

## LT 601H | LT603H

### Instructions for Practice Masses

Nashotah House Theological Seminary

The Rev'd Matthew S.C. Olver, Ph.D.

Office: (262) 646-6502 | molver@nashotah.edu

Each student will perform **one practice Mass**. This is sometimes improperly referred to as a “dry masses,” though this is incorrect.<sup>1</sup> The practice liturgy will be accomplished in Eucharistic vestments (cassock, amice, girded alb [or cassock-alb], stole, [maniple], and chasuble), or what is normally worn in the parish you attend, and with all the proper vessels, and bread and water (not wine). This should be done in a church, preferably your own, if that can be arranged. Trying to do this at one’s home will be very challenging and a properly arranged church is the best environment in which to execute this assignment. The student will also produce and submit a corresponding bulletin.

The student should choose the rite and style of celebration (east or west-facing) that is most profitable for the place where the student will serve. The student should choose the propers for the fourth Sunday of Easter (Year A). If the student is not sure which rites to use, please consult the professor so that this can be worked out as soon as possible. If chanting is the norm in the parish where you serve, I encourage you to chant the liturgy.

### Memorization

Part of this exercise includes **memorizing portions of the service** that a priest should be able to do without the assistance of a book (and often, these are moments when having someone hold a book for you may prove more awkward than helpful). At these moments in the liturgy, the student is NOT allowed to be holding a book and the text must be done from memory:

- Collect for Purity
- Salutation (“the Lord be with you / Let us pray”)
- The Invitation to Confession and the Absolution
- The Peace
- The Sursum Corda dialogue that begins the Eucharistic Prayer
- Fraction Anthem
- *Agnus Dei*
- Invitation to Communion
- Blessing and Dismissal

**Note:** if you are going to use private, priestly prayers, please be prepared to say them audibly (even though you will not do this in the future) to demonstrate your mastery of them.

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<sup>1</sup> In the Middle Ages a Mass at which not even the celebrating priest made his communion (generally because he had already communicated at another Mass) and at which the Offertory, Canon and Communion were all omitted.

### Steps to Complete Assignment

1. Video yourself doing the Practice Mass as described below. Camera phones are the easiest way to do this. Be sure that the camera is located in such a place that your face and hands can be seen at all times when performing any liturgical action. When celebrating Eastward, you may need to change the location of the camera so that your face and hands can be clearly seen at all times. Submit the video via Populi.
2. Before submitting the video, the student must first watch the video of the entire practice mass (including both eucharistic prayers) and produce **a written evaluation of yourself** that specifically answers the following questions:
  - a. What items do you think you are doing particularly well?
  - b. What areas do you think you need improvement?
  - c. Were there inconsistencies that you noticed?
  - d. Was there anything with your voice that you think needs addressing?
3. **Create and submit a bulletin to accompany the Mass.** The bulletin should be made for the Rite II/contemporary language Mass for the fourth Sunday of Easter (Year A). See the document, "Good Principals for Making Bulletins," that is uploaded on Populi, for directions and suggestions. This bulletin should have the following qualities:
  - a. It should conform to the text and rubrics of the rite being used and thus to exactly what you will do (save hymns, sermon, etc.).
  - b. It should provide all the words that the congregation will say, except for the hymns (though you may include the music of the hymns if you like)
  - c. The rubrics should be supplemented for the sake of the congregation about precisely how to participate, including when to stand, sit, and kneel, etc.
  - d. Pick appropriate hymns to the bulletin (even though there will be no singing of hymns in the practice masses); list the hymn with the number left-justified and the tune name right-justified. Even though both '79 BCP and ACNA allow it, do not make use of the option to substitute a 'Song of Praise' for the *Gloria in excelsis*.
  - e. Include directions about *how* persons are to receive communion as well as *who* is able to receive.
  - f. While a typical Sunday bulletin might include the full text of the Scripture lessons, they should NOT be included in this bulletin, except for the Psalm text, which should be included.
4. A **1-2 page document outlining the logic and principles that govern their use of ceremonial actions in the Divine Service.** This short document should accurately reflect the ceremonial actions the student uses in the practice masses. Please don't tell me *what* you are doing, but *why* and how you came to determine this 'why.' Part of how this exercise will be graded includes the extent to which a clear logic is demonstrated linking the various ceremonial actions that are done or not done. An example is provided near the end of this document.

**Outline of the Practice Mass**  
Fourth Sunday of Easter (Year A)

*Note:* The portions below that are noted to be sung are not required; they simply indicate that if you wish to chant the liturgy, which portions should be chanted.

**1. Preparation Rites:**

- a. Acclamation<sup>2</sup> [*sung*]
- b. Collect for Purity<sup>3</sup> [*sung and memorized*]
- c. *Gloria in excelsis* [*speak, DO NOT sing*]
- d. Salutation [*sung and memorized*]
- e. Collect(s) of the Day [*sung to* Tone 2<sup>4</sup>]

**2. Service of Readings:** Fourth Sunday of Easter (Year A)

*Your bulletin should include all three readings and the psalm (unless you are doing a Missal Mass or the 1928 BCP, in which case you use the readings assigned). But for the Mass, you will proceed directly to the Gospel. No need to pretend or practice reading lessons, since that is not the purpose of this exercise.*

- a. The student gets the Gospel book from the Altar and the server assists (holding the book) where the Gospel is read at the top of the chancel steps. The student chants the announcement before the Gospel, reads (does not chant) the whole Gospel lesson, and then chants concluding announcement. **i.e. sing the announcements before and after the Gospel, but NOT the Gospel text itself**
- b. No sermon is to be preached and do not go to the pulpit.
- c. Nicene Creed (said, not chanted)
- d. Prayers of the People
  - i. If using the 1979 BCP, Form III (the server will say the responses); then add a collect appropriate to the Easter season
  - ii. If using the 2019 ACNA BCP, use the form provided in the form being used (Renewed Ancient or Anglican Standard)
- e. Invitation [*memorized*], Confession, and Absolution [*memorized*]
- f. The Peace [*memorized*]

**3. The Holy Eucharist:**

- a. Offertory Sentence (choose one appropriate for the particular Sunday)—does NOT need to be memorized
- b. Opening Dialogue<sup>5</sup> and Proper Preface<sup>6</sup> [*sung and memorized*]
- c. *Sanctus* and *Benedictus qui venit* (say and DO NOT sing)

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<sup>2</sup> Music can be found in “Music Appendix, 1979 Altar Book,” p 216 [PDF file]

<sup>3</sup> This sung either monotoned, or to Collect Tone 2 in “Music Appendix, 1979 Altar Book,” p 217, 220-221 [PDF file].

<sup>4</sup> “Music Appendix, 1979 Altar Book,” p 217, 220-221 [PDF file]

<sup>5</sup> S-112 (Rite I)

<sup>6</sup> “Notated proper prefaces, Rites I and II, solemn and simple, 79 BCP altar book” [PDF file]

- d. Eucharistic Prayer: your choice of which one to use.
  - i. Concluding Doxology (“By whom, and with whom...”) [*sung*]
- e. Introduction to the Our Father [*sung*]
- f. Lord’s Prayer (DO NOT sing)
- g. Fraction followed by a pause
- h. Fraction Anthem—Alleluia. Christ our Passover<sup>7</sup> [*sung*]
- i. *Agnus Dei* [*memorized but NOT sung*]
- j. Prayer of Humble Access [*memorized; this is only present in contemporary language in the 2019 ACNA book, not in the 1979 BCP*]
- k. Invitation to Communion [*memorized*]: at this point, the student
  - i. Mimes receiving Communion
  - ii. Mimes giving Communion to the server
  - iii. Then re-vests the chalice, gives it to the server and continues with the Postcommunion
- l. **Concluding Rites**
  - i. Postcommunion prayer
  - ii. Blessing<sup>8</sup> (*even though it is optional in Rite II, it must be used*) [*sung and memorized*]
  - iii. Dismissal<sup>9</sup> [*sung*]

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<sup>7</sup> “Music Appendix, 1979 Altar Book,” p 230 [PDF file]

<sup>8</sup> “Music Appendix, 1979 Altar Book,” p. 231-233

<sup>9</sup> “Music Appendix, 1979 Altar Book,” p 234-235

## Grading Metrics for Practice Masses

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1. \_\_\_\_\_ **Written Evaluation of oneself** (12 pts): includes the following:
  - What items do you think you are doing particularly well? (3 pts)
  - What areas do you think you need improvement? (3 pts)
  - Were there inconsistencies that you noticed? (3 pts)
  - What there anything with your voice that think needs addressed? (3 pts)
  
2. \_\_\_\_\_ **Bulletins** (16 pts)
  - Conforms to the rite and rubrics and the mass performed by the student (5 pts)
  - Correct First Lesson (2 pts)
  - Correct Psalm (2 pts)
  - Correct Second Lesson (2 pts)
  - Includes all the directions necessary for congregational participation (3 pts)
  - Provides clear direction about who may receive and how to receive Communion (2 pts)
  
3. \_\_\_\_\_ 1-2 page **Principles of Ceremony** (25 pts)
  - Presents clearly the principles of ceremony that governed your ceremonial decision (10 pts)
  - Coherence of principles (5 pts)
  - Execution of principles when celebrating (10 pts)
  
4. \_\_\_\_\_ **The first half of the Mass** (40 pts)
  - Correct Acclamation chosen (2 pts)
  - Acclamation chanted correctly (2 pts)
  - Collect for Purity memorized (2 pts)
  - Collect for Purity chanted correctly (2 pts)
  - Gloria, not Kyrie. (2 pts)
  - Salutation chanted correctly (2 pts)
  - Correct Collect of the Day chosen (2 pts)
  - Collect of the Day chanted correctly (2 pts)
  - Opening Gospel announcement chanted correctly (2 pts)
  - Correct Gospel read (2 pts)
  - Concluding Gospel announcement chanted correctly (2 pts)
  - Nicene Creed said (2 pts)
  - Correct form of the Prayers of the People used (2 pts)
  - If using the 1979 BCP, an appropriate collect for Easter is chosen (2 pts)
  - Invitation to Confession is memorized (2 pts)
  - Absolution memorized (2 pts)
  - The Peace is said (2 pts)

5. \_\_\_\_\_ Holy Eucharist, Rite I, *ad orientem*, Fourth Sunday of Easter (23 pts)
- Observed the forms for a *versus populum* or *ad orientem* Mass (5 pts)
  - Chose appropriate offertory sentence to the day/season (2 pts)
  - Memorized the opening dialogue/Sursum corda (2 pts)
  - Preface for Easter (2 pts)
  - Followed the text and rubrics of one of the contemporary-language anaphoras (2 pts)
  - Completed the fraction and observed the pause before the anthem (2 pts)
  - Agnus Dei said from memory (2 pts)
  - Prayer of Humble Access said from memory (2 pts)
  - Invitation to Communion said from memory (2 pts)
  - Blessing said from memory (2 pts)
6. \_\_\_\_\_ Sung Mass (parts to be sung correctly) (12 pts)
- Opening Dialogue and Proper Preface (2 pts)
  - Concluding Doxology (“By whom, and with whom...”) (2 pts)
  - Introduction to Our Father (2 pts)
  - Fraction Anthem—Christ our Passover (2 pts)
  - Blessing (2 pts)
  - Dismissal (2 pts)
7. \_\_\_\_\_ **Voice** (20 pts)
- Clear and audible, but not shouting (5 pts)
  - Articulate and able to be easily understood (5 pts)
  - Good speed and pacing (5 pts)
  - Absence of a theatrical or unusual “liturgy voice” (5 pts)
8. \_\_\_\_\_ **Ceremonial** (35 pts)
- Consistent (15 pts)
  - Smooth and dignified (5 pts)
  - Natural without being too relaxed or casually indifferent: this includes the absence of a stuffy or overly precious approach (5 pts)
  - Follows general norms (begin/end at “home plate;” extend hands only for Salutation & Peace; *orans* for prayer [but not *Kyrie*, *Gloria*, Creed, absolution, memorial acclamation, blessing, etc.]) (10 pts)

Written Notes on Practice Mass

Name \_\_\_\_\_ Time slot \_\_\_\_\_

- 1. Ceremonial from Principles and any Inconsistencies**
  
- 2. Bulletins**
  
- 3. Text and Rubrics**
  
- 4. Memorized Portions**
  
- 5. Sung Portions**
  
- 6. Voice**
  
- 7. Ceremonial**

**EXAMPLE OF “PRINCIPLES OF CEREMONY” FOR LT601**Rite I, *ad orientum*, spoken, First Sunday of Lent

## Ceremonial Principals:

The strength of a Rite I service is its historic connection to Anglicanism and the distant Sarum Rite. It is proper as a classical eastward facing service that manual actions be kept to those which are clear and have little chance of being distracting while being viewed from behind. There will be no genuflections, but the more historically Anglican practice of a bow or profound bow will be kept. Generally, the manual actions of the service will exercise restraint. Crossing one's self at the Opening Acclamation, Gloria, Creed, Absolution, Epiclesis, Sanctus, Petition, Lord's Prayer and the Blessing is customary. This acts as a blessing, to open and close the liturgy, as well as to acknowledge important parts of the service. The sign of the cross by the priest will only occur on three occasions: at the Absolution, Epiclesis, and the Blessing. This is to allow for clarity and simplicity, as well as to avoid potentially spilling the elements. The Orans position will be used to indicate prayer that is addressed directly to God, in addition, the name of Jesus will be revered by a slight bow of the head or torso. Beyond this the customary positions for the Sursum Corda and the Salutation will be normative and will function to gather and direct the people in the worship of God.

Liturgically speaking the quality of the Rite I service seems best expressed when the historic forms are used, therefore the Summary of the Law, The Comfortable Words, The Prayer of Humble Access, as well as the historic forms for Confession and Absolution should be used. It is better for the sake of simplicity to distribute the elements with the phrase of the '79 and to include the addition "Take this in remembrance..." once after the Invitation. In addition, the Opening Acclamation will be used. These decisions have been made both to preserve the integrity of the rite as well as to establish a continuous voice which flows evenly and does not seem cut up by modern forms straining to use Elizabethan speech.

Rite II Eucharist Prayer A, *versus populum*, sung, Fourth Sunday of Easter

## Ceremonial Principals:

Rite II on the contrary is well celebrated in a succinct style which better incorporates the people into the liturgy and maintains the catholic tradition of the mass. All the manual actions will be the same as with Rite I. The Collect for Purity will be used as will the Fraction Anthem, Blessing, and the addition to the Invitation. These elements distinguish the service from the Roman rite and help preserve an Anglican liturgical ethos. While the service will be *versus populum*, which is somewhat cumbersome, an effort will be made to acknowledge a liturgical East by incorporating the Benedictine arrangement, as well as by beginning, ending, and confessing before the altar facing Eastward. Unlike the Rite I service the Rite II will include two genuflections, one before and after the elevation to emphasize the centrality and significance of the elevation as a period of great devotion during which one acknowledges the Real Presence of Christ in the Eucharist. All portions of the rite that are to be sung will be done so, save the Gloria which will be said in recognition that it would rightly be sung in a hymn setting.