This list is exhaustive. Omitted items are to be omitted.*

Rite I

*The Celebrant waits at least enough time to silently say "Our Father".<sup>108</sup>*

*The Celebrant, Deacon, and Lector move to one of the appointed places described above.*

*If near the altar, the Celebrant kisses it now.<sup>109</sup>*

- **On Major Feasts, an Introit may be sung; if so, the Altar is censed here; if not, it is censed at the Gloria.**<sup>110</sup>
- The **Opening Acclamation** ("Blessed be God..." except "Alleluia. Christ is risen" from Easter Sunday through Pentecost and "Bless the Lord..." in Lent).<sup>111</sup> 323
- The **Collect for Purity** is recited by the Celebrant alone, **sung on Major Feasts.** 323
- The Summary of the Law is only said on Thursdays 324

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<sup>107</sup> Note the rubric "The Bishop..." refers to the Bishop with jurisdiction. To help remove politics from community chapel life, a visiting Bishop (for example, preaching) does not pronounce the blessing.

<sup>108</sup> The custom of saying the Our Father before celebrating the Eucharist is enshrined in the Books of Common Prayer from 1552 through the revisions of the 1970s, being found in the 1928 and the 1962 Canadian BCP, an early product of the liturgical renewal movement.

<sup>109</sup> Michno, *A Priest's Handbook*, p. 33.

<sup>110</sup> 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.

<sup>111</sup> There is a variance of opinion on whether this is an "Acclamation" made with the congregation and directed to God in the manner of Eastern liturgies, or a simple "greeting" or Salutation spoken between the Celebrant and congregation, as that may impact the direction of the Celebrant's action and focus. Hatchett (*Commentary*, p. 318) makes no distinction, nor does Michno. Swanson (*Elements of Offering*, p. 43) describes this exchange as the liturgical equivalent of "Good Morning".



- The *Kyrie*<sup>112</sup> or *Trisagion* are sung when scheduled, one is said otherwise. 324
- The *Gloria in excelsis* is added when appointed 324-25
  - If the Altar has not been censed earlier, it is censed during the *Gloria*
- The **Collect of the Day** is sung 325
 

*The Celebrant, Deacon, and Lector reverence and move to the sedilia. All sit.*
- **The Lesson** is read from the Lectern as appointed.
  - The Lector pauses 2 seconds before saying “The Word of the Lord”.
- **The Psalm** is chanted from the NASHOTAH HOUSE PLAINSONG PSALTER or else said if no musicians are scheduled.
  - The only exception is for St. Joseph (March 19), when the Psalm shall be 89:19-20, 26-29, as the verses set forth in the Lectionary do not correspond to those in the NASHOTAH HOUSE PSALTER.
- **The Second Lesson** is read as before.
- The **Gospel Acclamation** is sung or said.
 

*The Deacon retrieves the Gospel Book as described below.*
- The **Gospel Lesson** is read as appointed.
- The **Homily** is preached.
- **Nicene Creed ('I' Form)**

*The Celebrant, Deacon, and Lector return to the position used at the Acclamation*
- **Prayers of the People:** Outside of Lent, Form I of the Prayers of the People is used in Rite I and is led by the Bellringer
- Bidding to the **Confession** and **Confession** 330-31
  - The shorter form of the bidding and confession is used
- The Celebrant stands to pronounce **Absolution** facing the people 331
- **Comfortable Words** are used at the Celebrant’s discretion 331
- The Celebrant indicates for the people to stand. **The Peace** is exchanged.<sup>113</sup> 332
- The Celebrant begins the Offertory with any appropriate **Offertory Sentence** 333
  - **One Major Feasts, the Offertory Sentence will be sung by the Choir**

*The Celebrant retires to the sedilia. The Deacon and Lector prepare the altar.*
- A **Hymn** is sung when scheduled.<sup>114,115</sup>

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<sup>112</sup> The Kyrie is not a penitential text, but an everyday text, as “God save the Queen” is not reserved for when Her Majesty is in particularly danger (see Hatchett, *Commentary*, p. 319).

<sup>113</sup> Rubric requires the people to stand *before* the Peace is said (p. 332).

<sup>114</sup> In the Prayer Book tradition from 1549, the Hymn or Anthem is an extension of the Offertory Sentence, rather than the Offertory Sentence being tacked on to the hymn. See Hatchett, *Commentary*, p. 349.

<sup>115</sup> In traditional catholic practice, the Offertory is accomplished when the Celebrant “offers” the gifts on the corporal, rather than when the Deacon prepares them (in both Lamburn *RN* and Dearmer *TPH*, this is made evident by private prayers; *RN* requires that the Deacon place the chalice and paten *off to the side* of the corporal, especially so that the Priest can offer them at the appropriate time, p. 164). Michno emphasizes this same point in a 1979 context (*PH*, p. 48). As the Offertory (though not necessarily the preparation for the Offertory, which has historically happened at any number of various points in the liturgy, or even before the liturgy began) is an act of the entire assembly (emphasized by “representatives of the congregation” presenting the gifts, see Hatchett, *Commentary*, p. 348), it is appropriate for the congregation to assume an active posture of sitting or standing. Therefore, whether or not a hymn is sung, the congregation stands when the Priest is placing the elements on the corporal.



*When allowed by the architecture, the Altar is prepared either ad orientem or versus populum at the Celebrant's direction. When the architecture dictates one direction, that is to be used. When the elements are prepared, the Deacon summons the Celebrant for the Offertory proper. The Celebrant says his customary Offertory Prayers.*

*The Celebrant censes the gifts, and then the Altar. Then, the thurifer censes the Celebrant, the assisting persons, and the congregation.*

*The Celebrant and Lector do the **Lavabo** at the end of the Altar closest to the Credence Table in place.*

*The Deacon stands at the Celebrant's right.*

*The Deacon is responsible for removing and replacing the pall as directed by the Celebrant.*

- The **Sursum Corda** is chanted when classes are in session (said otherwise) 333
- The appointed **Proper Preface** is chanted (or said, as above) 344-49
- The **Sanctus** is sung or said, as scheduled. 334
- *All kneel*
- The Celebrant continues with **Prayer I** or **Prayer II** (Celebrant's option)
  - Bells and Elevations/Genuflections are the Celebrant's option
- The **Lord's Prayer** is spoken. 336
- After the **Fraction**, the Celebrant sings or says, "[Alleluia.] Christ our Passover is sacrificed for us; / Therefore let us keep the feast. [Alleluia.]" 337
- The **Agnus Dei** is sung
- The **Prayer of Humble Access** is 337
- The Celebrant invites the people to communion with an appropriate **Invitation**

*The Celebrant, Deacon, and Lector communicate, along with the Officiant at Morning Prayer.*

*The Celebrant administers the host, the Deacon (and Officiant) the chalice(s).*

*The Lector assists with the flagon as necessary, placing it on the corporal with a small amount of water when empty.*

*The Celebrant ablutes the paten and one chalice, served by the Lector.*

*The Deacon ablutes the flagon and other chalice. This is conveniently done at the south side.*

*The Deacon or Celebrant revests the chalice and paten with the burse and veil where it was at the beginning of the liturgy.*

- Celebrant says, *Let us pray*, and all kneel for the **Post-Communion Prayer and Blessing**<sup>116</sup> 339
- *All stand.*
- The Deacon says the **Dismissal**, Alleluias being used only in Eastertide. 339-40

*The Altar Party reverence and leave in a silent procession. The Dean and Faculty leave. Others follow.*

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<sup>116</sup> Note the rubric "The Bishop..." refers to the Bishop with jurisdiction. To help remove politics from community chapel life, a visiting Bishop (for example, preaching) does not pronounce the blessing.



## Daily Celebrations in **Rite I** (Penitential order—Lent Only):

Items in Red are only used on a Major Feast

Note: This list is exhaustive. Omitted items are to be omitted.

Rite I

*The Celebrant waits at least enough time to silently say “Our Father”.<sup>117</sup>*

*The Celebrant, Deacon, and Lector move to one of the appointed places described above.*

*If near the altar, the Celebrant kisses it now.<sup>118</sup>*

- On Major Feasts, an Introit may be sung; if so, the Altar is censed here; if not, it is censed at the Gloria.<sup>119</sup>
- The **Opening Acclamation** (“Blessed be God...” except “Alleluia. Christ is risen” from Easter Sunday through Pentecost and “Bless the Lord...” in Lent).<sup>120</sup> 323
- **NO Collect for Purity**
- The Summary of the Law, or the other two Scripture lessons, are then said by the Celebrant, facing the People 324
- Bidding to the **Confession** and **Confession** (“Almighty and most merciful Father...”)  
320-21
- The Celebrant stands to pronounce **Absolution** facing the people 321
- The *Kyrie*<sup>121</sup> or *Trisagion* are sung when scheduled, one is said otherwise. 324
- The *Gloria in excelsis* is added when appointed 324-25
  - If the Altar has not been censed earlier, it is censed during the Gloria
- The **Collect of the Day** is sung 325

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<sup>117</sup> The custom of saying the Our Father before celebrating the Eucharist is enshrined in the Books of Common Prayer from 1552 through the revisions of the 1970s, being found in the 1928 and the 1962 Canadian BCP, an early product of the liturgical renewal movement.

<sup>118</sup> Michno, *A Priest's Handbook*, p. 33.

<sup>119</sup> 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.

<sup>120</sup> There is a variance of opinion on whether this is an “Acclamation” made with the congregation and directed to God in the manner of Eastern liturgies, or a simple “greeting” or Salutation spoken between the Celebrant and congregation, as that may impact the direction of the Celebrant’s action and focus. Hatchett (*Commentary*, p. 318) makes no distinction, nor does Michno. Swanson (*Elements of Offering*, p. 43) describes this exchange as the liturgical equivalent of “Good Morning”.

<sup>121</sup> The Kyrie is not a penitential text, but an everyday text, as “God save the Queen” is not reserved for when Her Majesty is in particularly danger (see Hatchett, *Commentary*, p. 319).



*The Celebrant, Deacon, and Lector reverence and move to the sedilia. All sit.*

- **The Lesson** is read from the Lectern as appointed.
  - The Lector pauses 2 seconds before saying “The Word of the Lord”.
- **The Psalm** is chanted from the NASHOTAH HOUSE PLAINSONG PSALTER or else said if no musicians are scheduled.
  - The only exception is for St. Joseph (March 19), when the Psalm shall be 89:19-20, 26-29, as the verses set forth in the Lectionary do not correspond to those in the NASHOTAH HOUSE PSALTER.
- **The Second Lesson** is read as before.
- **The Gospel Acclamation** is sung or said.

*The Deacon retrieves the Gospel Book as described below.*
- **The Gospel Lesson** is read as appointed.
- **The Homily** is preached.
- **Nicene Creed**

*The Celebrant, Deacon, and Lector return to the position used at the Acclamation*

- **Prayers of the People: The Prayer for the Whole State of Christ’s Church** is said by the Deacon (or Celebrant) 328

- *The Celebrant says the bidding to the Prayer, and the concluding prayer*
- *Responses are made after each paragraph or petition.*<sup>122</sup>

- **The Peace** is not said here, but after the Fraction.<sup>123</sup>
- The Celebrant begins the Offertory with any appropriate **Offertory Sentence** 333
  - **One Major Feasts, the Offertory Sentence will be sung by the Choir**

*The Celebrant retires to the sedilia. The Deacon and Lector prepare the altar.*
- **A Hymn** is sung when scheduled.<sup>124,125</sup>

*When allowed by the architecture, the Altar is prepared either ad orientem or versus populum at the Celebrant’s direction. When the architecture dictates one direction, that is to be used.*

*When the elements are prepared, the Deacon summons the Celebrant for the Offertory proper.*

*The Celebrant says his customary Offertory Prayers.*

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<sup>122</sup> Permitted by rubric, p. 328.

<sup>123</sup> “The greeting, “The peace of the Lord be always with you,” is addressed to the entire assembly. In the exchange between individuals which may follow, any appropriate words of greeting may be used. If preferred, the exchange of the Peace may take place at the time of the administration of the Sacrament (before or after the sentence of Invitation)”; BCP, p. 407.

<sup>124</sup> In the Prayer Book tradition from 1549, the Hymn or Anthem is an extension of the Offertory Sentence, rather than the Offertory Sentence being tacked on to the hymn. See Hatchett, *Commentary*, p. 349.

<sup>125</sup> In traditional catholic practice, the Offertory is accomplished when the Celebrant “offers” the gifts on the corporal, rather than when the Deacon prepares them (in both Lamburn RN and Dearmer TPH, this is made evident by private prayers; RN requires that the Deacon place the chalice and paten *off to the side* of the corporal, especially so that the Priest can offer them at the appropriate time, p. 164). Michno emphasizes this same point in a 1979 context (PH, p. 48). As the Offertory (though not necessarily the preparation for the Offertory, which has historically happened at any number of various points in the liturgy, or even before the liturgy began) is an act of the entire assembly (emphasized by “representatives of the congregation” presenting the gifts, see Hatchett, *Commentary*, p. 348), it is appropriate for the congregation to assume an active posture of sitting or standing. Therefore, whether or not a hymn is sung, the congregation stands when the Priest is placing the elements on the corporal.



*The Celebrant censes the gifts, and then the Altar. Then, the thurifer censes the Celebrant, the assisting persons, and the congregation.*

*The Celebrant and Lector do the **Lavabo** at the end of the Altar closest to the Credence Table in place.*

*The Deacon stands at the Celebrant's right.*

*The Deacon is responsible for removing and replacing the pall as directed by the Celebrant.*

- The **Sursum Corda** is chanted when classes are in session (said otherwise) 333
  - The appointed **Proper Preface** is chanted (or said, as above) 344-49
  - The **Sanctus** is sung or said, as scheduled. 334
  - *All kneel*
  - The Celebrant continues with **Prayer I** or **Prayer II** (Celebrant's option)
    - Bells and Elevations/Genuflections are the Celebrant's option
  - The **Lord's Prayer** is spoken. 336
  - After the **Fraction**, the Celebrant or Cantor sings or says, "[Alleluia.] Christ our Passover is sacrificed for us; / Therefore let us keep the feast. [Alleluia.]" 337
  - **The Peace** is exchanged.<sup>126</sup> 360
  - The **Agnus Dei** is sung
  - The **Prayer of Humble Access** is said 337
  - The Celebrant invites the people to communion with an appropriate **Invitation**
- The Celebrant, Deacon, and Lector communicate, along with the Officiant at Morning Prayer.*
- The Celebrant administers the host, the Deacon (and Officiant) the chalice(s).*
- The Lector assists with the flagon as necessary, placing it on the corporal with a small amount of water when empty.*
- The Celebrant ablutes the paten and one chalice, served by the Lector.*
- The Deacon ablutes the flagon and other chalice. This is conveniently done at the south side.*
- The Deacon or Celebrant revests the chalice and paten with the burse and veil where it was at the beginning of the liturgy.*
- Celebrant says, *Let us pray*, and all kneel for the **Post-Communion Prayer and Blessing**<sup>127</sup> 339
  - *All stand.*
  - The Deacon says the **Dismissal**, Alleluias being used only in Eastertide. 339-40

*The Altar Party reverence and leave in a silent procession. The Dean and Faculty leave. Others follow.*

<sup>126</sup> Rubric requires the people to stand *before* the Peace is said (p. 332).

<sup>127</sup> Note the rubric "The Bishop..." refers to the Bishop with jurisdiction. To help remove politics from community chapel life, a visiting Bishop (for example, preaching) does not pronounce the blessing.







## THE SOLEMN CELEBRATION OF THE HOLY EUCHARIST IN TERM TIME

At a Solemn High Mass, the following changes are made to what is described above in the Daily Celebrations of the Eucharist, whether in Rite I or in Rite II.

Instead of a priest, sometimes assisted by a deacon, there are Sacred Ministers: a Deacon and Subdeacon, along with the Priest. All are vested in girded, traditional albs; the Deacon wearing a stole deacon-wise with a maniple and a Dalmatic; the Subdeacon wearing a maniple (if in Holy Orders) and a Tunicle

The movements of the Sacred Ministers are described in detail with diagrams in the following section.

Incense is used in the following places:

- The Altar is censed during the Introit and/or Opening Hymn;<sup>128</sup> when the Great Litany is sung in lent at the beginning, the altar is censed during the Kyrie at the conclusion of the Litany
- The Gospel Procession
- The Offertory. The censuring is more elaborate at the Solemn High Mass and is described in detail in the next section

The Kyrie and the Gloria in excelsis will always both be used (except when the Gloria is prohibited, in Advent and Lent). This choice is made in order to provide students with a regular experience of the traditional Western approach to using all of the Ordinary of the Mass: the Kyrie is always used, and the Gloria is added when it is appointed. This is the approach in Rite I. Because of our use of Rite I with the Eucharist is limited, the decision was made that we would follow this pattern on Thursdays, because it is meant to be an example of what could be done at a larger parish or cathedral on a Sunday morning.

If it is a Major Feast, the First Lesson is read by the Crucifer and at the Lectern.

The Epistle (or, if only one lesson) is chanted by the Subdeacon from the midst of the chancel step.

The Psalm is always sung, as is an Alleluia or Tract before the Gospel; If it is Major Feast, the choir will sing a Proper Gradual in place of the Psalm.

If it is a Major Feast, it is the second Lesson that is chanted by the Subdeacon; the lector/crucifer will read the first OT lesson.

The Nicene Creed is always said, both since this is a model of a Sunday morning and to provide students the opportunity to sing or chant the Nicene Creed.

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<sup>128</sup> See Ritual Notes, 154-55; A Priest's Handbook, 87; The Ceremonies of the Eucharist, 76.



In addition to the Ordinary of the Mass being sung, these additional portions of the liturgy are also sung:

- Opening Hymn or Great Litany in Lent (all)
- Opening Acclamation (Priest)
- Collect for Purity (Priest)
- Collect of the Day (Priest)
- Proper Gradual or the appointed Psalm (all)
- Epistle (Subdeacon)
- Gospel (Deacon)
- Nicene Creed (variable)
- Prayers of the People (Deacon)
- Lord's Prayer (all)
- Fraction Anthem (Priest or Cantor/People)
- Communion Hymn (all)

## INSTRUCTIONS FOR THE SACRED MINISTERS AT A HIGH MASS

### Entrance Rites

- All reverence with solemn bow at the bottom of stairs
- The Ministers ascend the steps together. The S and SUB remain on the last step while the CEL goes to the Altar and kisses it.

| ALTAR |

CEL

\_\_\_\_\_ SUB \_\_\_\_\_ D \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

- The CEL makes incense and censes the Altar
- The CEL returns the thurible to the thurifer, who censes the CEL with three double swings



- The D and SUB follow into the **Center “I”** position

| ALTAR |

CEL

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_ D \_\_\_\_\_

SUB

Ministers remain in Center “I” for Acclamation, Collect for Purity, and Kyrie

- If the Summary of the Law is said, the CEL takes the Missal, turns by the right to face the people, while the D and SUB separate into the **Divided “I”** position, and gives the Missal to the D to hold.

| ALTAR |

CEL

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_ D \_\_\_\_\_

SUB

The CEL reads Summary/Decalogue with hands joined

- **If the Gloria is sung**, the CEL begins with the Laudans<sup>129</sup> gesture during the words, “Glory be to God on high.”
  - Then the D and SUB divide and ascend the stairs and stand abreast with the CEL during the entirety of the Gloria

| ALTAR |

SUB CEL D

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

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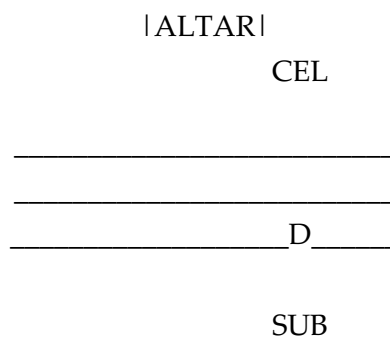
<sup>129</sup> **Laudans Gesture**: The Priest extends and slightly raises the hands, at the same time lifting the eyes and immediately lowering them, rejoining the hands and bowing 45 deg. and then rising. This is a gesture of solemnity and dignity that is done at the beginning of 3 principal actions/prayers: Gloria, Nicene Creed, opening words of Eucharistic Prayer after Sanctus.



- At the words *In the Glory of God the Father*, the Ministers sign themselves and the D and SUB then turn and return to the **Center “I”** position

### Collect of the Day

- The CEL turns to his right to face the people for the Salutation; the D and SUB do not divide, but remain in the **Center “I”** position<sup>130</sup>
- CEL sings, “The Lord be with you”; as the People respond, he turns to his left and goes to the Missal stand on the Epistle side
- D and SUB remain behind CEL in a line and stand in the **Epistle “I”** for the collect of the day



- After *Amen*, all turn right and descend steps in a line: SUB goes to retrieve Epistle Book and chant epistle while CEL and D go to Sedilia
  - If it is a Major Feast, the SUB goes to the sedilia to sit, since the OT will be read first by a lector

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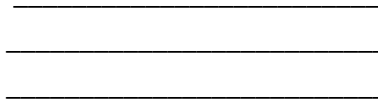
<sup>130</sup> This is the first exception where D and SUB do NOT split when CEL turns.



## Liturgy of the Word

- Remain seated for Epistle (plus first lesson and Psalm if Major Feast)
- As organ improvises, D joins Thurifer at bottom of steps and reverence (D in center)

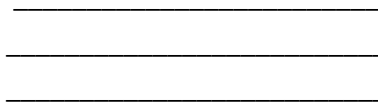
| ALTAR |



Thur. D

- D ascends steps and...
  1. First, moves Missal from Epistle to left of center
  2. Then, retrieves Gospel book and prays, *Cleanse my heart...* while still facing East
- Meanwhile, Thurifer goes to Cel, kneels, and makes incense
- D then turns right, goes to Epistle end of the Altar and descends stairs to Cel; D kneels and says, *Bid, Father, a blessing* and CEL blesses the D
- As D goes to stand at bottom, center of steps, SUB stands and walks to the center of the pavement and stands, facing East

| ALTAR |



[Cel]

D

SUB

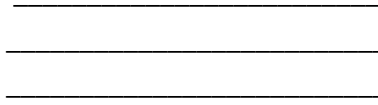
\_\_\_\_\_T\_\_\_\_\_T\_\_\_\_\_

Thur.

- When CEL stands, D and SUB turn right and procession begins
- After procession leaves, CEL goes to stand at bottom of steps on Epistle side during Gospel.



| ALTAR |



CEL

- After the Gospel, SUB will bring CEL the G book to kiss.
- The Cel then steps to the center, facing the Altar; the Deacon joins him on his right, while the SUB, after placing the Gospel book back on the Altar (right of the stack and to the back), steps down on the Cel's left; all reverence, and then go to their seats (or to the pulpit, if one of them is preaching).

**After Sermon:** Ministers stand and D (bringing notebook with Prayers) leads all to bottom of steps; all reverence with simple bow; the CEL ascends and all stand in **Center "I"**

### Creed

- CEL begins with Laudans gesture, saying, "I believe in one God." After "God," D/SUB step to the outside and ascend steps so that all stand abreast at the altar, facing directly East (**not** turned in toward at an angle)

| ALTAR |

SUB CEL D

- Slight bow is made at *Jesus Christ* and once more at *together is worshipped*
- All genuflect slowly at "and was incarnate...made man."<sup>131</sup>
- At, "I look for the resurrection of the dead ✠," D and SUB turn, descend steps and return to **Center "I"**

### Prayers and Confession

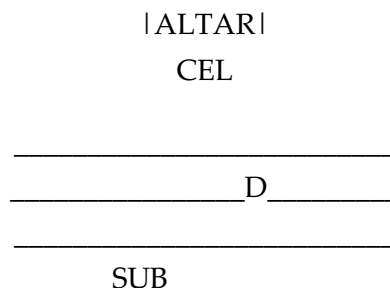
- D leads Prayers of the People from the **Center "I"**
- After CEL sings concluding collect, D turns and steps right while the SUB turns the opposite way and steps left in **Divided "I"**

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<sup>131</sup> "When he begins the phrase *and was incarnate* [the Priest] places his hands upon the altar...and, without bowing his head, very slowly makes a genuflection with his right knee...without pausing unduly upon; rising with hands joined, he continues the Creed to the end, crossing himself as the words *the life of the world to come* (*Ritual Notes*, 126).



- With hands joined, D bids the Confession, facing the People
- As D turns by the inside, SUB also turns; they kneel in unison in Divided "I"



CEL alone rises, turns and gives absolution

- Both rise and remain facing East;
- CEL bids Peace and Ministers exchange the Peace
- Ministers, standing abreast, all face East as CEL reads Offertory sentence

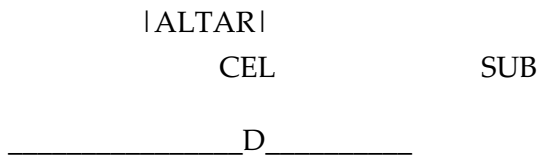
### Offertory

- All three Ministers set the Altar, standing abreast
- CEL removes corporal from burse and sets burse flat toward Epistle side; then folds veil and places on burse.
  - Move Chalice stack to the right and unfold corporal
- D and SUB turn and descend steps to receive the oblations: D brings flagon to the right of Cel; SUB brings ciborium to left of Cel
- SUB comes behind the Cel and D and goes to the credence to bring the water to the D (functioning in this instance, as well as for the lavabo and the ablutions, like a lector/server would at a morning Sung Mass).
  - Deacon hand flagon stopper to Sub to place on credence
  - After the D hands the water back to the SUB, 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.
- While the D and SUB bring the bread and wine to 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.
- Meanwhile, the CEL adds the water to the wine and then says offertory prayers; the D also step down on step the D's step:

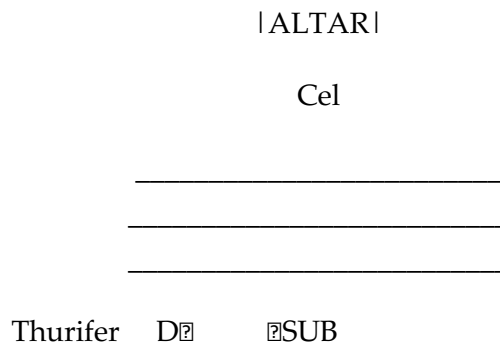


If Communion is only in one kind because of communicable illnesses, the Altar will be set by the D and SUB alone, while the CEL sits at the sedilia. Once the Altar is prepared, the D nods to the CEL, who comes to the center, reverences, ascends, says the offertory prayers, and then proceeds to cense the Altar (below).

- Censing of the Altar is just like at the Opening [**Thur must bring incense boat!**].
  - However, after the CEL censes the Altar, the CEL 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. SUB then goes to their **Center "I"** position, facing the smoke sacristy
- Meanwhile, after censing the congregation, Thurifer joins D on the Gospel side; from there, D censes Sub with one double, and then gives up thurible to Thur.



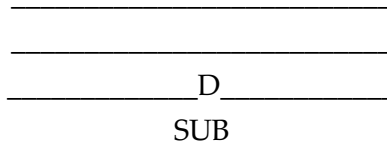
- The D goes to their place in the **Center "I"**, and the Thur censes the Deacon with two double-swings.
- Thurifer then goes and kneels on the gradual step in the center.

## Sursum Corda

**The Ministers begin the *Sursum Corda* in the center "I" formation:**

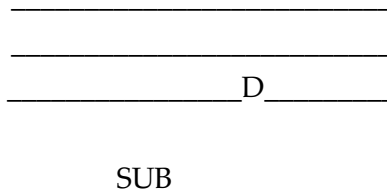






When the CEL turns by his right to the People, the other Ministers divide

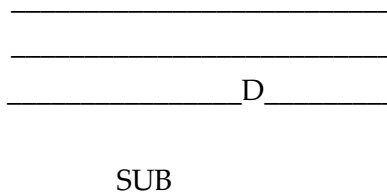
| ALTAR |  
CEL



When the CEL turns back to the Altar, the Ministers return to the center "I" formation through the Proper Preface.

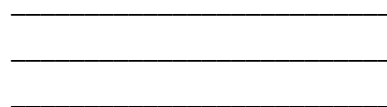
At the words *Therefore with Angels and Archangels...*, the Ministers separate as before.

| ALTAR |  
CEL



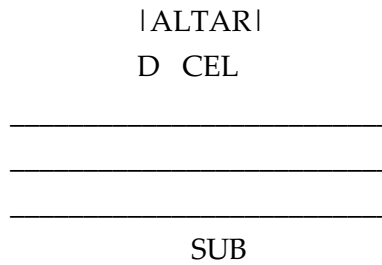
The D remains in place until the SUB is on the D's step, and the two ascend in tandem and stand abreast with the CEL at the Altar for the *Sanctus*

| ALTAR |  
SUB CEL D



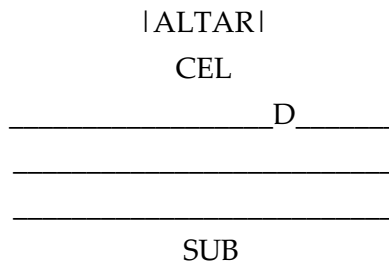
At *Blessed is He whom comes...*, all ✠ Sign themselves; then the SUB turns to the center and descends the steps to Sub's Center "I" position; meanwhile, D walks around the CEL to stand on his left at the Missal to turn pages. Remain through opening paragraph(s) of the Canon.



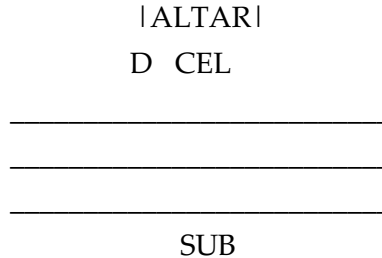


## Canon of the Mass

*At the words Until his coming again (Rite I) [a perfect sacrifice (Prayer A), out of death into life (Prayer B), and to bring to fulfillment (Prayer D)] the D turns, descends to D's step and goes to the position right-of-celebrant. Then, both D and SUB kneel*



*They remain arranged in this way through the Words of Institution. D and SUB rise in unison with the CEL after the second genuflection following the chalice's elevation. The D returns to previous position:*



*All remain until just before the Doxology of the Canon.*

*The D joins the CEL when he genuflects [or bows] at the words Through Jesus Christ our Lord. After they both rise, the Deacon returns to Center "I" position.*

*All remain here through the conclusion of the Our Father.*

*D and SUB never genuflect while in Center "I" position.*

## Fraction

*As the People sing, the D steps to the right and the SUB to the left; the Thurifer comes and stands to the left of the SUB. D retrieves second chalice and Celebrant fills it on corporal. D, SUB, and Thurifer kneel in unison on top step.*



| ALTAR |  
 Cel  
 \_TH\_ SUB \_D\_  
 \_\_\_\_\_  
 \_\_\_\_\_

**If Prayer of Humble Access is said, the CEL bows profoundly or kneels**

**D and SUB remain kneeling until the CEL through the Invitation, *The Gifts of God for the People of God*, and until they receive the Sacrament. Thurifer receives at SUB's left.**

### Ablutions

**D abluates fills the second chalice and flagon with water and ablutes them from the far South end of the altar.**

**Meanwhile, SUB brings wine (right hand) and water (left) to CEL to ablute chalice and paten. After ablution the flagon and second chalice, D waits at South end. While Celebrant re-vests chalice, D moves the Missal stand, walking behind the Cel, back to the Epistle side.**

**D and SUB return to Center "I" position**

### Postcommunion Prayer

**Once they are in place, the Celebrant [kisses the altar,] turns to the People and says with hands joined:<sup>132</sup>**

Let us pray.

**Turning to the left, CEL goes to the epistle corner, the other two Ministers remaining in a line behind him, just as at the Collect of the Day, into the Epistle "I", where CEL says the Postcommunion**

| ALTAR |  
 CEL  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_ D \_\_\_\_\_  
 SUB

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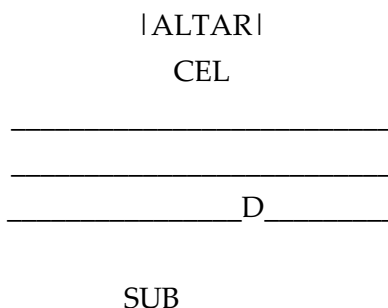
<sup>132</sup> This is the second exception where D and SUB do NOT split when CEL turns.



## Blessing

**The Celebrant turns to the left and returns to the center [and kisses the Altar].**

**At the same time, the D and SUB move to the divided “I” and then kneel in unison.**



**The Celebrant says the blessing with hands joined and facing the people.**

## Dismissal

**The Deacon stands remaining on the D’s step (Sub, meanwhile, remains kneeling). D turns (to the left toward the center) to the People and sings with hands joined.**

**The CEL kisses the Altar and then joins the Ministers at the bottom of the steps. Then, at CEL signal, all reverence in unison with a solemn bow and process out.**

## Principles in the movements of the three Sacred Ministers:

- Those actions that are distinctive to the order of Priest are said in “I” position.
- Those actions that are universal and shared with all Christians are said three-abreast (ie, the Creed; the Sanctus, as universal doxology)
- Those actions that are secondary to the central action of the Mass, or “non-essential” (and of later development) are said at the Epistle side: the Collect, the Post-Communion.
- Note that Intercessions are “of the essence”, originally forming part of the Eucharistic Prayers themselves.
- One never does a solemn bow while standing in “I”. The practical implications are obvious.
- The movement from Altar to sedilia is purely practical and is done efficiently without additional reverences to the altar.<sup>133</sup>

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<sup>133</sup> It’s a movement of convenience, allowing for the sacred ministers to sit for the lessons and sermon.



## THE DAILY CELEBRATION OF THE EUCHARIST OUTSIDE OF TERM

Outside of term, the Office and Mass are all spoken and can be done with just a priest and server. The server performs the following tasks:

- Preparation
  - Sets out the priest's alb, amice, and cincture on top of the proper color vestments
  - Sets the lectern Bible for the Office and Mass lessons (or lectionary books, if they are used)
  - Puts the proper collect card in the missal
  - Removes the dust cover and lights the candles
  - Prepares the vessels for the Eucharist
    - The vested chalice, purificator, paten with priest's host, pall, veil, and burse with corporal is placed on the center of the altar, allowing enough room for the priest to kiss the altar
    - The cruets with wine and water, along with the lavabo bowl and towel, are placed on the credence
  - Sets BCP for leading the Office
  - Prays with the priest before going to the appointed chairs
- Leads the Daily Office
  - Lead the Office (if there is only one student assisting, the priest and server may agree that the priest will lead the Office so that the student can read the lessons)
  - Read the Office lessons
- Assists at the Mass
  - Read the lesson or lessons
  - The priest leads the Gradual Psalm on Major Feasts
  - Leads the Prayers of the People
  - Assists the priests in preparing the Altar at the Offertory: if in the Red Chapel or at the Bethlehem Altar,, the priest may prefer to set the Altar without the assistance of a Server
  - Rings the bells at the Mass
  - Serves the chalice at Mass
  - Assists the priest with ablutions
- After the service
  - Puts out the candles

If two students are assisting, the roles are divided as follows:

- Lector/server
  - Reads Office and Mass lessons
  - Assists the priests in preparing the Altar at the Offertory
  - Rings the bells at the Mass



- Serves the chalice at Mass
  - Assists the priest with ablutions
- Officiant
  - Leads the Office
  - Leads the Prayers of the People at the Mass



## *Ceremonies of the Liturgical Year*

### **ASH WEDNESDAY**

Ash Wednesday marks the beginning of the Season of Lent, a time of spiritual warfare, of fasting, penitence, and preparation for the Easter feast. Beginning in the tenth century ashes were imposed on this day upon penitent sinners in preparation for their restoration to full communion with the Church. Since the eleventh century, ashes have been imposed upon all the faithful as a reminder that the wages of sin is death. As God said to Adam, “dust thou art, and unto dust shalt thou return.” (Genesis 3:19b) But as we are marked with ashes in the same manner that we were signed with the cross in our Baptisms, we are also reminded that we only have life in Christ, the second Adam.

### **Schedule**

The spring retreat usually takes place on Ash Wednesday. The schedule in 2020 was as follows:

- Solemn Matins, 7:45 am
- Retreat Address, 10 am
- Solemn Mass for Ash Wednesday, 12 noon
- Retreat Address, 2 pm
- Hot Cross Buns and Tea, 3 pm (not 3:30! Too late and the choral scholars need time to prep for Evensong)
- Solemn Evensong, 4:30 pm

### **Preparation of St. Mary's for Lent**

Lenten array is used to cover the entire reredos. The cross and images on the Rood Screen should NOT be covered. Any statuary not covered by the Lenten Array that can be removed, should be removed (i.e. statue of St. Joseph). Icons that can be removed, are removed (except the one of Christ in the Corpus Christi altar). Icons should NEVER be veiled. Altar crosses should be removed from altars not in use (the altar crucifix will be put out for the weekend Masses at the Bethlehem Altar). The image of Our Lady over the Bethlehem Altar should be veiled. The crucifix on the High Altar is NOT veiled; the crucifix over the Corpus Christi altar is just removed.



## Bulletin

The liturgy follows the order of the 1979 BCP rite, with the following changes (for Rite I). If in Rite II, the Litany of Penitence is done as printed in the 1979 BCP.

The blessing of the ashes and the Litany of Penitence are as follows:

*The Ministers then stand, and the Celebrant says the following prayer*

Almighty God, who hast created us out of the dust of the earth: [Bless and sanctify these ashes, and] grant that they may be unto us a sign of our mortality and penitence, that we may remember that it is only by thy gracious gift that we are given life everlasting; through Christ our Lord. *Amen.*

## The Litany of Penitence

BCP 267

*The Celebrant and People together, all kneeling*

Almighty and most merciful Father:

**We confess to thee and to one another,  
and to the whole communion or saints  
in heaven and on earth,  
we have erred and strayed from thy ways like lost sheep,  
we have followed too much the devices and desires of our own hearts,  
we have offended against thy holy laws,  
we have left undone those things which we ought to have done,  
and we have done those things which we ought not to have done.**

*The Celebrant continues*

We have not loved thee with our whole heart, and mind, and strength.

We have not loved our neighbors as ourselves.

We have not forgiven others, as we have been forgiven.

**Lord, have mercy upon us.**

We have not heard thy call to serve, as Christ served us.

We have not been true to the mind of Christ. We have grieved thy Holy Spirit.

**Lord, have mercy upon us.**

We confess to thee, O Lord, all our past unfaithfulness:

the pride, hypocrisy, and impatience of our lives,

**We confess to thee, O Lord.**

Our lust, gluttony, and abuse of others,

**We confess to thee, O Lord.**



Our anger, hatred, malice, and envy,  
**We confess to thee, O Lord.**

Our laziness, intemperate love of worldly goods and comforts,  
and our dishonesty in daily life and work,  
**We confess to thee, O Lord.**

Our negligence in prayer and worship,  
and our failure to commend the faith that is in us,  
**We confess to thee, O Lord.**

Accept our repentance, O Lord, for the wrongs we have done:  
for our blindness to human need and suffering,  
and our indifference to injustice and cruelty,  
**Accept our repentance, O Lord.**

For all false judgments, for uncharitable thoughts toward our neighbors,  
and for our prejudice and contempt toward those who differ from us,  
**Accept our repentance, O Lord.**

For our poor stewardship and misuse of thy creation,  
and our lack of concern for the generations to come,  
**Accept our repentance, O Lord.**

Restore us, good Lord, and let thine anger depart from us;  
**Favorably hear us, for thy mercy is great.**

Accomplish in us the work of thy salvation;  
**That we may show forth thy glory in the world.**

By the cross and passion of thy Son our Lord,  
**Bring us with all thy saints to the joy of his resurrection.**

## Preparations

The High Altar is prepared like a typical Solemn High Mass.

The only addition is that a small, glass receptacle is prepared with ashes. It is placed on a paten, which is then placed on the altar in the center, with an additional corporal under it, to protect the fair linen.

Also, a small bowl with soapy water, and a cut, fresh lemon is prepared in the St. Joseph's Altar for the Celebrant to use to clean the ash off his hands, along with a towel to dry their hands (do not use a lavabo towel as it will be stained by the ash and grim).

The Celebrant's version of the bulletin is printed in color and placed in one of the colored (preferably purple) three-ring binders for the Celebrant to use.



The Vestments for this day are Purple, as a sign of penitence. The subsequent Solemn High Masses in Lent will use the Lenten array vestments (except on Maundy Thursday when white is used).

### Additional Directions

The ceremonial is like at a Thursday Solemn High Mass, with the following changes:

- The procession to the altar is in silence, and no prelude precedes it.
- The Altar is censed in silence the D and Sub remaining at the bottom of the stairs.
- After being censed, the Celebrant turn, chants the Salutation, and then chants the collect facing East.
- After the Collect, the Celebrant turns, descends the stairs; the Ministers reverence together take their seats at the Sedilia.
- After the Sermon, the Ministers assemble at the top of the chancel steps, facing the People (the Deacon on the Epistle side, the Subdeacon on the Gospel side). The Celebrant holds the book and, facing the People, reads the Invitation.
- After the invitation, the Ministers turn and walk abreast to the bottom of the Altar steps where they kneel in unison. After a period of an “Our Father” and a “Hail Mary,” the Ministers stand at the Celebrant’s signal and ascend the steps abreast. The Celebrant then blesses the ashes with the prayer.
- The Deacon imposes ashes on the Celebrant. The Celebrant then imposes ashes on the D and Sub. Then, the Ministers turn and descend the steps together. The D and Sub remain at the bottom of the steps, facing the People. The Celebrant meanwhile goes to the top of the chancel steps and imposes ashes on the forehead of the People, who have formed a single line.
- After ashes have been imposed, the Ministers go to the St Joseph Altar where the Celebrant cleanses his hands. When they have finished, they return to stand at the bottom of the altar steps. Meanwhile the congregation kneels to sing Psalm 51.
- When the Psalm is completed, the Minister kneel together on the bottom step, and the Celebrant begins the Litany of Penitence.
- At the conclusion, the Celebrant and Deacon stand. The Deacon holds the book for the Celebrant who faces the people and says the Absolution.
- In place of a blessing, a solemn Prayer over the People is used. The Deacon first says, “Bow down before the Lord.” The People kneel. The Deacon holds the book for the Celebrant, who extends his hands towards the people, and says the appointed collect.



## PALM SUNDAY

This celebration begins Holy Week. Since students are to be in a parish on Sunday, we continue our practice of not having a liturgy in the morning. However, said Evening Prayer and the Mass is replaced by the Liturgy of the Palms (BCP, 270-72) followed by Evensong with a sermon.

The Liturgy of the Palms takes place at the Preaching Cross at the end of Kemper Hall. If the weather is too cold or rainy, the Liturgy of the Palms takes place in Classroom 1.

### Preparations

The priest is vested in red cope and stole (since he is blessing the palms). The Officiant is in cassock and surplice (and tippet, if ordained) and will wear this for the entire time.

Items needed at the preaching cross:

- Palms and printed bulletins; the sacristans distribute both to the people as they gather
- The aspergillum with Holy Water
- The thurifer with a lit thurible
- A notebook for the Celebrant with the liturgy, including the chant for the blessing of the Palms (taken from the Musical Appendix to the Altar Book)
- Gospel book for the Deacon to chant the Gospel (pointed for chanting)

Kemper Classroom 1

- The Oxblood cope (deep red with black orphreys from Almy's) and a tippet are laid out.

Altars:

- Corpus Christi crucifix and candlestick are removed; fair linen remains
- High Altar cross remains unveiled, unless the lenten array that covers the reredos has an image of the crucified.
- Bethlehem Altar cross, candlesticks, and frontal are removed
  - Image of our Lady is covered with Lenten Array
- St. Joseph altar cross, candlesticks, and frontal are removed, along with all linens, etc.

### Liturgy Details

After the liturgy of the Palms, Psalm 118:29-29 and "All glory, laud, and honor" are sung in procession into the church.

The Silver cross and torches lead the procession, with the congregation following. The Officiant goes to Classroom 1 to don an oxblood cope and tippet, after which they will join the very end of the procession. If there is an Officiant in addition to the priest, the priest wears the cope (without stole) and the Officiant wears cassock, surplice, and tippet. Depending on where the



end of the congregation procession is they either follow around the garth or go down steps near Lewis Hall to fall in at the end of the procession.

The cross and torches will step to either side of the rood screen when they arrive and allow the students and faculty to process into their stalls. Once they have passed, the cross and torches pass through the rood screen, and then turn and face the Priest (and Officiant).

After the third verse of the hymn, the Priest makes the Station at the Rood:

## Station at the Rood

BCP, 272

**V.** Lift up your heads, O gates; lift them high, O everla-sting doors.

**R.** And the King of glory shall come in.

Let us pray.

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified; mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same thy Son Jesus Christ our Lord. *Amen.*

*The Hymn continues as the Ministers and choir come to their places. At the conclusion of the hymn, the Office begins.*

The Office proceeds as a normal Evensong. The sermon follows the intercessions.

The only change is that in place of the Grace, the Priest says the Solemn Prayer over the people. After the General Thanksgiving, the priest comes to the center of the Chancel, the Officiant standing next to him.

*The Priest first says,*

Bow down before the Lord.

*The People kneel and the Priest says,*

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of sinners, and to suffer death upon the cross; who now liveth and reigneth, world without end. *Amen.*

*All stand and reverence together in unison, following the Officiant.*

*Then, as all process into the Chapter Room for a brief Chapter Meeting, the assembly sings the Lent Prose.*



## MONDAY—WEDNESDAY OF HOLY WEEK

### Offices

A special form of the Offices are used this week and a special bulletin has been created for that purpose. The changes are these:

- No opening sentences
- Opening versicle and response are said silently
- An antiphon said at the beginning and end of all the Psalms, and they are also slightly lengthened
- Two lessons at each Office
- An antiphon is said before and after the *Benedictus* at Morning Prayer and the *Magnificat* at Evening Prayer
- The Apostles' Creed is omitted
- No salutation
- Our Father is said silently
- Psalm 51 is said in place of the Suffrages
- Just one collect is said

### Mass

The vestments for Mass are the Oxblood set, no frontal is used. The Collect of the Day for each day is used at the Mass while the collect of the day for the Offices will be the collect for Palm Sunday. All three appointed lessons are used, but the Nicene Creed is NOT said on these days. If using Rite II, the form of the Prayers of the People for each day is Form 1, because of its penitential tone and the litanal response of the *Kyrie*.

### TENEBRAE

This service anticipates the monastic offices for the last three days of Holy Week. Tenebrae means shadows and refers to the gradual extinguishing of candles and lights as the service proceeds, until only one candle remains. Its light, too, is hidden, and a loud noise is made symbolizing the death of Christ, his descent to the dead, and the earthquake at the time of the resurrection. Upon the return of the candle, everyone leaves in silence.

### Preparations

- The service begins with the 'Spot' light switch off, as well as both of the high altar lights.
- The light in the Corpus Christi altar is turned off.
- Once the service begins, the Chapter Room light is turned off.
- The officiant singing the concluding collect needs a reading light
- The black hearse (triangular candelabra) is placed in the middle of the chancel, filled with lit candles.
- One Sacristan will stand at the door to the Chapter Room



- Prior to the service, the number of candles extinguished, and which lights are to be turned off at each interval need to be coordinated with Dr. Williams.

### Liturgy Details

During each Antiphon, the candles in the cradle are extinguished as one of the Chapel light switches is turned off. After the last canticle there should be one lit candle remaining, which is taken from the stand and hidden behind the high altar.

After the concluding collect a noise is made, and the remaining candle is brought back into the church from its hiding place and placed on the stand. Just after the candle has been placed, the 'Spot' light and 'Font' Light should be turned on for people to exit.

### MAUNDY THURSDAY

This day receives its name from the *mandatum* or the "new commandment" given by our Lord. At the Last Supper, Jesus washed his disciples' feet and commanded them to love and serve one another as he had done. This service begins with a festal character: white vestments are worn and the Gloria in excelsis is sung. We at once remember the joy of the institution of the Eucharist, the love and service which Jesus lived and taught, the agony in the garden of Gethsemane, and the betrayal leading to the crucifixion. As Christ went off to the garden to pray before his betrayal and crucifixion, we follow him to the Altar of Repose, where the faithful are invited to keep vigil - "watch and pray" - with our Lord until tomorrow's liturgy. The altar, the principal symbol of Christ, is stripped of its vesture and the building left bare for the solemnity of Good Friday.

The Sacred Triduum begins at Matins this morning.

The Maundy Thursday Mass begins like any Solemn High Mass on Thursdays through the sermon.

The Footwashing takes the place of the Nicene Creed and the confession is typically not said on this day.

The lessons used this day are those from the 1979 BCP lectionary, not the RCL:

- Exodus 12:1-14a
- Ps 78:14-20, 23-25
- I Cor 11:23-32
- Luke 22:14-20 (the other option, John 13:1-15, will be read as part of the foot washing rite)



## Preparations

White vestments are used this day, along with a white cope.

- A white cope and stole is ready in the sacristy for the Assistant priest to don after bringing the reserved Sacrament from Corpus Christi to the sacristy (he then goes to the St. Joseph Altar). The Celebrant's white cope, plus the gold humeral veils, will be at the St. Joseph Altar.
- The stripping of the altar is done with solemn vestments and stoles removed (i.e. just girded albs).

The Minister's Notebook for this night is prepared and placed in a Red binder with the five crosses (it lay flat the best).

The Altar is prepared for a normal Solemn High Mass, except that

- Twice the amount of bread and wine should be prepared.
- Two veils for the Ciborium and for the Flagon are placed on the Credence Table.
- The Altar Missal will not be used. The Priest instead uses the prepared notebook.

On the Credence at Corpus Christi, and on the Gospel side windowsill at the High Altar, the following items are prepared (for washing the altar stones after the altars are stripped):

- A bowl with a mixture of water and vinegar
- A sponge
- A clean cloth

The Key is placed in the tabernacle in Corpus Christi.

A presence candle is ready, unlit with a box of matches, on the Tabernacle used for holy oils in the sacristy. The Sacrament for the sick will be reserved here from Maundy Thursday until after the Easter Vigil (after which it is taken to the Corpus Christi Chapel).

The Altar of Repose is prepared:

- A corporal
- Candles in metal candleholders, with plexiglass protectors under them to protect the fair linen
- A white frontal
- No flowers are used
- Stands for the torches are placed on either side of the altar. The torches bearers will leave their torches there for the night and stay as the first two people to keep vigil while the Altar is stripped.

All items that are not needed for the liturgy are removed ahead of time from the sanctuary at the High altar, including

- BCPs and hymnals
- Dust cover



Bethlehem Altar and St. Joseph altar should already be cleared (there is no need to do this in the liturgy, especially because it turns the sacristy into a totally mess!):

- All linens, crosses, and candlesticks removed

The reading of the Agony in the Garden is placed on the lectern, along with a handheld candle and a box of matches.

A notebook with the Prayers (**note** the different form of the Prayers—Form 1) is prepared for the Deacon.

The following are prepared in the St. Joseph Altar:

- four towels (the towels are replaced half-way through the foot washing)
- two jugs of **warm** water,
- two silver basins
- A white cope for the celebrant to wear for the procession to the Altar of Repose
- The two gold humeral veils

Sacristans Positions:

- 1 at Corpus Christi
- 2 at Chapter Room door, including Red Chapel Sacristan
- 1 at St. Joseph's Chapel

## Liturgy Details

After the Sermon, the Dean removes his shoes in his stall and walk barefoot down the aisle to the top of the chancel steps, where he introduces the footwashing (see separate document in the Holy Week Folder with the text).

After the address, the Deacon goes to the pulpit and reads the first part of the account of the foot washing through the words, "you are not all clean."

As the reading takes place, two faldstools, two towels, two jugs of water, and two silver basins are brought out from the St. Joseph altar and placed in the chancel.

Meanwhile, the Celebrant and Dean remove their surplice or chasuble/stole in St. Joseph; Celebrant removes shoes.

Then, the Dean washes the feet of the Celebrant; after which, the Celebrant washes the feet of the Dean.

Each then assume a station and those from the congregation who wish to have their feet washed come forward.

After this, the choir sings the appropriate anthem.



When the footwashing is completed and the anthems conclude, the Deacon continues with the lesson from John's Gospel (without announcement).

Meanwhile, the Celebrant and Dean return to the St. Joseph Altar, don their clothing and shoes. The Dean returns to his choir stall via the side aisle.

The Celebrant goes to the bottom of the Altar steps, where the D and Sub join him. All reverence and ascend the Altar steps together for the Prayers of the People.

Further, there is a Western practice of omitting the Peace in recollection that Judas betrayed Jesus with a kiss of peace.

The Mass then proceeds as normal through the Postcommunion Prayer and the Solemn Prayer over the People. The only differences are

- Twice as much bread and wine are consecrated for distribution on Good Friday.
- A few interpolations are made in the Eucharistic Prayer:
  - In the opening paragraph of Rite I, Prayer I, "and [on this night] did institute, and in his holy Gospel command us to continue..."
  - And in the Institution Narrative: "For in the night in which he was betrayed, [even this very night,] he took bread..."

**During Communion:** Assisting Priest and one of the Sacristans go to the Corpus Christi chapel. They open the Tabernacle and consume **all but 10 hosts** (they will be kept for the sick), including the priest's host in the luna, used for Benediction. Then, they extinguish the Presence Lamp and take all of the vessels to the sacristy and ablate them and dry them. The ciborium, however, is taken to the tabernacle used for the holy oils and reserved for the sick. **Assisting Priest then puts on a white stole and cope and goes to the St. Joseph Altar to wait for the Celebrant.**

Meanwhile, the Red Chapel sacristan goes to the Red Chapel and lights the Altar candles.

During the Communion Hymn, the Sacrament is consolidated into one flagon and one ciborium, and are then veiled and placed on the corporal. All other items are ablated and then placed on the tray on the Credence Table.

**NOTE: The Ministers then line up at the Epistle horn from where they will say the Postcommunion and Solemn Prayer over the People. They remain there so they will not turn their back on the Blessed Sacrament.**

Then, the Celebrant genuflects from his place toward the Sacrament and then the three Ministers go toward the Sedilia. The Celebrant continues on to the St. Joseph altar, where he removes his chasuble and maniple and dons a cope.



### **Meanwhile,**

The deacon removes his maniple, AND

A sacristan brings the two humeral veils to the Deacon and Subdeacon (taking the Deacon's maniple) and retires to St Joseph altar, AND

The Assistant Priest joins the Celebrant in St. Joseph

The Celebrant and Assistant priest return to the Chancel; the Assistant Priest stands at the Celebrant's place at the sedilia while the Celebrant goes to the center; the thurifer comes to the Celebrant in the center (genuflecting first to the Sacrament) and blesses incense.

The Celebrant then, first bowing low, censes the Blessed Sacrament. The thurifer then takes the thurible and goes to stand on the bottom of the steps on the Epistle side.

Then the Assistant Priest joins the Celebrant at the bottom of the steps. Both genuflect, ascend the steps together, and kneel on the top step.

### **Meanwhile,**

The second thurifer comes from the smoke sacristy, having already put on incense and waits just outside the door, directly across from the other Thurifer.

The cross and torches come to their places on the chancel steps, facing the Altar

The D and Sub come to the bottom of the steps, genuflect, and place the two humeral veils on the Celebrant and Assistant priest

The Subdeacon goes to Celebrant's left, and the D goes to the right of the Assistant Priest.

The Cel and Assistant Priest then stand and take the Sacrament in the humeral veils.

## **The Procession of the Blessed Sacrament to the Altar of Repose**

When they turn the cross and torches turn.

The hymn begins.

The Order of the Procession is as follows:

1. the students seated in choir;
2. the faculty seated in choir;
3. the cross and torches;
4. thurifers;
5. Sub then Deacon
6. the two Priests with the Blessed Sacrament.
7. Congregation from the Court of the Gentiles



The cross and torches go to the right side of the Red Chapel and thethurifers kneel on either side of the sanctuary.

The Blessed Sacrament is placed on Altar and the Cel and Assistant Priest genuflect and then remain standing.

The Deacon and Subdeacon then remove the humeral veils.

Then (regardless of where we are in the hymn, verse 5 (“Therefore we before him bending...”) is sung. Thethurifer comes, incense is made, and the Cel censes the Sacrament with three swings. Then all kneel.

They pray silently.

Then all stand. The torches place their torches in the stands and then remain to take the first watch.

The Cross leads the ministers back to the Sacristy. The Ministers genuflect before they leave.

The Ministers return to the sacristy. They remove all white vestments. The priests and deacon then return to strip the altars wearing just girded albs (no stoles).

### **The Stripping Of the Altars**

The People return and Psalm 21 is chanted.

### **Meanwhile...**

**Corpus Christi Altar:** Assistant priest and Sacristan. Assistant Priest washes the Altar stone there, and then Bethlehem Altar stone, with water/vinegar mixture, and wipe with clean cloth.

**High Altar:** Three Sacred Ministers and main Sacristan. Cel and D take one load of candles; then they fold the linens. D assists Cel as he washes altar stone with water/vinegar mixture, and wipes with clean cloth. They then do the same to the whole stone mensa at the St. Joseph altar.

After all is cleared, and the Psalm is completed, the Deacon goes to the lectern, and lights a handheld candle and then reads the account of the Agony, without any introduction.

After time of prayer, the People leave in silence.

All are invited to the Altar of Repose in the Red Chapel to spend an hour in prayer, in response to Jesus request, “Will you not watch with me one hour?”

The Vigil concludes at 12 noon on Good Friday.



## GOOD FRIDAY

This day preserves a number of features of the ancient, Latin liturgy, with certain additional features that are unique to this day.

Old features that are retained are:

- A simply beginning with just the Collect of the Day (like Ash Wednesday)
- The ancient form of the Prayers of the People in the Latin rite, which inexplicably disappeared by the 6<sup>th</sup> century, never to return until the 20<sup>th</sup> century revisions. They are known as the Solemn Collects and their format is: deacon bids the people to prayer; all kneel in silent prayer; then all rise and the celebrant gathers everyone's prayers in a collect.
- The practice of a liturgy of the Pre-Sanctified, a public liturgy where the Blessed Sacrament is distributed but Mass is not celebrated (a practice which has been retained in the East).

The main additional feature of the Good Friday liturgy is the Veneration of the Cross, which developed from the practice of venerating the true cross in Jerusalem, after its rediscovery by St. Helena and as described in detail in the writings of Egeria.

## Preparations

- Items NOT used in this liturgy
  - The processional cross
  - Incense
  - Altar cross
  - A veiled chalice; instead, the items are all sitting on the credence table (and as invisible as possible to the congregation), and are only brought to the Altar just before the distribution of Communion
- Vestments in the Sacristy:
  - Black stoles for the Celebrant and Deacon are worn, with girded alb (the Subdeacon wears only a girded alb). No maniples are worn at any time today.
  - Passiontide (Oxblood) stoles for the Celebrant and Deacon are laid out for them to don after the Solemn Collects for the Veneration of the Cross
  - The Passiontide (Oxblood) chasuble, dalmatic, and tunicle should also be laid out, which the Sacred Ministers will don before they go to bring the Blessed Sacrament from the Altar of Repose
  - If the Passion Gospel is to be read by persons in priest or deacons orders, they are to vest in girded albs and wear purple stoles (simply because we do not have enough of the Oxblood stoles).
- Preparation in the Sacristy:
  - The Cross for the veneration, with a simple purple veil which can cover the entire corpus, waiting in the Sacristy. The Cross should be made of wood and



have a corpus; the one that hangs outside the St. Francis Chapel in Lewis Hall is the best option (the long base of the cross makes it possible for the cross to be lifted high for all to see).

- The Wooden processional torches that normally reside at the east end of the stalls (which we light for the Offices). They will be carried in procession when the cross is brought into the church.
- A purificator is placed at the seat of the lector, who will later kneel on the Gospel-side of the crucifix to wipe the feet after it is kissed.
- The high altar is completely bare, without cross, candlesticks, or any linens.
  - A bulletin open to the Collect of the Day is placed in the center for the Celebrant to use
  - Behind the high altar, the stand to hold the crucifix used at the Veneration sits. After spreading out the undercloth on the altar and unfolding the corporal at the end of the Veneration of the Cross, the Sacristan will place the stand on the altar, in the center and to the rear, so that it can be seen through the end of the liturgy.
- On or near the credence is the Under Cloth, a single linen cloth of a size to cover the table of the altar only
- The Celebrant's notebook will be carried by the Subdeacon, who will give it to the Celebrant when needed
- At the Credence:
  - Undercloth to unroll just before the Blessed Sacrament is brought to the Altar (it's size is exactly that of the mensa of the altar, and thus will not have down over it)
  - A corporal upon which the Sacrament will be placed
  - The cruets of water and wine for ablutions
- St. Joseph Altar
  - The Black cope, dalmatic, and tunicle readied in the St. Joseph Altar for the Sacred Minister's to don during the hymn after the Sermon for use during the Solemn Collects.
  - A notebook with the pointed Solemn Collects.
- Red Chapel – Altar of Repose
  - Oxblood humeral veils for the Celebrant and Deacon are laid out
  - The two altar candles are ready and lit; the torch bearers will carry them in procession and place them on the Altar when the Sacrament is brought in for distribution
- The screen doors at the West entrance are open
- Sacristan Positions
  - 2 at St. Joseph's
  - 1 in Red Chapel
  - 1 in back of Chapel
- Student roles:



- Lector/Server (first lesson; carry one of the procession candles with the cross during the veneration, and then hold one arm of the cross for the veneration)
- Crucifer (on this day only, they will carry one of the procession candles with the cross during the veneration, and then hold one arm of the cross for the veneration)
- Subdeacon (chant Epistle and roles as described below)
- Deacon (as described below)
- Torchbearers (they will carry one of the altar candles in when the Blessed Sacrament is brought from the Altar of Repose)

## Liturgy Details

### Liturgy of the Word

The Ministers enter from the chapter room and go down the epistle side aisle; then go to the top of the chancel steps, standing abreast in the usual order. In unison, they all make a double genuflection and then lie prostrate on the pavement for the length of an Our Father and a Hail Mary.

Then all stand and the Celebrant chants, “Let us pray,” followed by the Collect of the Day. Then all sit at the sedilia.

There is no announcement prior to the first two lessons and nothing is said at its conclusion. The Subdeacon will chant the Epistle (without introduction or conclusion).

The Passion Deacon enters from St. Joseph altar and stands abreast, facing the People, to chant the Passion Gospel. The People begin seated; they should be directed in the bulletin to kneel when Jesus comes to Golgotha; then they should be directed to kneel with the Passion Deacons after the announcement that Jesus has “given up the ghost.” Then all stand again for the conclusion.

### Solemn Collects

During the hymn after the Sermon, the three Sacred Ministers go to the St Joseph Altar and don their black solemn vestments. Led by the Subdeacon, they process to the bottom of the altar steps, reverence and ascend abreast and stand at the altar. The book is placed in the center of the altar in front of the Celebrant.

The Deacon turns to the people and introduces the prayers (“Dear People of God...”; the BCP 277 indicates that this may be the Deacon “or other person appointed,” and the intro seems more of a priestly action than a deaconal one). The Cel then turns to the Altar as the Deacon turns to the people for the first bidding, chanted to the music in the Altar Book (pp 332-338). At the conclusion of each bidding, the Deacon chants, “Let us kneel in silent prayer.” All kneel in



silence, the Sacred Ministers on the top step. After a period of about 2 Hail Mary's, the Deacon chants, "Arise," and all rise (see chant for this in the Altar Book, p 333). The Celebrant then chants the collect to Collect Tone 1 (as indicated in the Altar Book, pp 333-338). This is repeated for each set of petitions. At the conclusion, the Ministers descend the steps abreast, reverence, and then the Subdeacon leads them down the Epistle aisle to the Sacristy.

### Veneration of the Cross

A Sacristan is waiting by St. Joseph's to collect their binders as they process out. In the Sacristy, the Ministers replace the black solemn vestments and remain in girded albs with stoles. A Sacristan is waiting by the Chapter room door, to open the door when they arrive, assist with removing the vestments, and to open the door when they are ready to begin the procession for the Veneration of the Cross.

While they are changing, two sacristans move the stand for the cross from the St. Joseph Altar to the top step of the chancel.

The Celebrant takes the cross, covered completely in an opaque purple veil. The order for the procession is as follows:

↑  
Deacon   Subdeacon  
Candle   Candle  
Celebrant

If the Celebrant is not able to chant, "Behold the wood...", a choral scholar will chant it instead.

The Deacon and Subdeacon lead, followed by the torches (since the aisle is too wide for them to flank the Cross), followed by the Celebrant with the cross.

When the cross is in the midst of the Nave (Court of the Gentiles) the Ministers pause and the Deacon and Subdeacon turn to face the cross and the torchbearers turn in:

- Celebrant unveils the upper part of the crucifix, so as to uncover the inscription, and then elevates the Cross
- Celebrant or Cantor sings in a low pitch, *Behold the wood of the Cross, whereon was hung the world's Salvation.* ALL respond, *O come, let us worship.*
- As the response is sung, Deacon and Subdeacon kneel for a moment of silent adoration.
- All rise and the Celebrant lowers the cross

The procession continues through the portal of the Rood Screen and pauses just past the Dean's stall, where all pause and above is repeated, with these changes:

- The Celebrant now unveils the head and right arm of the Figure before elevating, and
- The cantor sings the verse on a slightly higher pitch this time.



All proceed to the top of the chancel steps where all pauses and above is repeated, with these changes:

- At this final stop, the Celebrant here completely unveils the crucifix (and passes the veil to the Subdeacon)
- The cantor singing the verse at a higher pitch still

The torchbearers place their torches in the holders at the east end of the choir stalls. Then they take the cross from the Celebrant. They hold the cross from the arms, one standing on either side and facing slight in toward the cross. Meanwhile the Sacred Ministers go around to the Rood Screen via the epistle side aisle to begin the veneration.

The Cel makes a double genuflection (and places his head on the floor), first at the entrance to the Rood Screen, then again at the center of the Choir, and then directly in front of the Cross, where he kisses the feet of the Crucified. As the Cel reverences in the center of the Choir, the Deacon makes their first reverence at the portal of the Rood Screen, and so forth. After the Ministers, those in the congregation who wish to venerate are invited to do so as the Reproaches are sung.

After the 3SM have venerated the cross, they proceed to the Sacristy via the Epistle side aisle. They remove the black stoles and don the Oxblood Solemn vestments. The two students who will carry the Altar Candles are the first students to venerate the cross, they then join the SM in the Sacristy. All then go through St. Luke's to the Red Chapel to retrieve the Blessed Sacrament, the Cel and Deacon donning the Humeral Veils in order to carry the Sacrament. If possible, have a Sacristan as the last watch (starting at noon) to extinguish candles after the sacrament is removed. The procession waits at the West doors until the Veneration of the Cross has ended and the Sacristan opens the door.

Near the end of the Veneration, one of the sacristans unfolds the undercloth upon the altar, and then spreads a large corporal in the midst, where the Celebrant normally stands.

When the Veneration of the Cross has concluded, the hymn, "Sing my tongue," begins. Meanwhile, the two persons holding the cross carry it to its stand to the top of the altar back to behind the altar (the undercloth should already have been spread out by this point, and the stand sitting on top of it).

Then the Sacristan opens the West doors and the procession enters the chapel, the doors remain open until the conclusion of the service.

When the Cel and D have knelt at the altar the Sacristan at St. Joseph's brings their binders and places them next to them. Then the SubD removes the Humeral Veil from the Cel and the Sacristan removes it from the D. The Sacristan takes the veil from the Sub D and returns to St.



Joseph's. The Subdeacon assists the Cel, bringing chalices from the credence to fill and dividing the reserved hosts into another ciborium if necessary.

The Cel stands with the Deacon and Subdeacon on either side, facing the Altar. The Deacon then turns and bids the confession. The form of the confession is the form given in the Rite I offices ("...we have erred and strayed from thy ways like lost sheep..."). The Ministers kneel on the top step. Then the Cel stands and gives the Absolution. The Ministers remain kneeling.

Then the Celebrant then intones the introduction to the Our Father, after which all chant it in unison. If in Rite I, the Prayer of Humble Access is then said, the Cel beginning. Then the Cel turns and sings or says the Invitation.

Communion is distributed in the normal way.

### **Conclusion**

After ablutions have been completed, the Sacred Ministers line up at the bottom of the Altar steps and then kneel in unison. After a period of silence long enough to say a Hail Mary, the Cel alone rises and chants the concluding collect, "Lord Jesus Christ, Son of the living God..."

Then, the Ministers stand, reverence, and the Subdeacon leads them to the sacristy via the Epistle side aisle.

## **HOLY SATURDAY**

Morning Prayer is said at the normal time, according to the form used during Holy Week.

After the Office, the cleaning and polishing of sacristy items occurs.

The rehearsal for the Vigil takes place at 2 pm.

## **THE GREAT VIGIL OF EASTER**

This liturgy has four distinct parts:

- The blessing of the Fire and the new paschal candle
- The Vigil lessons
- The Baptisms (blessing of the font and renewal of vows)
- The First Easter Mass

The BCP allows for the baptism to take place before the Mass or after the sermon or as listed above. Our practice is to follow the ancient western practice and have the baptisms precede the Mass and still take place in darkness.



## Preparations

NOTE: an essential preparation is to test the fit of the paschal candle in the stand. The base of the candle will likely need to be shaved so that it can fit snugly and securely.

- The New Fire: just inside the West door, or outside, materials for a fire are prepared. Matches should be available so that it can be lit easily.
  - A sacristan will stand nearby to assist.
  - Candles for the Celebrant and the Torchbearers- should be carried by Sacristan or Torchbearers, will be taken if left on table
- The Paschal candle is carried by the deacon. Easily accessible must be
  - The follower for the candle
  - The five incense grains that will be used
- Books
- Entrance to the chapel
  - Liturgy Booklets
  - Hand candles
- High Altar
  - The six candlesticks are set out, as for a solemn high Mass, but are not lit before the service
  - The best white frontal is on
  - The vested chalice and paten are placed on the Altar
  - Candles for the Deacon and Subdeacon should be placed in the sedilia for them
- Credence
  - Set up as normal for a solemn High Mass
  - Tiffany Chalice
  - Use gold ciborium (usually in Tabernacle) which will be placed in the Tabernacle after communion is distributed.
  - Luna from Tabernacle with a Priest's Host
- Corpus Christi Altar
  - Key tabernacle and the door should be open. The remaining Sacrament after Communion will be placed there.
  - Unlit Presence candle and matches ready to be lit when the Blessed Sacrament is brought to and placed in the Tabernacle.
- Chancel
  - The simple, bare Ambo is placed in the center, a few feet back from the top of the chancel steps. On it is a book that contains
    - The Exultet
    - The Vigil lessons printed in 16 point font
  - On either side of the lectern are the torch stands with the torches, preferably shorter, burned down candles (provide more light) (but unlit). They will give light for the Exultet and the Vigil lessons.
  - Between the Lectern and the pulpit is placed the paschal candle stand.



- On either side of the Celebrant's prayer desk, two of the black candle stands with shorter are placed in order to give light for the Celebrant to chant the collects
- St. Joseph Altar: extra Altar candle lighter
- 2 new tapers at the Torchbearers seats (to replace in torches during renewal of baptismal vows)
- Font
  - The cover is off the font
  - A table is prepared that can be moved near it with the following
    - A large flagon with water
    - Chrism to be poured into the water
    - The Aspergillum will be placed there after it is used at the blessing of the fire. The Sacristan who carries it in will then dump this water after it is used, so that it can be filled with the new water when the font is blessed.
- Sacristan Locations
  - Back of Chapel
  - St. Joseph's
- Vestments:
  - The Ministers begin in purple vestments with girded amice and alb. The celebrant is in a cope, not a chasuble. NO maniples are worn yet.
  - Gold vestments for all 3SM are laid out in the Sacristy
- In the Sacristy
  - Torches holding hand candles, one holding the Celebrant's candle
  - Paschal Candle with follower for Exultet Deacon to carry
  - Aspergillum with holy water for asperging the New Fire
  - Incense grains for Sacristan to hold and give to Cel at blessing of the Candle
  - Bare processional cross for Subdeacon
  - Book for the Mass Deacon to carry for the Celebrant
- All lights in the Chapel are turned off, including in the smoke room and chapter room.
  - Turn on lights in hall to bathroom and slightly prop door open (for those going to bathroom and SM when going to change)

## Details

The service begins with all lights turned off.

A Sacristan kindles the fire at the beginning of the service. This should be located just outside the West door and relatively small, so that it will burn out in 10 minutes at most.

The Celebrant begins with the bidding to the people, and then the collect blessing the fire. The thurifer hands the thurible to the Cel to cense the new fire, after which the Sacristan gives the aspergillum to the Cel to asperge the Fire.

## **Blessing of the Paschal Candle** (not in the 1979 BCP)



The Candle is then blessed in the following manner (one of the sacristans ready to hand the incense grains to the Celebrant):

*Tracing the cross on the, the Celebrant says,*  
Christ yesterday and today the Beginning and the End.  
*Tracing the Alpha and Omega, the Celebrant says,*  
The Alpha and the Omega

*Tracing the Year, the Celebrant says,*  
His are the times and the ages; to Him be glory and dominion throughout all ages of eternity.

*Placing the incense grains in the five points of the cross, the Celebrant says,*  
By His holy and glorious wounds, may Christ the Lord ever guard and preserve us.

Then, a taper is given by a Sacristan to the Cel from which to light the Paschal Candle from the New Fire. The follower is then placed on the Paschal Candle. The Cel extinguishes the taper and hands it back to the Sacristan.

*When the Paschal Candle is lit, the Celebrant raises it high and proclaims in a loud voice,*  
May the Light of Christ, gloriously rising, dispel the darkness of our hearts and minds.

The Celebrant presents the Exultet Deacon with the Paschal Candle, who turns and stands in the midst of the Court of the Gentiles and chants in a low tone, "The Light of Christ," to which all respond, "Thanks be to God." The Torchbearer gives the Cel his individual candle and the Cel lights his candle only from the Paschal Candle.

The Exultet D leads the procession, followed by the three Sacred Ministers in a single line.

↑  
Deacon w/candle  
Subdeacon  
Mass Deacon  
Cel  
Thurifer

The Deacon processes to past the Dean's stall, stops, raises the Paschal Candle and proclaims on a higher tone, "The Light of Christ," to which all respond, "Thanks be to God." The Deacon turns and the Deacon and Subdeacon light their candles from the Paschal Candle.

The D proceeds to the chancel steps, turns, raises the Paschal Candle and proclaims on a higher tone, "The Light of Christ," to which all respond, "Thanks be to God." The Deacon then allows



the two people in the first choir stalls closest to light their candles, and the light is passed back the choir stall and the nave. Sacristans may assist in helping to light the People's candles.

Meanwhile, after the procession to the altar, Sacristan dumps out aspergillum, makes sure the fire is completely outside and closes screen doors. The font is also slid to the center and the cover removed.

Torchbearers sitting at the front light candles off Cel; one torch lights the candles flanking the lectern, while the second torch lights the candles at the sedilia.

### **Exultet**

The D places the Paschal Candle in the stand, which is placed just beside the pulpit. The Deacon then receives the thurible and censes the Paschal Candle with three double swings.

The three Sacred Ministers, meanwhile, take their places at the sedilia.

The Deacon then goes to the Ambo and chants the Exultet.

At the conclusion of the Exultet, the Cel goes to the Ambo and introduces the Vigil lessons with the text in the BCP (p 288).

### **Vigil**

Each lesson is introduced only with the title given in the BCP (i.e. "The Story of Creation"). At the conclusion of each lessons, the reader pauses, and then says, "Thanks be to God" (NOT, "The Word of the Lord").

After each lesson, the choral scholars or the congregation chant the psalms or sing the hymn. Then, the Cel stands and, the D holding the book for him, chants the appropriate collect.

### **Blessing of the Font and the Renewal of Vows**

After the final collect ("O God of unchangeable power and eternal light..."), the procession is made to the font (which is located in the center of the Court of the Gentiles). During the procession, the Litany of the Saints is chanted. The Exultet Deacon leads the procession with the Paschal Candle and stands on the West side of the Cel. The three Sacred Ministers arrange themselves in the usual order by the font, facing the People.

When the procession to the Baptismal font has departed, one of the torchbearers and sacristan remove the lectern, placing it in St. Joseph's. They move the torches and stands to normal locations. They then replace the tapers in the torches with fresh ones, being sure to light the new ones off the old before blowing out.



A Sacristan is waiting near Font for procession (slightly to the side, mostly in the dark), with empty Aspergillum, holding Chrism and Flagon of water (retrieved from table at back of Chapel).

*If the Sacrament of Baptism is to be administered*

The baptism liturgy (BCP, pp 301-303) is led by the Cel.

If there are no baptisms, the liturgy continues with the Cel introducing the renewal of vows, printed on page 292 in the BCP. Then the renewal of vows proceeds.

*If baptism is to be administered, the Prayers for the Candidates are chanted by the Deacon (see Altar Book, p. 361-362)*

The Cel then pours water into the font and proceeds with chanting the Thanksgiving over the Water (see Altar Book, p. 362-64).

After the Celebrant says the words, "... baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost," the Deacon hands the Celebrant the Paschal Candle.

The Celebrant takes the Paschal Candle, and thrice repeating the following phrase, each time plunging the Candle into the baptismal water, saying the following words,

"Now sanctify this water, we beseech thee, by the power of the Holy Ghost" (3x).

The Celebrant hands the Candle to the Deacon to return it to its stand.

*The Celebrant then breathes thrice into the water in three directions according to this figure*



*The Celebrant then censes the font with three simple swings.*

*He then pours in some of the Chrism (given to him by a Sacristan) into the water in the form of a Cross, saying*

May this inpouring of the Chrism of our Lord Jesus Christ, and of the Holy Spirit the Paraclete, be wrought in the Name of the Holy Trinity. *Amen.*

If there are baptism, they are administered now. After each candidate is baptized, they are sealed with Chrism and are given a baptismal candle with these words:

"Receive the light of Christ, that when the Bridegroom comes forth with all the saints, you may go forth to meet him. And see that you keep the grace of your baptism.

Then the People read the welcome to the newly baptized.

### **Procession to the Altar**

When this is concluded, the choral scholars sing a setting of *Sicut cervus*, or a similar text. Meanwhile, the Sacred Ministers go to the Sacristy and put on solemn gold vestments.



Meanwhile, the Sacristan fills the aspergillum with the newly blessed water and prepares to give it to the Cel when they return by the Chapter doors to process to the Altar. They also bring empty flagon and Chrism bottle into sacristy. The Exultet Deacon and Thurifer are waiting to lead the Sacred Ministers in procession back to the Altar. When they get to the front, the Paschal Deacon returns the Paschal Candle to the stand and then sits next to the pulpit. The thurifer waits at the top of the stairs on the Gospel side until the Altar is censed.

At the conclusion of the choral piece, the Choir then chants the Kyrie as the Cel censes the Altar, first blessing the incense, the Ministers arranged in their usual way. Then they return to the Center I arrangement.

The Cel then turns, the Ministers part, and he proclaims in a loud voice, “Alleluia, Christ is risen!” After the people make their response, the Cel turn back to the Altar, the Gloria is intoned and sung.

As Gloria begins, the lights are raised in the following manner:

- The Paschal Deacon turns on the altar lights and slowly raises the dimmer
- Then the Sacristan at the rear, turns on the lights on dimmer first, and slowly raises them,
- Then the rest of the lights are raised
- Then the torchbearer turns on the St. Joseph chapel light
- Meanwhile, the Sacristan at St. Joseph’s has moved into position at Chapter Room door to give Bell Ringer thumbs up to ring Michael (ideally at same time as Alleluia and lights on).
- Meanwhile, two torch bearers light the candle lighter off the office lights, lighting the candles on the altar.

The Mass proceeds in the usual manner with the following exceptions:

After the Subdeacon chants the Epistle, the great Alleluia is chanted in the traditional manner as the Gospel procession is prepared and performed.

After the Sermon, the Prayers of the People are chanted according to Form IV. The confession of Sin is not said and the service proceeds with the Peace.

After completing distribution of communion, the Cel (rather than the Deacon) handles the ablutions with the Subdeacon. Meanwhile, the D takes gold ciborium and Luna to Tabernacle. A sacristan meets the Deacon and then lights presence candle and places it in the hanging stand.

After service the Cel then returns reserved Sacrament from Tabernacle in Sacristy to the tabernacle at the Corpus Christi Altar and locks the Tabernacle.







# Occasional Liturgies

## BENEDICTION OF THE BLESSED SACRAMENT

A service in the W. Church culminating in the blessing of the people with the Reserved Sacrament. A comparatively late form of worship, it developed from the fusion of the veneration of the Host exposed outside Mass, which dates from the 14th cent., with the custom of the confraternities and guilds singing the Salve Regina or other antiphons to the BVM on Saturday evenings. The Exposition of the Blessed Sacrament concluded (as it normally still does) with the blessing of the people with the Host. The giving of such a blessing was in keeping with the medieval practice of ending popular devotions by blessing with a sacred object (e.g. a crucifix or relic) those who took part in them. The blessing or benediction with the Blessed Sacrament came to be regarded as the focal point of the service, and from about the 16th cent. it often followed a comparatively brief period of exposition, giving its name to the devotion which was the most common form of evening service in RC churches until the introduction of Evening Masses after 1953. It is now forbidden to give such a blessing except at the end of a service including biblical readings and a reasonable period of exposition. For details of the service, see Exposition of the Blessed Sacrament. A comparable service came into use in parts of the Anglican Communion in the late 19th–early 20th cent., sometimes called ‘Adoration’ or ‘Devotions’. (*Oxford Dictionary of the Christian Church*)

Benediction is celebrated during the fall and spring semesters on Wednesday following Evensong and Chapter, plus during H-D weeks in January and July. The Priest who celebrated the morning Sung Mass is the normal officiant at Benediction, unless otherwise noted.

### Preparation

A corporal is spread on both the Altar in the Corpus Christi chapel (in front of the tabernacle) and on the high altar. The gold candelabras are placed on either side of the crucifix.

The monstrance is placed on the left side of the corporal, the front of the monstrance facing left and the door on the back of the monstrance open. The key should be placed in the keyhole of the tabernacle.























Three cushions are placed on the steps where the Priest and servers kneel:





## MATRICULATION

Matriculation is the formal process of entering a school, college, or university. Residential students matriculate within the first few weeks of September. Hybrid-Distance students may matriculation at this same time, or during the January or July weeks when they are on campus. Matriculation normally takes place within the Thursday evening Solemn High Mass and is administered by the Dean.

### Preparation

The Director of St. Mary's Chapel should contact the Registrar to obtain a list of all students who will be present in the January, Summer, or Fall terms who need to matriculate. The normal practice is that students who are matriculating do not serve in any other capacity in the liturgy. Thus, if they are scheduled to serve, the sacristans should facilitate replacements for those students.

A seating chart should be created for that night, and name-tags produced to put on those seats so students know where to sit. Ideally, the matriculating students are seated in the front rows of the choice stalls closest to the altar. Students are seated alphabetically by last name; the first student would be placed in the seat farthest from the altar on the Epistle side, with each person filling in toward the altar. If there are more than enough students to fit on one side, the front row on the Gospel side is used in the same order. This allows them to file back into their row in the same order.

It is simplest if a brief rehearsal is held directly following Matins on the morning of matriculation. Students should be reminded

- Not to press too hard on the paper when writing their name as the book is very old and it is easy for the men to push through the pages.

Decide whether they will process in at the opening of the Mass or not. If they are members of the choir also, it may be easier for them to be seated in their stalls before the liturgy begins so that they do not have to climb over other students.

### Materials needed

- Matriculation book from the Archives in the Library.
- An archive pen that will not bleed through the paper
- A small prayer desk that can be easily moved to the stop of the chapel steps where the book will be placed and in front of which the matriculating students will kneel with a cushion for students to kneel on.
- A faldstool, on which the President-Dean will sit.



All three of these items should be setup in the area in front of the St. Joseph Altar.

- The matriculation liturgy is inserted into the bulletin between the Absolution and the Peace.
- Extra copies of the bulletins, since family and friends sometimes attend to support matriculating students.
- 2 special notebooks need to be made: one for the President-Dean that contains the text of the Matriculation, and another for the Deacon, from which they will read the names of the students.

## **Liturgical Details**

If the President-Dean is ordained, that person is the normal celebrant of the Mass. If not, the President-Dean will sit in their choir stall in academic regalia (as their role in the matriculation is an academic, not a liturgical one).

The Mass proceeds as normal. After the Confession and Absolution, the Sacred Ministers line up at the bottom of the altar steps, facing the congregation. If the Celebrant is the President-Dean, he comes forward to the faldstool that will be brought for him. If the President-Dean is a layperson, all three Ministers remain in their place.

- The Faldstool is brought first, on which the President-Dean sits
- The prayer desk, matriculation book, and pen are brought out and placed on the top of the chancel step and far enough back so that the students can kneel in front of it.
- The Deacon steps forward and stands to the left of the President-Dean. They will read the full names of the matriculating students.

## **The Matriculation Liturgy**

*The congregation is seated.*

*The Matriculants stand and the Dean addresses them*

You came to us as strangers and entered into our House; you have made your home with us and you have shared our life: Is it your desire to commit yourselves to this life and to join yourselves to us as members of this community?

*Matriculants*                      **It is.**

*Dean*                      Repeat the Vow of Obligation.

*Then those students who are to matriculate repeat the Vow:*



I hereby promise on my conscience and honor to obey during the term of my residence the Statutes and Regulations of Nashotah House; to submit myself respectfully to its authorities, and in general, to conduct myself as becomes a Christian and, if it be the case, a Candidate for Holy Orders.

*The new members of the community come forward singly to sign the register.*

*Insert full names of matriculating students*

First Middle Surname

***All students and alumni who have previously matriculated stand to reaffirm their commitment to the Matriculation Oath. Other members of the congregation remain seated.***

*Dean* Do you who witness this Vow reaffirm your own commitment to it?

*Response* We do.

*Dean* Will you do all in your power to support these newest sons and daughters of this House in their life in Christ?

*Response* We will.

*The Dean concludes*

May the Holy Spirit guide and strengthen you, that in this as in all things you may do God's will in the service of the kingdom of his Christ. *Amen.*

*All stand.*

### **The Peace**

*Dean* The peace of the Lord be always with you.

*All* And also with you.

*[If the Dean is not in Holy Orders, the Celebrant instead bids the Peace]*

## **ADVENT LESSONS AND CAROLS**

The service of Lessons and Carols, originated by King's College, Cambridge for Christmas Eve, is celebrated in an adapted, Advent form. The service is typically held on the Thursday that



precedes the last week of class in the Fall term. The schedule is altered that day so that Morning Prayer and the Mass are celebrated in the morning as on Monday-Wednesdays and Fridays (instead of Matins). Evening Prayer is said at the normal time in choir and Lessons and Carols begins at 5:00 pm.

The specifics of the liturgy are planned together by the Director of Chapel Music, in consultation with the Director of St. Mary's Chapel.

**Vesture:** The choir is vested in cassock and surplice. The Director of Chapel Music, and the rest of the faculty, are in choir dress. The President (and the Director of St. Mary's Chapel, if also participating in the bidding and the prayers) are vested in cassock, surplice, and cope, with tippet if ordained.

### **Ceremonial:**

The Ambo is set up at the top of the chancel steps with the Advent fall (that matches the purple Advent frontal). The Bidding and Lessons are read here. The Office candles at the front of the choir stalls are lit.

A binder should be placed on the ambo with the entire liturgy printed in large font.

The readers progressing in "rank" (a child, a student from each class, and a member of staff, in 2019 the registrar) all sit outside the choir stalls on the right side of the chapel so that they can easily get to the Ambo and back without having to climb over anyone in the choir stalls.

The opening music begins in the Chapter Room. The choir then processes in and takes their place in the choir stalls. The President-Dean and the Director of St. Mary's Chapel sit in the sanctuary: one in the celebrant's chair at the sedilia, and the other in the chair directly opposite.

The bidding is read from the Ambo and the reader returns to their seat.

The first five readers come from their seats outside the choir stalls on the left side; the Director of Chapel Music simply comes to the lectern from where they are seated in choir; and the Dean-President from their seat in the chancel.

The outline of the liturgy is as follows:

### **Prelude**

### **Opening Music and Procession**



**Bidding Prayer** (led by either the Dean, if in Holy Orders, or the Director of St. Mary's Chapel):

Beloved in Christ, in this season of Advent, let it be our care and delight to prepare ourselves to hear again the message of the Angels, and in heart and mind to go even unto Bethlehem, to see the Babe lying in a manger.

Let us read and mark in Holy Scripture the tale of the loving purposes of God from the first days of our disobedience unto the glorious Redemption brought us by his holy Child; and let us make this chapel, dedicated to his pure and lowly Mother, glad with our songs of praise.

But first, let us pray for the needs of the whole world: for peace and goodwill over all the earth; for unity and brotherhood within the Church for which he died, and especially in the Churches from which we come, and in this House.

And because this of all things would rejoice his heart, let us at this time remember in his name the poor and the helpless; the cold, the hungry and the oppressed; the sick and them that mourn; the lonely and the unloved; the aged and the little children; and all those who know not the Lord Jesus, or who love him not, or who by sin have grieved his heart of love.

Lastly, let us remember before God all those who rejoice with us, but upon another shore and in a greater light, that multitude which no man can number, whose hope was in the Word made flesh, and whom, in this Lord Jesus, we are one forevermore.

These prayer and praises let us humbly offer up to the throne of heaven, in the words which Christ himself hath taught us:

Our Father... (The Lord's Prayer in unison)

The Almighty God bless us with his grace; Christ give us the joys of everlasting life; and unto the fellowship of the citizens above may the King of Angels bring us all. Amen.

*An Invitatory Carol is sung during which the people remain standing*

**Lessons and Carols:** *the people are seated for the lessons and its paired carol, the readers beginning with the descriptive sentence and concluding with "Thanks be to God" to which there is no congregational response.*

1st Lesson: The prophet proclaims good news to a people in exile.                      Isaiah 40:1-8  
*Read by a child*

2nd Lesson: The Lord promises to send his people a righteous king.                      Jeremiah 23: 5-6



*Read by a Junior*

3rd Lesson: The Lord promises that the King will come to Israel in peace. Zach. 9:9-10

*Read by a Middler*

4th Lesson: The prophet foretells the advent of the desire of all nations Haggai 2: 6-9

*Read by a Senior*

5th Lesson: The Prophet foretells the glory of the kingdom of God Isaiah 35: 1-6

*Read by a member of the Staff*

6th Lesson: The angel Gabriel salutes the Blessed Virgin Mary. Luke 1: 26-35, 38

*Read by The Director of Chapel Music*

7th Lesson: Jesus proclaims the coming of the kingdom of God. Mark 1: 1-15

*Read by the Dean and President*

### **Vesper Responsory** (*standing*)

Priest: Judah and Jerusalem, fear not, nor be *dismayed*;

People: Tomorrow go ye forth, and the Lord, he will be *with* you.

Priest: Stand ye still, and ye shall see the salvation of *the* Lord.

People: Tomorrow go ye forth, and the Lord, he will be *with* you.

Priest: Glory be to the Father, and to the Son, and to the Holy Ghost.

People: Tomorrow go ye forth, and the Lord, he will be *with* you.

*All shall keep silence for a time.*

**Collect and Blessing** (Led by the President, if in Holy Orders, or the Director of St. Mary's Chapel)

Priest: We wait for thy loving kindness, O Lord

People: In the midst of thy temple.

Priest: Let us pray.

O God, who makest us glad with the yearly expectation of thy coming, Grant that we, who with joy receive thy only-begotten Son as our Redeemer, may without fear behold him when he shall come to be our Judge, even thy Son our Lord Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*



Go forth into the world in peace; be of good courage; hold fast that which is good; render to no man evil for evil; strengthen the faint-hearted; support the weak; help the afflicted; honour all men; love and serve the Lord, rejoicing in the power of the Holy Spirit.

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you, and remain with you for ever. *Amen.*

## Final Hymn

## TREK TO BRECK

The Priest-Faculty are invited to wear birettas for the procession, but are not required to do so.

It is fitting to have twothurifers to lead the procession.

After the Postcommunion Prayer, thethurifers, cross and torches will line up in the usual manner. Meanwhile the Sacred Ministers come to the bottom of the chapel steps and face the people. When the procession is ready, the Deacon chants,

Let us go forth in peace.

*Response*      In the name of Christ A-men.

Thethurifers, cross and torches leave; the faculty follow the cross and torches, followed by the students; the Sacred Ministers come last.

The Litany of the Saints and the Great Litany is chanted in procession.

Once all arrive at the grace of Breck, the following prayers are said.

## Prayers at the Tomb of our Founder

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

O God, the King of saints, we praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear; for the blessed Virgin Mary; for the holy patriarchs, prophets, apostles, and martyrs; for Jackson Kemper, James Lloyd Breck, James DeKoven, and



for all other thy righteous servants, known to us and unknown; and we beseech thee that, encouraged by their examples, aided by their prayers, and strengthened by their fellowship, we also may be partakers of the inheritance of the saints in light through the merits of thy Son Jesus Christ our Lord. *Amen.*

*The Celebrant continues*

I am the resurrection and the life, saith the Lord;  
he that believeth in me, though he were dead, yet shall he live;  
and whosoever liveth and believeth in me shall never die.

For if we live, we live unto the Lord;  
and if we die, we die unto the Lord.  
Whether we live, therefore, or die, we are the Lord's.

V. Christ is risen from the dead, trampling down death by death,

R. **And giving life to those in the tomb.**

V. The Sun of Righteousness is gloriously risen,

R. **Giving light to those who sat in darkness and in the shadow of death.**

V. The Lord will guide our feet into the way of peace,

R. **Having taken away the sin of the world.**

V. Christ will open the kingdom of heaven to all who believe in his Name,

R. **Saying, Come, O blessed of my Father; inherit the kingdom prepared for you.**

V. Into paradise may the angels lead thee;

R. **And at thy coming may the martyrs receive thee,  
and bring thee into the holy city Jerusalem.**

**Bless, O Lord, this House,**

set apart to the glory of thy great name  
and the benefit of thy Holy Church;  
and grant that thy Name may be worshipped here  
in truth and purity to all generations.  
Give thy grace and wisdom to all the authorities,  
that they may exercise holy discipline,  
and be themselves patterns of holiness, simplicity, and self-denial.

Bless all who may be trained here;  
take from them all pride, vanity, and self-conceit,  
and give them true humility and self-abasement.  
Enlighten their minds, subdue their wills, purify their hearts,



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

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

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

*The Celebrant dismisses the people with these words*

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant: Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. Amen.



## *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."
1 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	<i>never announced; sung or read together</i>
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*<sup>134</sup>  
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."<sup>135</sup>  
Susanna "A reading from the Book of Susanna."<sup>136</sup>  
Bel and the Dragon "A Reading from the Book of Bel and the Dragon."<sup>137</sup>  
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."  
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."

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<sup>134</sup> "Sirach" is used in NRSV and NAB, but tends to be meaningless to Anglicans.

<sup>135</sup> The first half of the book is the Prayer of Azariah; the second half is the Song of the Three Young Men.

<sup>136</sup> The variations in title include "Susanna" (NRSV), "Daniel and Susanna" (REB), and "Susanna and the Judgment of Daniel" (NJB), any of which is appropriate.

<sup>137</sup> REB has "Daniel, Bel, and the Snake".



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." <sup>138</sup>
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."

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<sup>138</sup> 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”<sup>139</sup>, as does Cyril of Jerusalem (c. 360)<sup>140</sup>, Origen (c. 240)<sup>141</sup>, and Justin Martyr (c. 150)<sup>142</sup>. 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”<sup>143</sup> and an Anglo-Saxon homily exhorts Christians to “bless all their bodies seven times with Christ’s rood taken”<sup>144</sup> and in the 8<sup>th</sup> 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.”<sup>145</sup> In the “Prayer Book of King Henry” (11<sup>th</sup> century) there is a direction in the morning prayers to mark with the holy Cross “the four sides of the body”.

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 15<sup>th</sup> 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

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<sup>139</sup> De Corona, 30.

<sup>140</sup> Catechetical Lecture 13, 36.

<sup>141</sup> Homilies on Ezekiel, c. 9.

<sup>142</sup> *Apology* 60, P.G. 6, 447.

<sup>143</sup> Aelfric (B. Thorpe, tr.) *The Homilies of the Anglo-Saxon Church* I, 462.

<sup>144</sup> 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.)

<sup>145</sup> Bede, Letter to Egbert.



His Bitter Passion, and from thence onto His Father's right side by His glorious Ascension."<sup>146</sup>

**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 *Creds* 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):
  - 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

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<sup>146</sup> The Myroure of our Ladye, p. 80.



- 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 longstanding 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.**



## APPENDIX 4: SOME NOTES ON ACADEMIC DRESS AT NASHOTAH HOUSE

*Fr. Alex Pryor – August 2021*

### **Authority**

While the current statutes do not mention academic dress, statute 5B of the 2015 *Statutes of Nashotah House* assume that the academic dress related to earned degrees is under the purview of the Dean-President in collaboration with the faculty as a matter pertaining to the granting of degrees. This is inherited from previous practice; the authority for the Dean to regulate academic dress at Nashotah House was first stated at the board meetings of May 1910, and remained unchanged through all revisions of the *Statutes*, having been specifically confirmed when the hood designs were revised in 1924, 1930, 1972, 1996, 2007, and 2012.<sup>147</sup>

### **The Unique Question of Academic Dress at Nashotah House**

Academic dress is a relatively modern invention for the Episcopal Church, having been an aspect of life at the ancient English universities that failed to cross the Atlantic. In general, vesture was a contentious issue leading up to the General Convention of 1871, when the House of Bishops would vote to ban all vesture and ritual, only to be defeated by the House of Deputies after the impassioned speech of Fr. James DeKoven.

Sewanee adopted gowns in 1871, and the General Theological Seminary first conferred a hood in 1881; Virginia Theological Seminary wouldn't allow hoods until 1908, and only after 14 years of lobbying by students and alumni.<sup>148</sup> Nashotah House adopted hoods (without gowns) in 1886.<sup>149</sup> The records make no mention of gowns, and extant photographs show that the hoods were exclusively worn over surplice by graduates. Given the long-standing contentiousness of the surplice and preference for the preaching gown among most Episcopal clergy, it is not surprising that the Tractarian-inspired faculty and students would prefer the surplice, particularly since activities like Matriculation and Commencement were not celebrated as isolated events, but as

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<sup>147</sup> A thorough history of academic dress at Nashotah House is found in Stephen A. Peay (2019) "Appropriate Hoods: The Development of Academic Dress at Nashotah House Theological Seminary", *Transactions of the Burgon Society*: Vol. 18.

<sup>148</sup> Ibid, p. 56 (see footnote 17).

<sup>149</sup> Minutes of the Board of Trustees, 1 July 1886, quoted in Peay, p. 57.



liturgical celebrations as part of the daily round of community prayer with the faculty and student body in choir.

The need for purely academic dress at Nashotah House first arose in October of 1994, when Gary Kriss introduced the first non-liturgical “Academic Convocation”.<sup>150151</sup> This led to Wippell creating the Nashotah House honorary degree gown (Oxford full dress down [Groves’ classification d2], scarlet cloth body with facings and sleeves of red-purple silk) based on a design by John B. Pahls. Pahls’ original letter to the Board of Trustees (1 November 1982) notes that “clerical recipients are customarily in choir habit”, so the gowns he proposed were intended to standardize the dress of lay recipients of honorary degrees.<sup>152</sup> The unique DMin hood was introduced in 2007, but the unique gowns for DMin and DMus gowns [also d2 shape] were adopted by the Board of Trustees on October 25, 2012, again in response to the question of what lay recipients ought to wear in place of the surplice.

Among students, the gowns over cassock, rather than cassock and surplice, was introduced by the Dean for “Academic Officers” in the Convocation procession at the installation of the dean in May of 2015. These were to be Oxford Bachelors [b8] shape for current students with a role in the academic activities, Masters shape [m1] for graduates, and American code doctoral shape [c1] in black stuff and black velvet for visiting faculty members without their own regalia.

*The overarching and befuddling question is whether Matriculation, Convocation, and Commencement are primarily academic activities akin to other institutions covered by the American Council on Education’s costume code to which prayers, the Office, or the Mass is appended; or whether they are primarily liturgies into which notable rites of passage in the life of the community have been inserted.*

*Since time immemorial, the faculty have attended at least Commencement in the secular doctoral attire of the intercollegiate costume code, which is not unlike scholars at Oxbridge colleges sitting in quire during Evensong in gown, while only the ministers and liturgical choir don the surplice. This, together with the lack of any pronouncement on gowns recorded by any known dean or meeting of the trustees, suggests, that the surplice is the full academic dress for Nashotah House graduates sitting in quire as they matriculate or graduate.*

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<sup>150</sup> Ibid., p. 64.

<sup>151</sup> N

<sup>152</sup> Ibid., p. 63.



*The Dean can change this at will. However, practically, graduates do not have access to master's gowns in the Oxford (or American) shape, yet all have matching surplices.*

## **The Tippet Problem**

It is generally accepted that tippet and the hood are one and the same in terms of their historical development. "Tippet" was the English word substituted for the Latin *liripipium*.<sup>153</sup> In technical writing on academic regalia, the 'droopy part' that extends from the cowl on Nashotah House doctoral [f5] and Warham Guild-style [f11] hoods is still called the liripipe (a feature omitted from the "standard" [s1] Nashotah MTS and MDiv hoods);<sup>154</sup> it originally extended as far as the ankles, and would be wrapped around the neck as a scarf.<sup>155</sup>

The *almuce*, a fur-lined cape (unrelated to the amice / *almutia* of eucharistic vestments) had been common among ecclesiastical dignitaries since the 12<sup>th</sup> century and shares a common history with the mozetta.<sup>156</sup> English clergy had replaced the almuce with the hood (still with built-in tippet) in chapels,<sup>157</sup> as Oxford and Cambridge masters and doctors had been granted silk-lined hoods by Henry V, ca. 1330. By the early 16<sup>th</sup> century, the 'shoulder piece' derived from the liripipe had become a separate piece of cloth – a scarf.<sup>158, 159</sup>

The 1604 Canons required this more convenient hood and tippet combination to be worn by all clergy. Canon 58 clarifies that all clergy are to wear the hood and tippet combination, except if one is ordained without having earned a degree, and in that case only, a separate plain black tippet is to be worn "on pain of suspension". Canon 74

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<sup>153</sup> "Tippet" in *Oxford Dictionary of the Christian Church*, 3<sup>rd</sup> ed.

<sup>154</sup> Nicholas Groves (2001) "Towards a Standard Terminology for Describing Academic Dress" in *Transactions of the Burgon Society*: Vol. 1.

<sup>155</sup> Noel Cox, "Mediaeval Education" in *Academical Dress in New Zealand* (2000). Retrieved 2021-08-15 from [Academic Hood Development, Regalia, Evolution, Bachelor's, Master's, Doctoral \(academicapparel.com\)](http://academicapparel.com)

<sup>156</sup> "Almuce" in *Oxford Dictionary of the Christian Church*, 3<sup>rd</sup> ed.

<sup>157</sup> Percy Dearmer, *The Parsons' Handbook*, ch. 3.

<sup>158</sup> Cox.

<sup>159</sup> To confuse matters further, many North American universities inaccurately called the *cowl* of the hood the *tippet*, a mistake still found on some universities' descriptions of their own academic regalia. This is a long-standing error, one that Percy Dearmer addresses in ch. 3 of *The Parson's Handbook* when he lambastes those who have taken to calling the so-called literate's hood a tippet just because it covers the nape of the neck. Nicholas Groves posits in a cheeky article for the Burgon Society that it was probably a purposeful mistake, perhaps to get around the canonical prohibition keeping clergy who hadn't graduated from the ancient universities from wearing hoods in the era when the first non-university English theological colleges were churning out clergy.



further states that the tippet and hood over the gown is to be part of the standard formal apparel of the cleric, even when the surplice isn't worn!

In the Church of England, the word "tippet" lost canonical status in 1969, having been replaced by the "black scarf" with which the hood of the minister's degree may be worn. The amending Canon No. 17 of February 1994 went further, no longer defining the "scarf" as black, and removing all mention of academic hoods from English canon law.<sup>160</sup>

*Should the tippet be reserved for church?*

Inasmuch as the Anglican Communion (uniquely) has retained both parts of the medieval hood, it neither makes sense nor is historically justifiable to separate them. This is particularly true for Warham Guild [f11] hoods, which are only a true representation of the medieval hood when worn together with the near-ankle-length *liripipium* of black fabric – the modern tippet.

Rather, the separation of the tippet from the hood for ordained students only raises unnecessary questions if the basic full academic dress of students is the surplice rather than a black master's gown. (Plus, that pesky clandestine Society for Laudian Ecclesiastical Discipline will post pictures on nasty Facebook pages if they see clerical collars under cassocks with surplice and hood but no tippet in violation of the 1604 Canons!).

### **Are doctoral gowns worn over cassocks?**

There are two issues at play:

1. Is the specific gown design meant to be worn open or closed? And,
2. Does the House hold that the cassock is the formal attire for lay and ordained members of the community?

The American Council on Education's costume code states that bachelor's gowns are to be worn closed, but masters or doctoral gowns may be worn open or closed.<sup>161</sup>

Practically, many faculty gowns from American universities are tailored and fitted with

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<sup>160</sup> Canon B8 (1969). See also the table of promulgation in *The Canons of the Church of England* (2000), London: Church House Publishing, xii.

<sup>161</sup> "Academic Regalia", American Council on Education, Accessed August 15, 2021 from <https://www.acenet.edu/Programs-Services/Pages/Academic-Regalia.aspx>



zippers so as to be worn closed. The Groves system only notes Princeton [c5] and Stanford [c6] as American-style gowns (with velvet bars on the arms) that are intentionally designed to be worn open.

The Nashotah House honorary doctorate and DMin gowns [d2] are *designed to be worn open* over the mandated clothing appropriate to the wearer. It should be noted that in Oxbridge colleges that would be *sub fusc* (dark suit with plain white collared shirt tied with a white bowtie, black necktie, or black ribbon) for lay men and women.<sup>162</sup> Active members of the armed forces may wear the appropriate “service dress” under their gowns, while “ministers of religion” wear clerical dress under their gown.<sup>163</sup> It’s also worth noting that when full academic dress (“Convocation Habit”) is worn, *all higher doctors* in Oxford gowns wear white bands with a white collar.<sup>164</sup>

*The question then becomes “what is the appropriate formal attire” for the wearer?*

Certainly, the custom and history of the House would dictate that the only appropriate answer for clergy must be a cassock. The practice of the House also dictates cassock for all matriculated students when in community worship, so lay graduates of earned degrees would also be expected to wear cassock as the mandated formal attire appropriate for a student in that context.

While it’s the Dean’s prerogative, according to the design of the gown in the Groves’ classification system, it *would* be appropriate for lay recipients of honorary degrees (but not matriculated students) to wear smart secular formal attire under a DD gown.

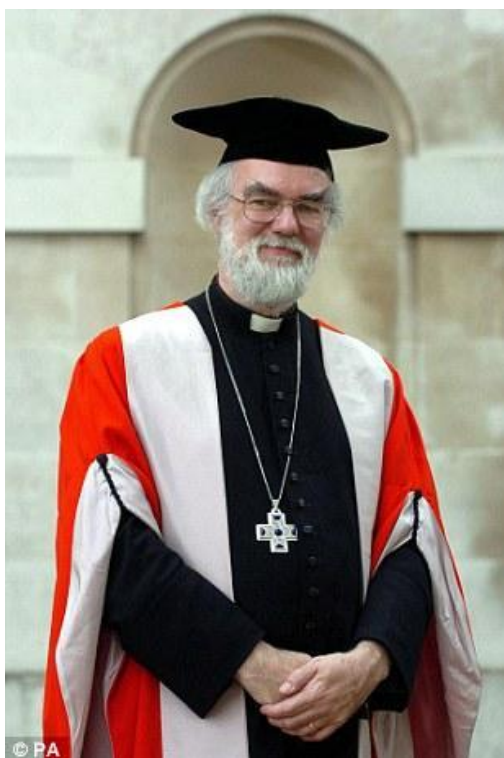
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<sup>162</sup> “Academic Dress”, University of Oxford, Accessed August 15, 2021 from <https://www.ox.ac.uk/students/academic/dress>

<sup>163</sup> “Subfusc”, University of Oxford, accessed August 15, 2021 from <https://www.ox.ac.uk/news-and-events/The-University-Year/Encaenia/academic-dress>

<sup>164</sup> Ibid. 😊





Note the cassock under the [d1] Cambridge gown.



Cassocks under the Durham gowns.





Good old Rowan once more, wearing cassock under USW Chancellor's gown.

*Further reading:*

If you're interested in the Intercollegiate code's history, Stephen Wolgast's "The Intercollegiate Code of Academic Costume: An Introduction" is worth the 30 pages.



## APPENDIX 5: PRAYERS AND INTERCESSIONS

### Authorized Biddings & Intercessions

*Used after the three Collects at EP (M-W, F-Sat) and Thursday Matins*

#### **I. The Church**

I bid your prayers for Christ's Holy Catholic Church, the blessed company of all faithful people. In the Nashotah Cycle of Prayer, we pray especially for

\_\_\_\_\_ [province or diocese] AND [first name only; no titles or last names] \_\_\_\_\_ their \_\_\_\_\_ [insert title as appropriate], that God would confirm his Church in purity of faith and restore it to visible unity. [5 seconds silence]

#### **II. The Community and this House**

Committing our lives and the work of this House to the service of Almighty God, I bid your prayers for

[employee] \_\_\_\_\_ and

[student] \_\_\_\_\_ and their families, as well as for the needs and concerns of this community, whether silent or aloud. [10 seconds silence]

*As applicable in the week prior to the appointed date (but not before):*

**Let us pray also** for those about to be ordained, especially \_\_\_\_\_, that they may be filled with the truth of your doctrine and clothed with holiness of life.

I bid your prayers for \_\_\_\_\_, who meets this week with the leadership of their diocese. Pray that God would guide and govern the minds of those in authority, that they may faithfully choose fit persons to serve in the sacred ministry.

[2 seconds silence]

<i>Officiant</i>	Bless, O Lord this House
<i>All</i>	Set apart to the glory of thy great name...



With all our heart and with all our mind, let us pray to the Lord, saying, "Lord, have mercy."

For the peace of the world, for the welfare of the holy Church of God, and for the unity of all peoples; let us pray to the Lord.

*Lord, have mercy.*

For all the clergy and people; especially Justin, Archbishop of Canterbury and all Primates of the Anglican Communion, as well as Jeffrey, Provisional Bishop of Milwaukee, and our own bishops; let us pray to the Lord.

*Lord, have mercy.*

For our President, the Congress, and the Courts of Justice; for the leaders of the nations and for all in authority; let us pray to the Lord.

*Lord, have mercy.*

For this House and its authorities, especially Garwood our Dean, and its Alumni and Associates, in particular,

**➡ INSERT 3X5 CARD  
WITH NAMES OF ALUMNI ⬅**

let us pray to the Lord.

*Lord, have mercy.*



For this town of Delafield, and for every city and community, and for all those who live in them; let us pray to the Lord.

*Lord, have mercy.*

For those institutions forming ministers for your church, especially those in our Anglican family and our Covenant Partners: St. Stephen's House, Oxford; Sacred Heart School of Theology; and St. Vladimir's Orthodox Theological Seminary; let us pray to the Lord.

*Lord, have mercy.*

For the good earth which God has given us, and for the wisdom and will to conserve it; let us pray to the Lord.

*Lord, have mercy.*

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, and those in any other need, especially,

➡ INSERT 3X5 CARD  
WITH NAMES OF THE SICK AND OTHER  
NEEDS ⬅

let us pray to the Lord.

*Lord, have mercy.*



For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them; let us pray to the Lord.

*Lord, have mercy.*

For all who have ✠ died in the hope of the resurrection, especially,

➡ INSERT 3X5 CARD  
WITH NAMES OF DEPARTED ◀

and for all the faithful departed; let us pray to the Lord.

*Lord, have mercy.*

For deliverance from all danger, violence, oppression, and degradation; let us pray to the Lord.

*Lord, have mercy.*

That we may end our lives in faith and hope, without suffering and without reproach; let us pray to the Lord.

*Lord, have mercy.*



In the communion of the Ever-Blessed  
Virgin Mary, [of \_\_\_\_\_] and of  
all the saints, let us commend  
ourselves, and one another, and all  
our life, to Christ our God.  
*To you, O Lord our God.*

*Insert Post-It note  
with name of the saint  
commemorated on this day*

**The Celebrant adds a concluding Collect.**



I ask your prayers for God's people throughout the world: for Justin, Archbishop of Canterbury; all Primates of the Anglican Communion; as well as Jeffrey, Provisional Bishop of Milwaukee; for our own bishops; for this gathering; and for all ministers and people.

Pray for the Church.

*Silence*

I ask your prayers for this House and its authorities, especially Garwood our Dean, and its Alumni and Associates, in particular,

➡ INSERT 3X5 CARD  
WITH NAMES OF ALUMNI ◀

I also ask your prayers for those institutions forming ministers for the Church, especially those in our Anglican family and our Covenant Partners: St. Stephen's House, Oxford; Sacred Heart School of Theology; and St. Vladimir's Orthodox Theological Seminary.

Pray for those in training for ministry.

*Silence*



I ask your prayers for peace; for goodwill among nations; and for the well-being of all people.

Pray for justice and peace.

*Silence*

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison, especially,

➡ INSERT 3X5 CARD  
WITH NAMES OF THE SICK AND OTHERS  
NEEDS ⬅

Pray for those in any need or trouble.

*Silence*

I ask your prayers for all who seek God, or a deeper knowledge of him.  
Pray that they may find and be found by him.

*Silence*



I ask your prayers for the ✠ faithful departed, especially,

➡ INSERT 3X5 CARD  
WITH NAMES OF THE DEPARTED ⬅

Pray for those who have died in the hope of the resurrection.

*Silence*

Praise God for those in every  
generation in whom Christ has been  
honored, especially the Ever-Blessed  
Virgin Mary [and \_\_\_\_\_]  
whom we commemorate today].

*Insert Post-It note  
with name of the saint  
commemorated on this day*

Pray that we may have grace to glorify  
Christ in our own day.

**The Celebrant adds a concluding Collect.**



Father, we pray for your holy Catholic Church;  
*That we all may be one.*

Grant that every member of the Church may truly and humbly serve you;  
*That your Name may be glorified by all people.*

We pray for all bishops, priests, and deacons;  
*That they may be faithful ministers of your Word and Sacraments.*

We pray for all who govern and hold authority in the nations of the world;  
*That there may be justice and peace on the earth.*

Give us grace to do your will in all that we undertake;  
*That our works may find favor in your sight.*

Have compassion on those who suffer from any grief or trouble;  
*That may be delivered from their distress.*

Give to the ☩ departed eternal rest;  
*Let light perpetual shine upon them.*

We praise you for your saints who have entered into joy;  
*May we also come to share in your heavenly kingdom.*

Let us pray for our own needs and those of others.

Remember, O Lord, Justin, Archbishop of Canterbury; and all Primates of the Anglican Communion; as well as Jeffrey, Provisional Bishop of Milwaukee; and our own bishops.



Remember this House and its authorities, especially Garwood our Dean, and its Alumni and Associates, in particular,

 **INSERT 3X5 CARD**  
**WITH NAMES OF ALUMNI** 

Remember those institutions forming ministers for the Church, especially those in our Anglican family and our Covenant Partners: St. Stephen's House, Oxford; Sacred Heart School of Theology; and St. Vladimir's Orthodox Theological Seminary.



Remember the sick and those with other needs, especially

➡ INSERT 3X5 CARD  
WITH NAMES OF THE SICK  
AND OTHER NEEDS ◀

Remember all who have ✝ died in the peace of Christ, especially,

➡ INSERT 3X5 CARD  
WITH NAMES OF THE DEPARTED ◀

that they may have a place in your eternal kingdom.

**The Celebrant adds a concluding Collect.**







Let us pray for the Church and the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

Remember, Justin, Archbishop of Canterbury; and all Primates of the Anglican Communion; as well as Jeffrey, Provisional Bishop of Milwaukee, and our own bishops.

Remember, this House and its authorities, especially Garwood our Dean, and its Alumni and Associates, in particular,

➡ INSERT 3X5 CARD  
WITH NAMES OF ALUMNI ◀

*Silence*

Lord, in your mercy

*Hear our prayer.*

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

*Silence*

Lord, in your mercy

*Hear our prayer.*



Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

*Silence*

Lord, in your mercy

*Hear our prayer.*

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us.

Remember those institutions forming ministers for the Church: especially those in our Anglican family and our Covenant Partners: St. Stephen's House, Oxford; Sacred Heart School of Theology; and St. Vladimir's Orthodox Theological Seminary.

*Silence*

Lord, in your mercy

*Hear our prayer.*

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation, especially,

➡ INSERT 3X5 CARD  
WITH NAMES OF THE SICK  
AND OTHER NEEDS ◀



*Silence*

Lord, in your mercy

*Hear our prayer.*

We commend to your mercy all who have ✠ died in the communion of your holy Church, especially,

➡ INSERT 3X5 CARD  
WITH NAMES OF THE DEPARTED ⬅

that your will for them may be fulfilled;

and we pray that we may share with  
the ever-Blessed Virgin Mary, (of  
\_\_\_\_\_) and all  
your saints in your eternal kingdom.

*Insert Post-It note  
with name of the saint  
commemorated on this day*

*Silence*

Lord, in your mercy

*Hear our prayer.*

**The Celebrant adds a concluding Collect.**



Let us pray for the Church and the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

Remember, Justin, Archbishop of Canterbury; and all Primates of the Anglican Communion; as well as Jeffrey, Provisional Bishop of Milwaukee, and our own bishops.

Remember, this House and its authorities, especially Garwood our Dean, and its Alumni and Associates, in particular,

➡ INSERT 3X5 CARD  
WITH NAMES OF ALUMNI ◀

*Silence*

Lord, in your mercy

*Hear our prayer.*

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

*Silence*

Lord, in your mercy

*Hear our prayer.*



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➡ INSERT 3X5 CARD  
WITH NAMES OF THE SICK  
AND OTHER NEEDS ◀



*Silence*

Lord, in your mercy

*Hear our prayer.*

We commend to your mercy all who have ✠ died in the communion of your holy Church, especially,

➡ INSERT 3X5 CARD  
WITH NAMES OF THE DEPARTED ⬅

that your will for them may be fulfilled;

and we pray that we may share with  
the ever-Blessed Virgin Mary, (of  
\_\_\_\_\_) and all  
your saints in your eternal kingdom.

*Insert Post-It note  
with name of the saint  
commemorated on this day*

*Silence*

Lord, in your mercy

*Hear our prayer.*

**The Celebrant adds a concluding Collect.**



In peace, let us pray to the Lord, saying, “Lord, have mercy.”

For the holy Church of God, that it may be filled with truth and love, and be found without fault at the day of your coming, we pray to you, O Lord.

*Lord, have mercy.*

For all bishops and other ministers, especially Justin, Archbishop of Canterbury and all Primates of the Anglican Communion; as well as Jeffrey, Provisional Bishop of Milwaukee, for our own bishops, and for all the holy people of God, we pray to you, O Lord.

*Lord, have mercy.*

For all who fear God and believe in you, Lord Christ, that our divisions may cease, and that all may be one as you and the Father are one: we pray to you, O Lord.

*Lord, have mercy.*

For the mission of the Church, that in faithful witness it may preach the Gospel to the ends of the earth: we pray to you, O Lord.

*Lord, have mercy.*



For this House and its authorities, especially Garwood our Dean, and for our Alumni and Associates, especially,

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WITH NAMES OF ALUMNI ◀

we pray to you, O Lord.

*Lord, have mercy.*

For those institutions forming ministers for your Church: especially those in our Anglican family and our Covenant Partners: St. Stephen's House, Oxford; Sacred Heart School of Theology; and St. Vladimir's Orthodox Theological Seminar, we pray to you, O Lord.

*Lord, have mercy.*

For the peace of the world, that a spirit of respect and forbearance may grow among nations and peoples: we pray to you, O Lord.

*Lord, have mercy.*

For those in positions of public trust in the nations of the world, especially the President, the legislature, and the judiciary of this country, that they may serve justice, and promote the dignity and freedom of every person: we pray to you, O Lord.

*Lord, have mercy.*



For the poor, the persecuted, the sick, and all who suffer, and those in any need or distress, especially,

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WITH NAMES OF THE SICK  
AND OTHER NEEDS ⬅

For refugees, prisoners; and all who are in danger; that they may be relieved and protected: we pray to you, O Lord.

*Lord, have mercy.*

For this community, for all who are present, and for those who are absent, that we may be delivered from hardness of heart, and show forth your glory in all that we do, we pray to you, O Lord.

*Lord, have mercy.*

For all those who have commended themselves to our prayers; for our families, friends, and neighbors; that being freed from anxiety, they may live in joy, peace, and health: we pray to you, O Lord.

*Lord, have mercy.*



For all who have ✠ died in the peace of Christ, [especially

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WITH NAMES OF THE DEPARTED ◀

and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal; we pray to you, O Lord.

*Lord, have mercy.*

Rejoicing in the fellowship of the ever-Blessed Virgin Mary, [of (*blessed* N.)\_\_\_\_\_,] and all the saints, let us commend ourselves, and one another, and all our life to Christ our God.

*Insert Post-It note  
with name of the saint  
commemorated on this day*

*To you, O Lord our God.*

**The Celebrant adds a concluding Collect or Doxology.**



In peace, we pray to you, Lord God.

*Silence*

For all people in their daily life and work;

*For our families, friends, and neighbors, and for those who are alone.*

For this community, the nation, and the world;

*For all work for justice, freedom, and peace.*

For the just and proper use of your creation;

*For the victims of hunger, fear, injustice, and oppression.*

For all who are in danger, sorrow, or any kind of trouble;

*For those who minister to the sick, the friendless, and the needy.*

For the peace and unity of the Church of God;

*For all who proclaim the Gospel, and all who seek the Truth.*

For Justin, Archbishop of Canterbury and all Primates of the Anglican Communion; for our own bishops, for Jeffrey, Provisional Bishop of Milwaukee, and for all bishops and other ministers.

*For all who serve God in his Church.*

For the special needs and concerns of this congregation.



For this House and its authorities, especially Garwood our Dean, and for our Alumni and Associates, especially,

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WITH NAMES OF ALUMNI ⬅

For those institutions forming ministers for your Church: especially those in our Anglican family and our Covenant Partners: St. Stephen's House, Oxford; Sacred Heart School of Theology; and St. Vladimir's Orthodox Theological Seminary.



For the sick and those with other needs, especially,

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WITH NAMES OF THE SICK AND  
OTHER NEEDS ◀

Hear us, Lord;  
*For your mercy is great.*

We thank you, Lord, for all the blessings of this life.

*Silence*

We will exalt you, O God our King;  
*And praise your Name for ever and ever.*



We pray for all who have ✠ died in the peace of Christ, especially

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WITH NAMES OF THE DEPARTED ◀

that they may have a place in your eternal kingdom.

*Silence*

Lord, let your loving-kindness be upon them;  
*Who put their trust in you.*



**The Intercessor is to ASK THE CELEBRANT whether he wishes the Confession in Form VI to be used.**

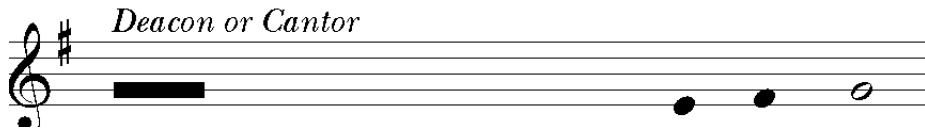
We pray to you also for the forgiveness of our sins.

*Silence may be kept.*

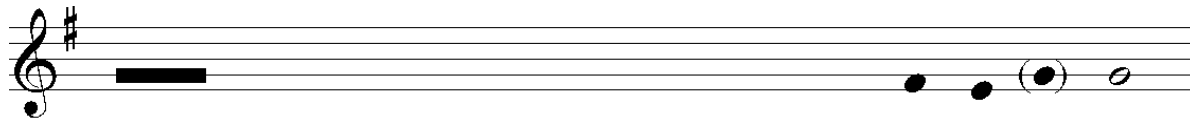
<i>Leader</i>	Have mercy upon us,
<i>All</i>	most merciful Father;
	in your compassion forgive us our sins,
	known and unknown,
	things done and left undone;
	and so uphold us by your Spirit
	that we may live and serve you in newness of life,
	to the honor and glory of your Name;
	through Jesus Christ our Lord. Amen.

**The Celebrant concludes with an absolution or a suitable Collect.**





Let us pray for the Church and the world.



Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

Remember, Justin, Archbishop of Canterbury and all Primates of the Anglican Communion, as well as Jeffrey, Provisional Bishop of Milwaukee, and our own bishops.

Remember this House and its authorities, especially Garwood our Dean, and its Alumni and Associates, in particular,

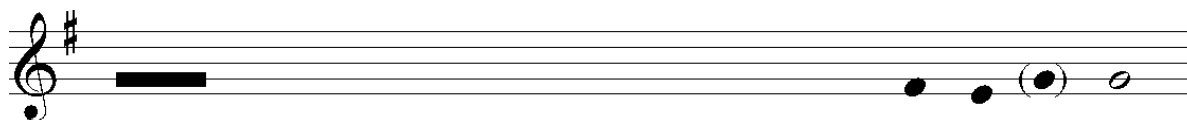
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WITH NAMES OF ALUMNI ⬅

*Silence*



*Deacon or Cantor*      *People (unison or harmony)*

Lord, in your mer - cy    Hear    our    prayer.

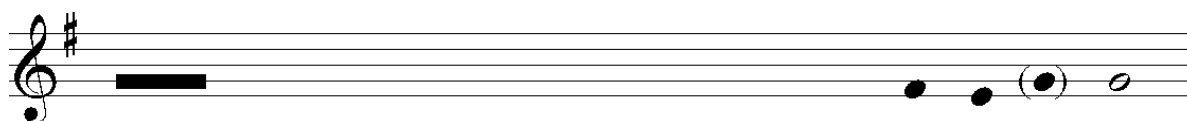


Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

*Silence*

*Deacon or Cantor*      *People (unison or harmony)*

Lord, in your mer - cy    Hear    our    prayer.



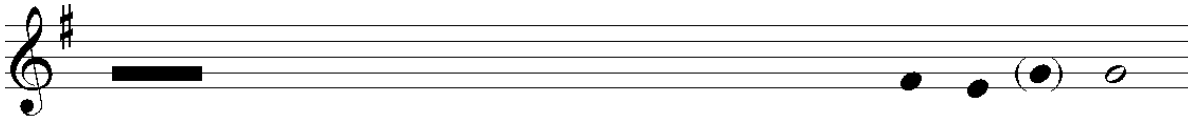
Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

*Silence*

*Deacon or Cantor*      *People (unison or harmony)*

Lord, in your mer - cy    Hear    our    prayer.

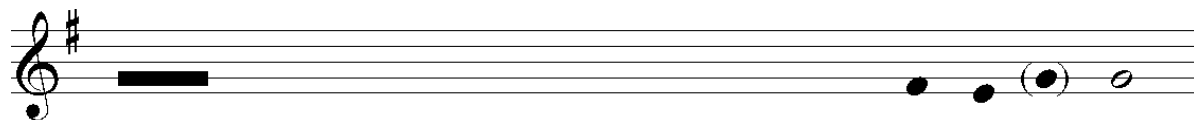
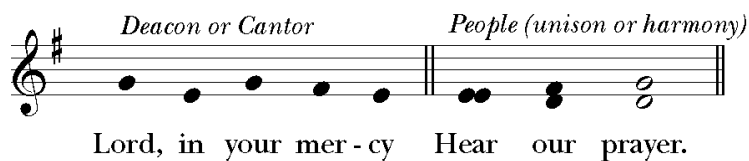




Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us.

Remember those institutions forming ministers for the Church, especially those in our Anglican family and our Covenant Partners.

*Silence*

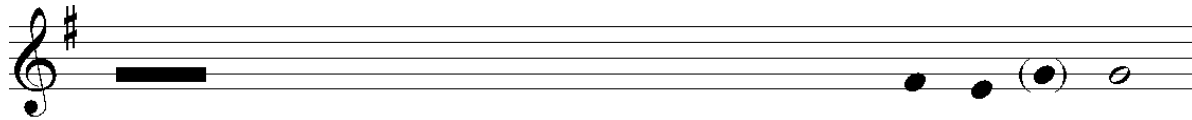
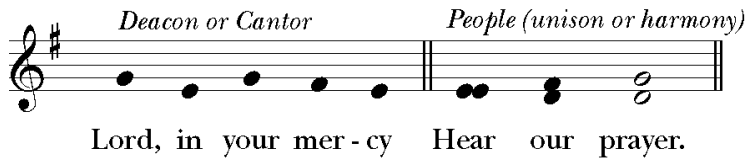


Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your sal-vation, especially

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WITH NAMES OF THE SICK ⬅

*Silence*





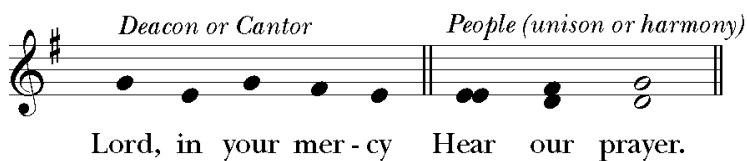
We commend to your mercy all who have ✠ died in the communion of your holy Church, especially,

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WITH NAMES OF THE DEPARTED ⬅

that your will for them may be fulfilled; and we pray that we may share with the ever-Blessed Virgin Mary, (and \_\_\_\_\_) and all your saints in your eternal kingdom.

*Insert Post-It note  
with name of the saint  
commemorated on this day*

*Silence*



**The Celebrant adds a concluding Collect.**



