

Monday Morning (Adams Hall)

Basic Liturgical Actions

The Use of the voice

The Western practices speaks of three **tones of voice**:

- The Loud Voice: this is the distinct and audible voice that should never approach shouting and is used with almost every text in a particular rite, unless noted below.
- The Audible Voice: this is used primarily at the Words of Administration at the Altar rail (one should never whisper, as this is much more distracting to those nearby).
- The Mystic Voice: this is a whisper to be heard only by the celebrant (and Deacon at the Gospel) and is used for all private, priestly prayers. The Server or deacon should never hear this voice, unless they are standing directly next to the priest (e.g. at the lavabo or Ablutions).

The Sign of the Cross

The sacred Sign of the Cross is gathers up of the whole Christian faith in one symbol and identifying oneself with that whole Faith, especially with the mystery of Christ.

The cross in Christianity in general and liturgy specifically is a Synecdoche. A Synecdoche is a figure of speech in which a term for a part of something refers to the whole of something or vice versa. A synecdoche is a class of metonymy, which is a figure of speech in which a thing or concept is referred to by the name of something closely associated with that thing or concept.

When?

- **Beginning of Important Things**
 - o The opening versicles and responses at the Office & during the opening acclamation to begin the mass
 - o Three-fold at announcement of Gospel accompanied by the non-verbal petition: "May the Gospel sanctify my mind, my speech, my inner life
 - o The Christological canticles
 - *Benedictus* as Morning Prayer
 - *Magnificat* at Evening Prayer
 - *Nunc Dimittus* at EP/Compline
- **End of Important things**
 - o Conclusion of the Office: "Grace of our Lord Jesus Christ..."
 - o Gloria in the Mass ("in the glory of God the Father...")
 - o Creed (not about the resurrection of the dead)

- o End of *Sanctus* (before *Benedictus qui venit*): this was about elevation of Sacrament during silent canon; reinterpreted to be a sign of piety about the way the Lord will soon “come” to us in the Sacrament)
 - o End of the Canon as the Elements are offered
 - o Celebrant does this at conclusion of *Pater Noster* with the paten after the Canon (people have started to mimic this)
 - **When invoking the Trinity:** “In the Name of the Father...”¹
 - **Receiving a blessing or absolution**
 - o Absolution after Confession in the Preparation (i.e. “prayers at the foot of the altar”) and confession in the Mass
 - o Prayer for the fruit of communion in the Canon (“Sanctify us also...”)
 - o Concluding blessing
 - **Sign of Piety at moments of special importance**
 - o When the Sacrament is elevated
 - o Before and after receiving Communion
 - **When praying for the Dead** (a generally Anglican custom)
 - **For the priest**
 - o When blessing people, blessing the Deacon before Gospel, and blessing anything (including in the Canon)
 - o In the Canon (single or triple sign of the cross): There are three basic rules about when the sign of the cross is made over the gifts in the Canon of the Mass in the Latin Rite. I list them here in terms of their rank of importance:
 1. When saying, “had given thanks” (in the Institution Narrative, speaking of Jesus “blessing” the bread/wine), “bless” and “sanctify/sanctifying”
 2. Any mention of “bread/wine” and “Body/Blood”, the Sign is made over the bread or the wine, depending on what is said
 3. Any mention of the gifts themselves and the sacrifice:
 - a. “a full, perfect, and sufficient † sacrifice, † oblation, and † satisfaction...”
 - b. “these thy holy † gifts”
 - c. “our/this † sacrifice of praise and thanksgiving”
 - d. “this † Holy Communion”
- This order is helpful in thinking about how to simplify, depending on the context of the parish.
- The crosses in #1 one should be considered the bare minimum.

¹ **Note:** the sign of the cross associated with “Blessed be God, Father, Son, and Holy Spirit” is NOT because the Trinitarian persons are invoked (look at the language and see that it is an acclamation, not an invocation) but because they are the opening words of the Mass outside of Lent and Easter (and possible Advent). The other acclamations have no Trinitarian reference and the Sign is made just as properly as the priest first says those words as well.

- The signs of the cross in #2 and #3 are not strictly gestures that indicate “blessing” but rather are illustrative and point to the focus of the prayer, that is, both the offering and the change of the Gifts.
 - o Group #2 would be the next category of actions to add, and if you are going to add them, it only makes sense to do it at every mention of “bread/wine” and “Body/Blood;” though I supposed, one could limit the crosses to only mentions of Body/Blood
 - o Group #3 are the least common gestures among Anglican clerics, but that have a helpful illustrative purpose, as I already mentioned. They emphasize, in particular, the offering and sacrificial aspect of the rite.

Bows and Genuflections

There are basic principles to govern when the various types are used. One never attempts any bow while kneeling. One also never attempts a bow if impeded by something else (sign of the cross, holding an object or book; RN 42).

Genuflections are traditionally made the following places in the Eucharist and the Offices:

- **Eucharist**

- o When entering and leaving the Sanctuary if the Sacrament is reserved there; if not, a profound bow is done instead.
- o At the *Et incarnates* in the Creed. Note: the action should be continuous and made very slowly so that the knee is actually only on the ground at the words *And was made man*
- o And the words *And the word was made flesh* in the Christmas gospel (and the last Gospel, if done) and in the *Angelus*
- o At *He gave (yielded) up the ghost* in the Holy Week Passion gospels
- o In the Roman Rite, and commonly amongst Anglo-Catholics, at the following places in the Eucharistic Prayer
 - Before and after the elevations after the institution narratives over the bread and cup
 - As *though Jesus Christ our Lord* just before the final Doxology
 - After the great AMEN at the conclusion of the eucharistic prayer
 - Additionally, the Extraordinary Form require these additional genuflections:
 - In the prayer *Deliver us* after the Lord’s Prayer, after placing the host back on the paten.
 - After placing the particle of the consecrated Bread in the Chalice after the fraction

- After the three private prayers of the priest, before saying, *Lord, I am not worthy...*
- After receiving the consecrated Bread, and again after the Wine
- After placing the Sacrament back on the altar after having administered Communion to the People
- **Offices**
 - o At *come, let us worship and fall down* in the *Venite* at Morning Prayer
 - o At the verse, *We therefore pray thee, help thy servants...in glory everlasting* in the *Te Deum*.

The Double Genuflection

“A double genuflection (sometimes called a prostration) is made by kneeling on both knees, the right one first, [and then the left,] then bowing moderately (i.e. inclining the head and shoulders somewhat), and at once rising, beginning with the left foot. This double genuflection is made in the presence of the Blessed Sacrament when solemnly exposed in the monstrance and when it is on the altar of repose during the *Triduum sarum*, but only on entering and leaving the sanctuary or on return to the altar from *but not ongoing to) the sedilia, During the course of service, and while carrying out duties in the sanctuary, a simple genuflection only is made” (RN 43).

The Prostration

The full prostration, where the body is laid entirely upon the ground, is made only a few times: “at the beginning of the Solemn Liturgy on Good Friday and by ordination candidates during the litany” (RN 43). To make a prostration in a seemly manner, one begins as if making a double genuflection. After the left knee is on the ground, extend the hands and carefully lower oneself to the ground. It is often more comfortable to rest the forehead on one’s hands.

Profound Bow

One bows completely at the waist so that the knees could be touched by the hands. This gesture is considered equal to a genuflection in situations when genuflecting would be more distracting than reverent (i.e. when celebrating facing the people) or when in a place where a genuflection is not possible (i.e. in choir stalls). A profound bow is also considered equal to kneeling when the latter is not advisable (in general, the Latin rite directs that ministers bow profoundly, rather than kneel, when wearing solemn vestments). Consistency should always be observed.

In addition to the times listed above under genuflecting, profound bows are normally made at the following times:

- When ceremonially arriving and leaving the Altar, if the Sacrament is not reserved; if it is reserved, one genuflects instead of the profound bow
- During any of the private prayers of the priests that are of a penitential nature
- By the Sacred Ministers during the Confession of Sin
- At the Sanctus
- While repeating the Words of Institution over the bread and wine
- While saying the Prayer of Humble Access
- While the priest receives the consecrated Bread

Moderate Bow

Here, the head and shoulders are inclined together so that while standing, one could just see one's feet. This is done

- During the Private priestly prayers at the Offertory, "In the spirit of humility..." and "Receive, O holy Trinity..."
- At the *Sanctus*
- During the Dominical Words in the Institution Narrative
- At the three priestly prayers before receiving Communion
- At "Lord, I am not worthy..."
- While receiving the Host
- In the Offices and elsewhere, when one says, "Glory be to the Father...Holy Spirit."

Simple Bow

A simple bow is a bending of the head only. This is done at the following times in the liturgy:

- To reverence and cross and altar when passing in front of it during the course of the service
- At the words, *Let us pray*
- At the Name of Jesus
- At the Name of Mary and Saint of the Day, as an acknowledgment of the extraordinary way in which the grace of God made them show forth Christ to the world;
- When passing a relics or a shrine (such as a shrine to Our Lady of Walsingham if it is in direct proximity to the sanctuary).
- When exchanging items during the preparation of the Altar, in place of whispering or speaking.

The Logic that Governs Bodily Reverence

The reasons these gestures are made at these particular times are not random. They convey at various points adoration, worship, reverence, affection, humility, penitence.

b. Adoration = bow (whether a full bow at the waist, equal to a genuflection, or a smaller bow or even just nod of the head at the Name of Jesus)

i. Direct address of praise to God

1. *Office*

a. Gloria Patri (also when said in the mass) - one does NOT make the sign of the cross when saying these words

b. "holy is His name" in *Magnificat*

2. *Mass*

a. Gloria Patri in preparation prayers

b. Gloria: "we worship you"

c. Gospel: A slight bow is made at both responses before ("Glory be to thee...") and after the Gospel ("Praise be to thee...")

d. Creed

i. Incarnatus (not "enacting" his incarnation and death and then "rising" with him) but out of honor

ii. "...is worshipped and glorified..."

e. At the end of the *Pater noster* ("for thine is the kingdom..."), the celebrant bows or genuflects)

ii. To honor things or people

1. Name of Jesus (not with "Christ" which is a title, not a name; thus, at "through Christ our Lord," no bow is made).

2. When entering/leaving the sanctuary

3. When passing in front of the Altar, shrines to Our Lord/Our Lady

4. When the cross passes

5. When the Gospel Book passes

6. To the bishop or the Celebrant as they pass in procession

iii. As a sign of humility (often can be substituted with kneeling)

1. When confessing sins (Celebrant should bow rather than kneel in a chasuble)

2. When saying the Kyrie and the Agnus Dei

3. When receiving absolution or a blessing, especially from a bishop

c. Kneel/genuflect = sign of adoration/reverence/humility

i. Toward the Blessed Sacrament

- ii. When confessing sin
- iii. *Incarnatus* in Creed
- iv. During Prayers of the People (was done with Prayer for the Whole State, as a sign of humility and supplication)
- v. During the Canon (adoration/reverence)
- vi. Opening and closing the Tabernacle/Aumbry

Gestures by the Priest

The Salutation

The hands are extended any time the priest says *The Lord be with you* and rejoins them as the response is made. The gesture is a figural display of the text being said. It is one of the places where the relationship between text and ceremony is so clear as to not require much explanation at all. The gesture should signify greeting, openness, and communion, and should never be done casually or half-heartedly.

Similarly, at the words, *Let us pray* (before the Collect of the Day and before the Postcommunion; in Rite I, when saying, *Let us pray for the whole state of Christ's Church*), the extends the hands, making a small circle, and rejoining them (the gestures is smaller and the eyes are not raised, as in the *Laudans* gesture; see below).²

Orans

In all formal orations, the bishop or priest prays with hands extended in what is known as the *orans* position. These orations are: the Collect for Purity; the Collect of the Day; the Prayer for the Whole State (Rite I) and during the concluding collect to any other forms of the Prayers of the People; from the Preface through the *Sanctus*; during the Eucharistic Prayer. Fr John-Julian suggests that hands should be joined for prayers said in unison with the Congregation (the Lord's Prayer and Postcommunion). Until the 1979 BCP, these two prayers were both said by the Priest alone. Galley and Malloy both indicate that the priest is in *orans* for both of these (Galley 160, 168; Malloy 181, 191); Michno proposes *orans* or joined for the Lord's Prayer and extended for the Postcommunion (Michno 71, 74). *Orans* is preferable; otherwise the gesture has a very constrained meaning: "The priest praying on behalf of the congregation, but only if they're not joining aloud."

Orans is NOT used in the Mass during the *Gloria in excelsis*, the Nicene Creed, or the *Sanctus*. In the Offices, it is not used when praying Versicles and Responses (including Suffrages in the Office), when reciting canticles, and during the Apostles' Creed. If the Officiant of an Office is a priest, *orans* may be used during the Collects following the Suffrages, if the book can be held or placed somewhere from which it may be easily read.

A great range of styles can be observed in modern ceremony as to the way the hands are extended. In the Extraordinary Form in the west, the hands are held such "that the palm of each is turned directly towards that of the

² If the offertory prayers from the Extraordinary Form are used, the *Laudans* gesture is also made at the prayer, *Come, O thou sanctifier of the faithful*. Ritual Notes indicates that the gesture is to be used at the final blessing (RN 58) but no other book indicates this and thus I recommended against it.

other, the fingers united, slightly extended and pointing upwards" (RN 125). More modern practice encourages a very wide extension of the arms out either side of the body, palms up. Everything in between can be observed. The priest should take care to avoid having the palms face directly out in a "stick-'em up" posture. It should look natural and not required extreme effort. As Malloy points out, "*orans* is a stance of openness and vulnerability to God, as well as a gesture of reaching toward God" (Malloy 102).

Laudans gesture

This motion is made by starting with the hands joined in the normal position just above the waist, moving them upwards and outwards (palms towards each other) in semi-circular motion to the level of the shoulders, joining them again at the waist with a medium bow, inscribing a circle of approximately 16" diameter. The sign is both a gathering/collecting motion that also serves to indicate the importance and solemnity of the prayer or hymn that is to follow.

- At the opening words of the *Gloria in excelsis*
- At the opening words of the Nicene Creed
- Before making sign of the cross in Absolution after the General Confession
- As the opening words of the Canon of the Mass

Kissing the altar

- First approach and after the Dismissal
- It may be added at the following places:
 - Any time before saying *The Lord be with you*.
 - When coming to the Altar for the Sursum Corda before Offertory Prayers
 - After raising and extending the hands, and then rejoining them at the opening to the Eucharistic Prayer
 - In Rite I, Prayer I, it maybe be after the prayer for acceptance of the offering (e.g. "...yet we beseech thee to accept this our bounden duty and service...")
 - At the conclusion (either at "...his Son Jesus Christ our Lord; [kiss and turn to the people] and the Blessing of God Almighty..." or after the dismissal

Making the sign over the cross over people/things

While all Christians make the sign of the cross, it is generally considered that only priests and bishops may give blessings. However, a more careful study reveals that there is a hierarchy of blessings. The principle is something like this: the more the blessing concerns the use of items or person for specifically ecclesiastical and sacramental use, the smaller the range of persons permitted to bless. As mentioned earlier in the section on priests, there are a number of blessings in the BCP that can be said by a lay

person or deacon: the prayer over the ashes on Ash Wednesday (265); prayer over the palms on Palm Sunday (271); the blessing of the new fire at the opening of the Easter Vigil (285); and the Thanksgiving over the Water at Baptism (307).³

In the Catholic Church, such distinctions are explained more specifically. First, blessings are categorized under the heading of “sacramentals,” which is defined as “sacred signs which bear a resemblance to the sacraments” (CCC 166). A distinction that is often made is between invocative blessings and constitutive blessings. In an invocative blessing, a person “invokes” God in relation to a person or thing without any sense or intention that the nature of the thing in question changes. For example, when a person blesses oneself with holy water when entering a church or a parent blesses their child. A constitutive blessing is one that asks God to affect the nature of a person or object specifically for the ecclesial and sacramental use. Some of these blessings are reserved to bishops: the consecration of chrism (298, 307) and the consecration of a Church (566), including the blessing of any of the chief items within a church: font, lectern, pulpit, altar. *The Book of Blessings*, which was promulgated after the Second Vatican Council and in response to the renewal of the permanent diaconate (among other things), allows most of the blessings contained therein to be given by deacons. “This includes blessing families, homes, those that are sick, blessings for birthdays and anniversaries, blessings of catechumens, students, teachers, travelers, animals, places of business, cars,” and so forth. “Deacons can bless holy water, rosaries, nativity scenes, Christmas trees and Advent wreaths.”⁴ However, as many people have pointed out, many of them are “non-blessings,” in the way that the prayers over ashes and palms never actually request a blessing, and thus might be considered invocative blessings. In the older *Roman Ritual*, all the blessings are reserved to either priests or bishops, and all the blessings clearly intend a constitutive blessing.

How: To make the sign of a cross over a person or thing, the right hand is held upright with fingers together (not too tightly), with the palm to the left. The left hand, meanwhile, rests on the sternum or the altar. “The size of the cross should always be clearly traced and regulated in size according to the object or distance away” (RN 57). However, the Sign should never be made where the thumb of the right hand goes any higher than the forehead or lower than the sternum.

When announcing the Gospel, the cleric “traces the cross with the tip of the thumb upon the initial word,” the “left hand meanwhile resting flat on the

³ Note that all of these blessings are permitted to be administered by deacons or lay persons only in the absence of a bishop or priest (see 269, 272, 284, and 312).

⁴ <https://testeverythingblog.com/can-deacons-bless-4bf276262b11>.

book; and then without pausing or disjoining the fingers," the cleric "traces three little crosses" on the forehead, lips, and breast. No additional sign is added at the close of the reading (RN 57).

Monday Afternoon (Adams Hall)

Basic Rules and Principles that Govern Ceremony

Some Laws of Liturgical & Ritual Language (from Chauvet, *The Sacraments*, 99-112)

1. **Liturgical language is Action Language.** Thus, “do not say what you are doing; do what you are saying.” Liturgical symbols must “speak.” “In liturgy, the *word* is made not only of words, but of materials, gestures, postures, objects.”⁵
2. **Liturgical Language is Symbolic Language.** While it is an action language, it is also not a play or a reenactment. Thus, the symbols are often restrained: it’s not a meal, but a *sacrament* of the Passion that took place during a meal and thus we use a small amount of bread/wine. The liturgical is eschatological, so it still must *point* and *anticipate*.
3. **Liturgical Language breaks away from the Ordinary.** It is marked by idioms (both linguistic and physical), repetition, use of other languages, gestures that always correspond to particular words or phrases, along with particular clothing.
4. **Liturgical Language is Programed, and therefore, Repeatable Language.** Liturgical language is conservative by nature, not for the sake of conservatism, but for the sake of the worshiper. “As long as you notice, and have to count the steps, you are not yet dancing, but only learning to dance...The perfect church service would be the one we were almost unaware of; our attention would have been fixed on God.”⁶
5. **Liturgical Language Assigns Positions.** “Who” says “what” tells us about roles. Liturgical language is action language that bestows certain roles: by it one is made a Christian (“I baptize you...”), united to Christ (“The Body of Christ...”), married (“I John, take thee Mary, to be my wedded wife...”), absolved (“And by His authority committed to me, I absolve thee from all thy sins...”).

⁵ Chauvet, *Sacraments*, 100, 101.

⁶ C.S. Lewis, *Letters to Malcolm*, 4-5.

Four Principle Ways to Describe Ceremony

It is very wise for the priest to be able to distinguish between the types of ceremony and note generally in which category a particular action belongs. Some actions may sit in two categories (i.e. washing the hands at the offertory was first Practical, and then was assigned a spiritual meaning that is directly congruent with the rite: i.e. we need God's cleansing in order to offer a sacrifice that is pleasing and acceptable).

1. **Practical or Utilitarian:** A great deal of ceremony begins here. "If a thing has to be done, it must be done somehow; and it is the part of ceremonial to explain or prescribe the best way of doing it."⁷
2. **Interpretive:** This type of action highlights, expresses, and possibly expounds the text of the ritual. This type of action does not introduce something new, but highlights what is already present.
3. **Spiritual or Signifying:** What may best distinguish signifying or spiritual ceremonies is that they introduce a spiritual insight or reality that is in deep union with the ritual but would not otherwise be expressed without the ceremony."⁸
4. **Mystical:** The mystical interpretation of a particular ceremony is, Frere says, "an attempt to give not the primary meaning of things, but their hidden ... meanings."⁹ Liturgically speaking, it seems that there are times to introduce this Mystical reading of the liturgy. But, we must always remind ourselves, this mystical reading "is always a secondary and additional meaning; and it does not claim to be anything else but that." Ceremonies are primarily one of the other three: utilitarian, interpretive, or spiritual/symbolical. But to some a Mystical meaning may be added.

7 Walter Howard Frere, *The Principles of Religious Ceremonial*, The Oxford Library of Practical Theology (London, New York: Longmans, Green, 1906), 104.

8 Frere, *Principles of Religious Ceremonial*, 155.

9 Frere, *Principles of Religious Ceremonial*, 162.

Governing Principles

1. For the Parish Priest, **everything flows from a proper understanding of what it is that the Church does when it gather's on the Lord's Day to celebrate the Sacred Mysteries of the Lord's Body and Blood.**
2. **The priest begins from the end of Hebrews, ch 12:** "Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe; for our God is a consuming fire." High Church and Low Church approaches are almost always misguided as "approaches" because they mistake the symbolic - by which I mean divinely sacramental - nature of the Liturgy and thus think they there are options for how to do it. Instead, the priest begins with these assumptions:
 - I have been ordained to offer to God acceptable worship with reverence and awe, for this God is a consuming fire
 - The Church has given me the principle means for doing this—The Divine Liturgy of the Holy Eucharist.
 - The Church has celebrated this mystery in a particular way over the course of history.
 - The burden is on me if I alter that means of celebration
3. **Anglicans should not have any unique Eucharistic theology, and thus no unique ceremonial.** Thus, the teaching of the undivided church, and particularly of the Western church that is our direct inheritance, is our teaching. The English BCPs deviated from this, to be sure. The American inheritance is, providentially, much more recognizable to the historical norm.
4. To the extent that it fits with the texts of the BCP tradition, **Western ceremonial is the basis upon which Anglican ceremony should be drawn.** "Every ceremonial act which is indicated is the heritage of Western Christendom in the worship of God, and therefore deserves respectful consideration, even though we ourselves are unable to see [at first glance] its justification. Surely we all realize that the individual is less likely to know better than the whole community of God with its many centuries of worship."¹⁰

Ceremony is primarily practical, interpretive, and symbolic but not allegorical or a reenactment of a past event.

1. *Candles:* Allegorical: two natures of Christ; Symbolic: The Light shines in the darkness and the darkness has not overcome it.

¹⁰ *People's Anglican Missal*, 258/B18.

2. *Priest washing hands*: Allegorical: Jesus is declared innocent by Pilate; Symbolic: The congregation needs and participates in the purity of Jesus as it is joined to the mystery of Christ in his death and resurrection.
3. *Words of Institution*: Allegorical: reenactment of Last Supper; Symbolic: the basis upon which the Church makes her prayer in the Eucharist: to give praise to the Father because of Jesus Christ and through the Spirit make us able to offer to God everything he's given us.

General Rules of Ceremonial, of the Practical Variety

Dignity, reverence, and order must serve as ordering principles when coming to ceremonial. “The ancients knew that they owed it to the dignity of man as well as to the dignity of God not to approach [God] except with dignity.”¹¹

- 1. One Ceremonial action at a time is enough**, thank you. When ceremonial actions get joined or fused, the symbolic power is usually lost or obscured. Often, such combinations usually look quite silly. Examples
 - Never combine the *orans* position with another action (like turning a page or holding a book). If one needs to turn a page, put one hand on the breast while the other turns the page
 - Never hold an object with two hands and try and bow
 - If kneeling, one never attempts also to bow at the same time
- 2. A balance between sloppiness and military rigidity is required:** movements either with the body or the hands are always purposeful and smooth, never sharp or overly drawn out (your hair or the chasuble/stole should never be fluttering because you move so quickly).
- 3. Don't steal other People's lines.** The Celebrant or Officiant speaks a great deal of the required text in the Eucharist (less so in the Office). The opportunity that the People have to participate verbally is thus freighted with more importance for them. To deny them the opportunity to respond without the Celebrant/Officiant is a profound disservice and also directly contradicts the rubrics. Items in *Italics* indicate that they are to said by the People (or sometimes their role is specified even more specifically). The only exceptions to this are when the vast majority of the congregation is completely unfamiliar with the rite and must necessarily be prompted; then the priest speaks the congregations “lines” only as a means of encouraging their participation. The following words should never be said by the Officiant or Celebrant:
 - Offices
 - “And our mouth...” and “O Lord, make haste to help us”
 - “Thanks be to God” by the reader of the lesson
 - “And also with you”/“And with thy spirit” at any Salutation
 - The “response” in the Suffrages
 - The “Amen” to any collect or the various “Graces” at the conclusion of the Office
 - “Thanks be to God” at the conclusion
 - Eucharist
 - The responses in the Great Litany

¹¹ *People's Anglican Missal*, 259/B19.

- "And blessed be his kingdom...", "The Lord is risen indeed," "His mercy endures forever"
- Christ have mercy/*Christe eleison* or "Have mercy upon us" in the Trisagion
- "And also with you"/"And with thy spirit" at any Salutation
- The "Amen" to any collect
- The responses to the acclamation before/after Gospel by the cleric reading the text
- The responses by the Leader in any form of the Prayers of the People that required them
- "Amen" at the end of the Absolution
- The response at the Peace
- Any of the responses in the Sursum Corda
- "Amen" at the end of the Eucharistic Prayer
- "Therefore, let us keep the feast. Alleluia."
- "Amen" when distributing Communion (this is very important!)
 - "Amen" at the end of the Blessing
 - "Thanks be to God" at the conclusion

4. **"Do not say what you are doing; do what you say."**¹² Liturgical rites are of a different order or mode than didactic speech. "In liturgy, the word is made not only of words, but of materials, gestures, postures, objects."¹³ Explaining, providing commentary, offering a summary are almost never appropriate.

- This should be observed as the sermon. If this is the only place where we say, "please be seated," we should ask if it really is necessary here.
- The principle exception is the extreme pastoral situation when almost no one present has any familiarity with the particular rite or liturgy in general. In that instance, the Celebrant may need to break another rule, and lead the People in speaking the various responses.
- **The parish must provide the appropriate materials that anyone can make their way through the service without serious confusion.** There are different ways to accomplish this. The '79 BCP often does not lend itself to easy use. A bulletin that lists everything that the congregation says, and with clear direction about when to stand, sit, and kneel, can be extremely hospitable.
- **Gestures should always be congruent with the accompanying words.**
 - The hand extension at the Salutation should look like a greeting

¹² Chauvet, *Sacraments*, 100.

¹³ Chauvet, *Sacraments*, 101.

- The genuflection to the Sacrament should look reverent
- The bows at the preparation of the altar should look like "Thank you" and "you're welcome."

5. **The Minister has no authority to alter the liturgical text.** This rule is overstated slightly, but it should be considered hard and fast before any kind of flexibility is considered. The tendency among priests to add small words (like "and" at the beginning of a sentence, or "brothers and sisters" at the end of the bidding to the Gospel or the Peace), to alter pronouns, to add an odd word or remove it, is entirely inappropriate.

Certain additions might be considered in the spirit of the BCP, particularly if there is a clear precedent in previous BCPs. Such as, a) The addition of the Kyrie before the Our Father in the Offices or b) The use of the prayer for the seven-fold gifts at Confirmation.

6. **Changes to the liturgy should be minimal, logical, seasonal, and able to be anticipated by the liturgically acute lay person.** Change or variety simply for the supposed virtue of "variety" is to be avoided. The '79 BCP provides many options and they must be used carefully. Some of those options related to seasons are feast and are the most appropriate changes. If using Rite II, the various Eucharistic Prayers might be used in consort with seasonal changes (e.g. Prayer D on Principle Feasts). But even this must be done with great care. Any identification of a particular Eucharistic Prayer with a season or spiritual "tone" (penitential, celebratory) is to impose a foreign idea upon the text. Similarly, the imposition of a penitential tone to Rite I, and to use it in Advent and Lent, runs the same risk and should be avoided. If there is a felt need to move between Rite I and Rite II, alter the arrangement each year and possible switch halfway through Ordinary Time (maybe at the Feast of St Michael and All Angels) to the other ritual language. Switching between Rite I and Rite II for the same congregation can be extremely jarring, since many of the responses are different. The pastoral difficulty this introduces must be considered very carefully, and adequate preparation is an essential.

7. **Dangerous answers to liturgical questions that should be avoided: "I like it," "Fr. X always did that," and "We've always done it that way."** The action in question may or may not fit within the basic liturgical "laws" but these answers provide a person zero help in figuring out if this is actually the case.

8. **The Sung Mass with Deacons/Subdeacon attending is the norm for the Holy Eucharist.** The compromise of a said Mass is just that: a compromise based on the perceived need for as many Masses as possible (with each priest saying at least one Mass a day). But what is normative is the Mass in its proper and fitting splendor. The Divine Liturgy of the various Eastern rites hardly knows of a "said" liturgy.

9. **When praying or reading texts is unison**, it is desirable that inflection be kept to the bare minimum and the voice be dropped slightly lower than the usual speaking register.
10. **Watch the “soft points.”** Points of transition are often magnets for liturgical accretions. The movement of a reader to the lectern, for instance, is not a ritual action, but an entirely practical one. Thus, there should not be silence for everyone to observe the reader walking to the lectern. Rather, the psalm ends and the reader simply begins the Epistle.
11. **Watch the commas:** most of us were taught to pause at commas, but this is not a universal rule, and it is certainly not a rule to follow in ritual speech. Commas are required by English grammar for a number of reasons. One of the most important ones is to indicate the structure of the sentence, to highlight how sets of words are functioning. When reading aloud, commas allow one to anticipate where to pause. Commas are almost never observed with a pause in versicles and responses; one must be discerning elsewhere.

- V. Show us your mercy, O Lord;
R. And grant us your salvation.
V. Clothe your ministers with righteousness;
R. Let your people sing with joy.
V. Give peace, O Lord, in all the world;
R. For only in you can we live in safety.
V. Lord, keep this nation under your care;
R. And guide us in the way of justice and truth.
V. Let your way be known upon earth;
R. Your saving health among all nations.
V. Let not the needy, O Lord, be forgotten;
R. Nor the hope of the poor be taken away.
V. Create in us clean hearts, O God;
R. And sustain us with your Holy Spirit.

A Collect for the Renewal of Life

O God, the King eternal, who dividest the day from the night and turnest the shadow of death into the morning: Drive far from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace; that, having done thy will with cheerfulness while it was day, we may, when the night cometh, rejoice to give thee thanks; through Jesus Christ our Lord. *Amen.*

A Collect for Peace

O God, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace which the world cannot give, that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of all enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Savior. *Amen.*

Patterns of Ceremonial Action

Ceremonial actions follow a basic pattern and are not random

- d. **Sign of the Cross** (some of these reasons overlap): the gathering up of the whole Christian faith in one symbol and identifying oneself with that whole Faith, especially with the mystery of Christ.

i. Beginning of Important Things

1. The opening versicles and responses at the Office & during the opening acclamation to begin the mass
2. Three-fold at announcement of Gospel accompanied by the non-verbal petition: "May the Gospel sanctify my mind, my speech, my inner life
3. The Christological canticles
 - a. *Benedictus* as Morning Prayer
 - b. *Magnificat* at Evening Prayer
 - c. *Nunc Dimittus* at EP/Compline

ii. End of Important things

1. Conclusion of the Office: "Grace of our Lord Jesus Christ..."
2. Gloria in the Mass ("in the glory of God the Father...")
3. Creed (not about the resurrection of the dead)
4. End of *Sanctus* (before *Benedictus qui venit*): this was about elevation of Sacrament during silent canon; reinterpreted to be a sign of piety about the way the Lord will soon "come" to us in the Sacrament)
5. End of the Canon as the Elements are offered
6. Celebrant does this at conclusion of *Pater Noster* with the paten after the Canon (people have started to mimic this)

iii. When invoking the Trinity: "In the Name of the Father..."

Note: the sign of the cross associated with "Blessed be God, Father, Son, and Holy Spirit" is NOT because the Trinitarian persons are invoked (look at the language and see that it is an acclamation, not an invocation) but because they are the opening words of the Mass outside of Lent and Easter (and possible Advent). The other acclamations have no Trinitarian reference and the Sign is made just as properly as the priest first says those words as well.

iv. Receiving a blessing or absolution

1. Absolution after Confession in the Preparation (i.e. "prayers at the foot of the altar") and confession in the Mass
2. Prayer for the fruit of communion in the Canon ("Sanctify us also...")
3. Concluding blessing

v. Sign of Piety at moments of special importance

1. When the Sacrament is elevated

2. Before and after receiving Communion

vi. Prayers for the Dead (a generally Anglican custom)

vii. For the priest

1. When blessing people, blessing the Deacon before Gospel, and blessing any thing (including in the Canon)
2. In the Canon (single or triple sign of the cross)
 - a. At mention of 'Body' or 'Blood'
 - b. At mention of 'Bread' or 'Wine'
 - c. At mention of 'sacrifice'
 - d. At use of the words 'bless', 'sanctify', etc.

e. The Sign of the Cross in the Canon of the Mass

- i. There are three basic rules about when the sign of the cross is made over the gifts in the Canon of the Mass in the Latin Rite. I list them here in terms of their rank of importance:

1. When saying, "had given thanks" (in the Institution Narrative, speaking of Jesus "blessing" the bread/wine), "bless" and "sanctify/sanctifying"
2. Any mention of "bread/wine" and "Body/Blood", the Sign is made over the bread or the wine, depending on what is said
3. Any mention of the gifts themselves and the sacrifice:
 - a. "a full, perfect, and sufficient † sacrifice, † oblation, and † satisfaction..."
 - b. "these thy holy † gifts"
 - c. "our/this † sacrifice of praise and thanksgiving"
 - d. "this † Holy Communion"

- ii. This order is helpful in thinking about how to simplify, depending on the context of the parish.

1. The crosses in #1 one should be considered the bare minimum.
2. The signs of the cross in #2 and #3 are not strictly gestures that indicate "blessing" but rather are illustrative and point to the focus of the prayer, that is, both the offering and the change of the Gifts.
 - a. Group #2 would be the next category of actions to add, and if you are going to add them, it only makes sense to do it at every mention of "bread/wine" and "Body/Blood;" though I supposed, one could limit the crosses to only mentions of Body/Blood
 - b. Group #3 are the least common gestures among Anglican clerics, but that have a helpful illustrative purpose, as I already mentioned. They emphasis, in particular, the offering and sacrificial aspect of the rite.

f. Adoration = bow (whether a full bow at the waist, equal to a genuflection, or a smaller bow or even just nod of the head at the Name of Jesus)

i. Direct address of praise to God

1. *Office*

- a. Gloria Patri (also when said in the mass) - one does NOT make the sign of the cross when saying these words
- b. "holy is His name" in *Magnificat*

2. *Mass*

- a. Gloria Patri in preparation prayers
- b. Gloria: "we worship you"
- c. Gospel: A slight bow is made at both responses before ("Glory be to thee...") and after the Gospel ("Praise be to thee...")
- d. Creed
 - i. Incarnatus (not "enacting" his incarnation and death and then "rising" with him) but out of honor
 - ii. "...is worshipped and glorified..."
- e. At the end of the *Pater noster* ("for thine is the kingdom..."), the celebrant bows or genuflects)

ii. To honor things or people

1. Name of Jesus (not with "Christ" which is a title, not a name; thus, at "through Christ our Lord," no bow is made).
2. When entering/leaving the sanctuary
3. When passing in front of the Altar, shrines to Our Lord/Our Lady
4. When the cross passes
5. When the Gospel Book passes
6. To the bishop or the Celebrant as they pass in procession

iii. As a sign of humility (often can be substituted with kneeling)

1. When confessing sins (Celebrant should bow rather than kneel in a chasuble)
2. When saying the Kyrie and the Agnus Dei
3. When receiving absolution or a blessing, especially from a bishop

g. Kneel/genuflect = sign of adoration/reverence/humility

- i. Toward the Blessed Sacrament
- ii. When confessing sin
- iii. *Incarnatus* in Creed
- iv. During Prayers of the People (was done with Prayer for the Whole State, as a sign of humility and supplication)
- v. During the Canon (adoration/reverence)
- vi. Opening and closing the Tabernacle/Aumbry

h. **The Salutation** (“The Lord be with us”)

- i. Technically, this was only for the ordained to use
 1. The response means, “And with the spirit conferred upon you in ordination.” This exchange symbolizes the fullness of the Church present for Divine Service. “For is not the presence of the Lord — the Source of every good and the Author of every best gift — a certain pledge of Divine protection and a sure earnest of the possession of all spiritual peace and consolation?”¹⁴
 2. The following form is used by Subdeacons or others in its place: “O Lord, hear our prayer; *and let our cry come unto Thee.*”
- ii. When
 1. In the older Roman Rite, eight times
 - a. In addition to the three below
 - i. Preparation prayers
 - ii. Before Offertory Sentence
 - iii. Blessing
 - iv. Final Gospel
 2. In current Roman Rite, in each of the four major sections of the mass
 - a. Preparation rites
 - b. Liturgy of the Word, before Gospel
 - c. Sursum Corda
 - d. After the Postcommunion and before the blessing (in 1549 BCP, then disappears)

14 <http://www.newadvent.org/cathen/05114a.htm>

General Rules, Particularly for the Priest

1. **Hands:**
 - Resting position: Hand are joined just above the waist (either clasped together, or with palms loosely joined).
 - Hands hard-pressed together often looks overly-pious.
 - Hands are never is the "fig leaf" position. That is only a resting position when wearing street clothes, not vestments
2. **Hands joined just above the waste is ceremonial "home plate."**

All actions begin and end with hands joined. This allows for each particular action to be deliberate and clear (this relates to the principle of not combining actions).
3. **Walking/Processing:**
 - Hands are either joined above the waist, holding a book, or holding a object (Gospel book, etc.)
 - Pace is often just slower than typical walking; the speed should communicate reverence and deliberation
 - When one encounters an object in your way (baptismal font, paschal candle, casket, etc.), always go around it on the right side
4. **Sitting**
 - Feet always on the ground, with hands resting on the lap.
 - Never cross legs, lean, or slouch--each indicates disinterest or casualness
 - If wearing solemn vestments, fold vestment up so that hands can rest on the lining/underside of the vestment (this can add 25 years to the life of vestments)
5. **When to face East and West:** The principle is simple:
 - When addressing the People, face West and look at them with hands joined, unless saying the Salutation, when one extends the hands.
 - When addressing God, face East so that the whole people of God are looking liturgically toward the Lord and facing him as One Body
 - If celebrating *versus populum*, one only looks at the People when directly addressing them (Sursum Corda; "Therefore, we proclaim the mystery of faith...", "As our Savior Christ has taught us..."). Otherwise, eyes are directed on the missal, the sacred vessels, and/or the cross on the altar.
 - Even in situations where the celebration is *versus populum*, the Preparation Rites might well be done in front of the altar facing liturgical Easter. This serves to emphasize that the preparation is

not simply the first part of the Liturgy of the Word, but the preparation for the entire service.

6. **Always turn to the Right:** this is purely for the purpose of order and uniformity. When turning from the Altar to the People, turn to the right. When turning back to the Altar, turn back the way you came (rather than making a full circle). There are two main exceptions to this
 - At the Sursum corda, it could be quite logical to make a full turn to indicate that the whole Body is to be gathered as one around the Altar and making their Offering to the Lord
 - At the Invitation, when the Sacrament is shown to the People: in this way, all can equally see the Sacrament to which they are invited to come and partake

7. **Speaking:** a balance between conversational speech and Shakespearean thespian is essential. The purpose is never to distract.
 - This is not common or ordinary speech, so don't attempt to colloquialize your speech
 - Don't over articulate and enunciate as to be overtly noticeable
 - Don't add fake depth to your voice; if your voice doesn't sound like Orson Wells, don't pretend it does
 - Don't add a fake English accent or an Italian rolling of 'r's
 - Never emphasize a word in a sentence that wouldn't receive an emphasis in normal speech
 - Never mimic the vocal patterns of a stage actor (sharp intakes of breath at the conclusion of a sentence or phrase are extremely distracting).
 - Avoid over-emotive ways of speaking that lead people to think that liturgy is good or effective to the extent that you communicate that you "really mean it"
 - When reading in unison, very little inflection is necessary. Otherwise, the one or two voices stick out and attention is drawn to the individual.

8. **Tones of Voice:** There are three tones of voice
 - The Loud Voice: this is the distinct and audible voice that should never approach shouting and is used with almost every text in a particular rite, unless noted below
 - The Audible Voice: this is used primarily at the Words of Administration. One should never whisper, as this is much more distracting to those nearby.
 - The Mystic Voice: this is a whisper to be heard only by the celebrant (and Deacon at the Gospel) and is used for all private, priestly prayers. The Server or deacon should never hear this voice, unless they are standing directly next to the priest (e.g. At the lavabo or Ablutions).

9. **When speaking in unison with the People:** The voice should be free from extreme inflection and be spoken at as even a pace as possible. The Officiant or Celebrant's voice should never stand out when praying in unison with the People. Generally, the best principle is to drop the pitch of the voice to something in a lower register and basically speak with little to no inflection when speaking in unison.
10. **When praying, hands are always in *orans*.**
 - Some modern ceremonials indicate that one should NOT be in *orans* if the People are joining the priest (e.g. Our Father, Postcommunion), but there seems no logic so such an approach. *Orans* doesn't mean, "I'm praying by myself," but "I'm praying. Period." All the prayers the priest prays are in the plural, so the People are joining, whether or not they are speaking out loud or not. Thus, any distinction with the *orans* gesture is nonsensical.
 - Exceptions to this rule:
 - Praying the Our Father, if one is holding the paten in the right hand
 - Leading the Divine Office (this is often unavoidable, since one is not at the altar, and one's prayer desk may not be tall enough and one usually must hold their Prayer Book)
 - Pastoral rites in the home or hospital
11. **When praying in the Eucharist, the priest never holds the book and so can always be in *orans*.**
 - Praying with a book in your hands tends to indicate that one is simply reading a prayer and not enacting a ritual
 - This means that if you are celebrating without an assistant, the priest must stand at the altar and use the Missal in order to read the prayers, or place your book on a prayer desk in front of you.
12. **Only use *orans* when praying, not when singing hymns, saying creeds, addressing the People, etc**
 - In particular, during the Eucharist, the hands are joined at the breast (and not in *orans*) for:
 - Kyrie/Gloria in excelsis
 - Anytime you say, "Let us pray"
 - Creed
 - Confession
 - Introductory Bidding and the Memorial Acclamation itself
 - "And now, as our Savior Christ has taught us..."
 - Fraction Anthem (one may best the breast during the opening words of each section of the *Agnus Dei*)
 - Dismissal
 - Exceptions to having your hands in *orans* while praying:

- When leading a Litany
- When walking (as when praying the Great Litany in Procession)
- In any litany or form of the Prayers that utilize a Versicle and Response
- Suffrages in Morning and Evening Prayer
- Any Versicle/Response: some customary have an accompanying Sign of the Cross (those opening the Offices, plus "Our help is in the Name of the Lord.")

13. Only Priests and Bishops extend their hands, and only at three instances:

- Every Salutation
- The Peace—This gesture may be slightly larger, with palms facing the congregation a bit more than at other times.
- When saying, "Lift up your hearts" after the Salutation, the priest raises and extends hands, palms facing in while saying the words.
- The Deacon should never extend the hands, even at the Dismissal.

14. Be consistent with basic gestures

- If making a slight bow at the Name of Jesus, always do it.
 - One exception may be that one never does it during the reading of a lesson or in a sermon.
- If one keeps thumb and forefinger joined after touching the Host at the Institution Narrative, keep them conjoined until the Ablutions, or don't do it at all.
- Always bow and/or genuflect at the same time. Don't interchange them; it only produces confusion in the congregation

15. When wearing solemn vestments, use a solemn bow in place of kneeling (but not genuflecting)

- Obvious places:
 - Confession of Sin
 - Prayer of Humble Access
- This is partly practical
 - It is easy to fall when trying to return to a standing position
 - Kneeling can easily damage the vestments
- Exceptions
 - Kneeling for the opening petitions of the Great Litany
 - Genuflections when entering/leaving the Sanctuary, or at the Word of Institution (note: genuflections aren't actually kneeling)

16. Avoid half-gestures or ostentatious gestures

- Casual or slovenly reverences of the Altar or Blessed Sacrament are unseemly
- Extravagant or ostentatious gestures only draw attention to the person and not God

17. **The most senior cleric always stands in the center when lining up and reverencing.** The motivation when there are an even number of persons to line up centered is usually for symmetry. But the most senior ordained person (usually a priest, but it could be a Deacon and Subdeacon after the Gospel procession) is normally “leading”; thus, this individual should remain in the center in order to lead well. It also precludes the difficulty of trying to arrange yourself without having a person standing dead center, which often turns out to look sloppy.

18. **Bows and Genuflections:** There are basic principles to govern when the various types are used. One never attempts any bow while kneeling. One also never attempts a bow if impeded by something else (sign of the cross, holding an object or book, etc.)

- Genuflection: One stands upright facing the object to which the gesture is made; then, without bending the head or back, touch the ground with the right knee at the place where the foot was. Genuflection is the appropriate act of reverence for the Blessed Sacrament, either when on the altar or reserved (i.e. when opening the tabernacle, one genuflects). In addition to the sacrament, this gesture is made “either as an acknowledgement of the incarnation or redeeming work of our Lord” or as a way of making our bodies correspond to a Scripture text that speaks of humbling oneself with the body. Genuflections are also made at the following places:
 - At the *Et incarnates* in the Creed (though a genuflection is considered more proper by some)—N.B. the action should be continuous and made very slowly so that the knee is actually only on the ground at the words *And was made man*
 - And the words *And the word was made flesh* in the Christmas gospel (and the last Gospel, if done) and in the *Angelus*
 - At *He gave (yielded) up the ghost* in the Holy Week Passion gospels
 - Also, in the older Roman rite
 - At the verse, *We therefore pray thee, help thy servants, whom though has redeemed with thy precious blood* in the *Te Deum*.
 - *O come, let us worship and fall down* in the *Venite* at Morning Prayer

- Profound Bow: One bows completely at the waist so that the knees could be touched by the hands. This gesture is considered equal to a genuflection in situations when genuflecting would be more distracting than reverent (i.e. when celebrating facing the people) or when in a place where a genuflection is not possible (i.e. in choir stalls). A profound bow is also considered equal to kneeling when the latter is not advisable (in general, the Latin rite directs that ministers bow profoundly, rather than kneel, when wearing solemn vestments; this is the case because it is often very difficult to return to a standing position in a dignified manner). Consistency should always be observed. Profound bows are normally made:
 - When ceremonially arriving and leaving the Altar; if the Sacrament is reserved at that Altar, one genuflects instead of making the profound bow.
 - At the *Et incarnates* in the Creed (though a genuflection is considered more proper by some)
 - By the Sacred Ministers during the Confession
 - While saying the Prayer of Humble Access
- Moderate Bow: head and shoulders are inclined together so that while standing, one could just see one's feet. This is done
 - During the Private priestly prayers at the Offertory, "In the spirit of humility..." and "Receive, O holy Trinity..."
 - At the *Sanctus*
 - During the Dominical Words in the Institution Narrative
 - At the three priestly prayers before receiving Communion
 - At "Lord, I am not worthy..."
 - While receiving the Host
 - In the Offices and elsewhere, when one says, "Glory be to the Father...Holy Spirit."
- Simple Bow: a bending of the head only. This is done
 - To reverence and cross and altar when passing in front of it during the course of the service
 - Name of Jesus
 - Name of Mary and Saint of the Day
 - When passing a relic or a shrine (such as a shrine to Our Lady of Walsingham if it is in direct proximity to the sanctuary).
 - When exchanging items during the preparation of the Altar in place of whispering or speaking.

19. When to kiss the altar

- First approach
- When coming to the Altar for the Sursum Corda before Offertory Prayers

- If may be added after raising and extending the hands, and then rejoining them at the opening to the Eucharistic Prayer
- In the canon after the prayer for acceptance of the offering (e.g. "...yet we beseech thee to accept this our bounden duty and service...")
- At the conclusion (either at "...his Son Jesus Christ our Lord; [kiss and turn to the people] and the Blessing of God Almighty..." or after the dismissal

20. *Laudans* actions with the hands by the Priest. This motion is made by starting with the hands joined in the normal position just above the waist, moving them upwards and outwards (palms towards each other) in semi-circular motion to the level of the shoulders, joining them again at the waist with a medium bow, inscribing a circle of approximately 16" diameter. The sign is both a gathering/collecting motion that also serves to indicate the importance and solemnity of the prayer or hymn that is to follow.

- When saying, "Let us pray" before
 - The Collect of the Day
 - The Postcommunion
- *Gloria in excelsis*
- Nicene Creed
- Before making sign of the cross in Absolution after the General Confession
- At the opening of the private priestly prayer, "In the spirit of humility..." said silently after the offering of the Bread/Wine at the Offertory
- As the opening words of the Canon of the Mass are said
- In a modified form (concluding with the hands together and over the Gifts) at the Epiclesis
 - Rite I, Prayer I and Prayer II: "And we most humbly beseech thee, O merciful Father..."
 - Rite II, Prayer A: "Sanctify them by your Holy Spirit..."
 - Rite II, Prayer B: "We pray you gracious God, to send your Holy Spirit..."
 - Rite II, Prayer C: "Sanctify them by your Holy Spirit..." (note that this is the only prayer where this occurs *before* the Institution Narrative)
 - Rite II, Prayer D: "Lord, we pray that in your goodness and mercy your Holy Spirit may descend..."
- If one is not hold the Paten, at the opening of the Our Father
- Before making sign of the cross at final blessing

21. **Collects and Prefaces should always align.** The 1979 BCP always provides a preface to go with each collect, listed in italics below each collect. The rules that govern this are both what is found in the Collect section (158-261) AND the directions given about Proper Prefaces (344-49; 377-82). The most likely place where this is an issue is in the prefaces for seasons (Advent, Incarnation Epiphany, Lent, Holy Week, Easter, Ascension, Pentecost). For all of these seasons/feasts, the preface directions indicate that the proper preface is to be used “on Sundays and weekdays alike, except as otherwise appointed for Holy Days and Various Occassions.” Thus, when a commemoration (not a Holy Day) falls in one of those seasons, the implication is this: the collect is that of the previous Sunday and the preface of the season; the saint is commemorated either with a second collect or their collect is used at the end of the Intercessions. If a Holy Day falls in those season, the collect is that of the Holy Day and the preface is (not that of the seasons, but) that which is appointed after the collect for the Holy Day.
22. **Vestments:** An extremely unfortunate development in the last few generations is wearing cassocks and albs that do not fit properly (usually, they are too short). Think about if a member of the armed forces were to wear their dress uniform with the trousers 3 inches too short or with the jacket sleeves 3 inches too long. But wearing the wrong size vestments is often glossed over. Wearing vestments that are too short gives the impression that one is simply “dressing up” and that this vestment thing really isn’t that big a deal. If you really think that, don’t wear them. But otherwise, make sure your cassock and alb fit with the same care that one takes in getting suit trousers that are the proper length.
- **Cassocks and Albs:** both should fall to the ankle, never above it. A cassock, recall, was the precursor to the clerical suit; thus, it should fit you like you would desire any professional clothing to fit (recall also that a cassock isn’t a vestment but simply another sort of clerical attire, like the black shirt and clerical collar).
 - **Cassock Albs:** their use is to be discouraged primarily on aesthetic grounds. They often look quite cheap and dampen the solemnity of wearing vestments in general.
 - **Types of Albs:** the ‘traditional’ alb is recommended. This has a wide neck that buttons or ties in the front (but may still have lots of material in the way that a full surplice has lots of material but a wide neck). The wide neck is so that an amice may be word under the alb without chocking the wearer.
 - If using a cassock-alb, the “monastic” style is not recommended at all (they are often marked by having sleeves that hang and a hood). The reason is simple: this style is part of the monastic habit and is one way to

indicate their religious life (would member of the Army wear the uniform of a Marine?). Albs and other vestments (or clericals) are not a way by which to undertake self-expression.

- **Cinctures/girdles:** these should be long enough so that when they are holding the stole in place, the tassels hang down and are about as long as the two ends of the stole.

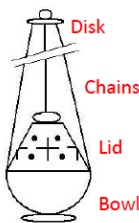
Tuesday Morning (St. Mary's Chapel)

Incense Quick Reference Guide

Some Select Uses

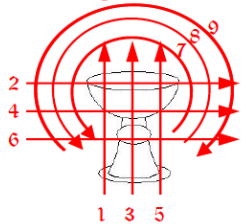
1- Processions (behind Verger, before Crucifer) [Lamburn 378]
 2- Blessing of Things (Incensations) e.g. Ashes, Palms, Water, ect.
 3- Daily Offices or other Evening Service [BCP 143; Michno 142-3]
 4- Paschal Candle (Five grains in cut cross) [cf Michno 204; Lamburn 334]
 5- Benediction of the Blessed Sacrament [Michno 261-2, Lamburn 373-6]
 6- Eucharist [Michno 80-5; Lamburn 48-56, 100, 154-5, 166-7, 187]
 a- Entrance (Procession and Altar)
 b- Gospel
 c- Offertory (Gifts, Altar, Priest, Choir, Congregation)
 d- Great Thanksgiving (Sanctus and Elevations)

Thurible/Censer



Disk Bowl with a lid attached to chains. The bowl contains both burning coals and when incense is added the lid is closed to keep it all in. The smoke rises through the holes in the lid. Some have bells on the chains, a more popular version in the Eastern Rites.


Censing the Oblations



1 3 5

Michno 84; Lamburn 53

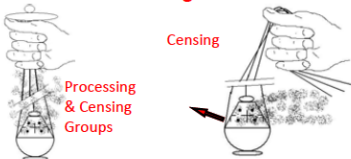
Censing Objects (Blessing) or a Group of People



Both objects to be blessed and the Gospel Book receive double swings. A group of people receive this pattern with single swings

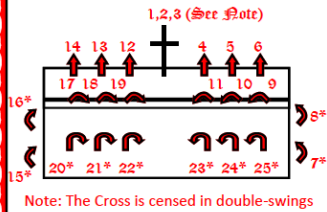
Michno 85; Lamburn 53-4

Handling



Thurible held with left hand until blessed, then the right hand. Use right hand to cense. When handing off, hold disk in left hand with chain near bowl in right. Receiver takes disk in left hand and chain in right. A **double-swing** is two quick swings in succession, with a pause afterwards before any other swings.

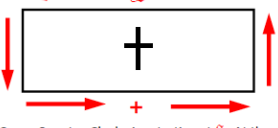
Censing a Fixed Altar



Note: The Cross is censed in double-swings

Michno 82-3; Lamburn 52-3*

Censing a Free Altar



Cense Counter-Clockwise starting at 8. At the + bow to and then cense the Cross (Three double swings). See Lamburn for variation.

Michno 82-3; Lamburn 52-3

Swings

3 Double-Swings: Celebrant at Eucharist without a Bishop, Officiant at Solemn Evensong, Any Bishop.

2 Double-Swings: Celebrant at Mass with a Bishop present, Assistant Ministers at High Mass, Principal Assistants of a Bishop, Canons in their Cathedral, Principal Priests of a Church, All Priests in Parish Churches.

1 Double-Swing: All clergy in a cathedral, MC and any servers being incensed individually.

cf Lamburn 53-4

Prayer to Cense Oblations

Swings 1-6: May this incense, which you have blessed, O Lord, ascend to you,

Swings 7-9: and may your mercy descend to us.

cf Missale Romanum

Prayer to Cense Altar

Let my prayer, O Lord, be directed as incense in your sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips. May my heart not incline to evil words, to make excuses for sins.

cf Missale Romanum

Blessings During the Liturgy (Michno 266; Lamburn 50)

Let my prayer be set forth in your sight as incense. Amen

Receive, O Father, this gift of incense. Grant that our prayers may ascend in your sight, and the pure oblation of your Son be proclaimed. Amen.

May this offering of incense be a sign unto us, O Lord, of our prayers ascending in your sight. Amen.

Bless, O Lord, this incense. Grant that it may be a sign of the prayers we offer; through Jesus Christ our Lord. Amen.

By the intercession of the Blessed Michael the Archangel, who stands at the right hand of the altar of incense, and of all the saints, may the Lord bless this incense and accept it as a pure oblation; through Christ our Lord. Amen.

Censing an Altar w/ Coffin

Same as an Altar only:
Fixed: Cense Altar then cense Coffin counterclockwise.
Free: Cense to Cross, then cense the coffin, afterwards go back to Altar and continue incensation.

(During Offertory) cf Michno 243

Censing a Coffin

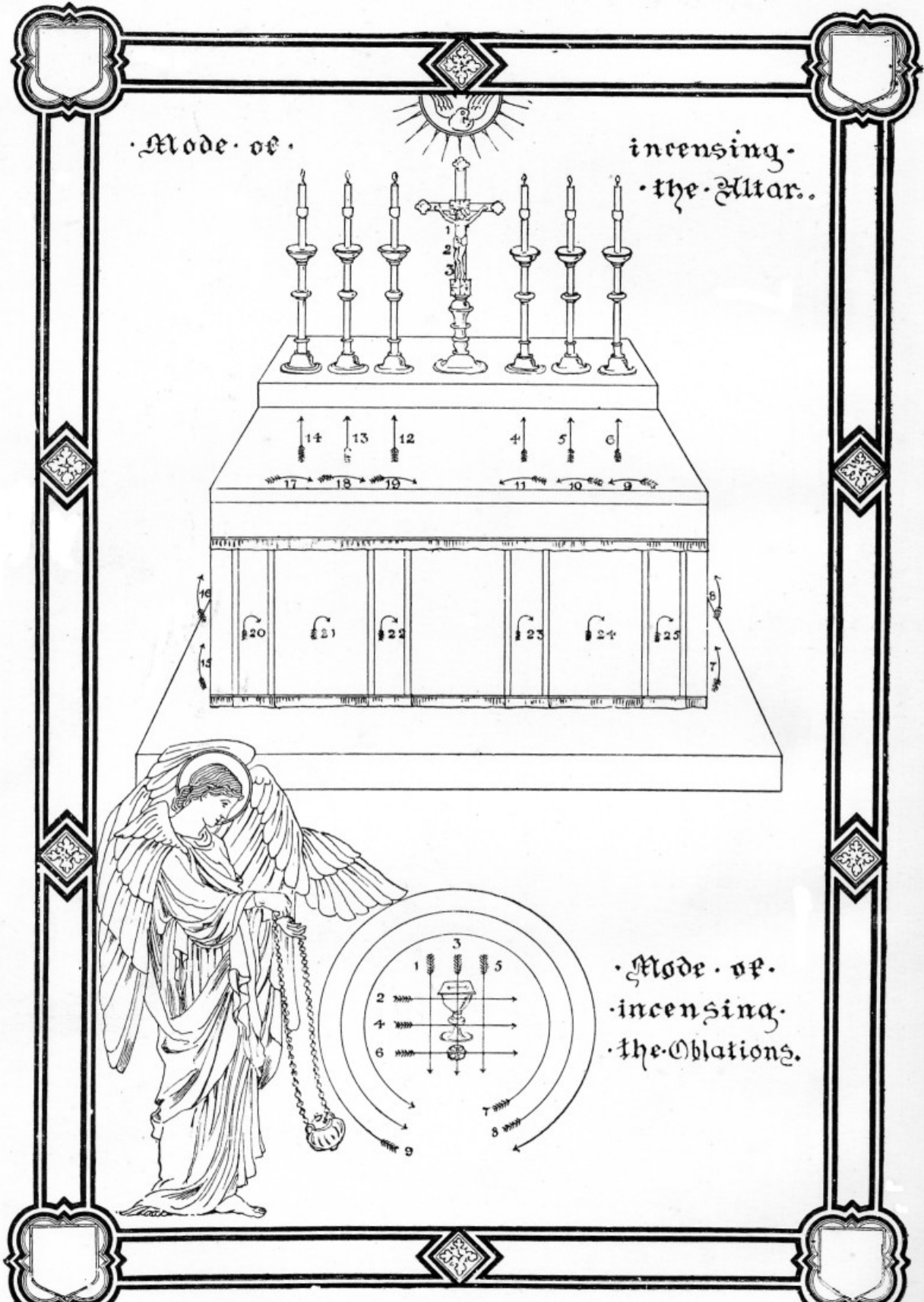
Cense around the coffin counterclockwise, starting at the East end. This is done before the prayer of commendation.

(During Commendation) cf Michno 244

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Tuesday Afternoon

The Paschal Cycle: Ash Wednesday - Corpus Christi

Lenten Season (Ash Wed through Holy Week minus Sundays)

The First Day of Lent, or Ash Wednesday

The First Sunday in Lent

The Second Sunday in Lent

The Third Sunday in Lent

The Fourth Sunday in Lent

The Fifth Sunday in Lent

Holy Week

The Sunday of the Passion: Palm Sunday

Monday in Holy Week

Tuesday in Holy Week

Wednesday in Holy Week

Maundy Thursday

Good Friday

Holy Saturday

Easter Season

Easter Eve

THE SUNDAY OF THE RESURRECTION, OR EASTER DAY

Monday in Easter Week

Tuesday in Easter Week

Wednesday in Easter Week

Thursday in Easter Week

Friday in Easter Week

Saturday in Easter Week

The Second Sunday of Easter

The Third Sunday of Easter

The Fourth Sunday of Easter

The Fifth Sunday of Easter

The Sixth Sunday of Easter

ASCENSION DAY

The Seventh Sunday of Easter: The Sunday after Ascension Day

THE DAY OF PENTECOST: WHITSUNDAY

The Season After Pentecost

THE FIRST SUNDAY AFTER PENTECOST: TRINITY SUNDAY

Corpus Christi (Thursday after Trinity)

The Second Sunday through the Twenty-Seventh Sunday after Pentecost

The Last Sunday after Pentecost

The Nativity Cycle: Christmas and its Related Days

[9 months before Christmas; Luke 1:26-38]

Eve of the Annunciation (first Evensong), *March 24*

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

[7 months before Christmas; Luke 1:39-57]

Eve of the Visitation (first Evensong), *May 30*

The Visitation of the Blessed Virgin Mary, *May 31*

[6 months before Christmas; Luke 1:57-80]

Eve of the Nativity of St. John the Baptist (first Evensong), *June 23*

The Nativity of Saint John the Baptist, *June 24*

Advent Season (begins 4 Sundays before Christmas)

The First Sunday of Advent

The Second Sunday of Advent

The Third Sunday of Advent: Gaudete Sunday

Winter Ember Days: the Wed, Fri & Sat following Dec 13 (Feast of St. Lucy)

The Fourth Sunday of Advent

Christmastide

The Eve of the Nativity of Our Lord (first Evensong), *Dec 24*

THE NATIVITY OF OUR LORD JESUS CHRIST:

Christmas Day, *December 25*

The First Sunday after Christmas Day

The Eve of Holy Name (first Evensong), *December 31*

The Holy Name of Our Lord Jesus Christ, or the Circumcision of Our Lord Jesus Christ, January 1

The Second Sunday after Christmas Day

Twelfth Day of Christmas is Eve of the Epiphany

Epiphanytide (Epiphany through Candlemass; all Sundays until Ash Wed listed as “after Epiphany;” but after Baptism of our Lord, usually considered “ordinary time”)

The Eve of the Epiphany (first Evensong), *January 5*

THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES, JANUARY 6

The Eve of the Baptism of Our Lord (first Evensong)

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

The Second Sunday through the Eighth Sunday after the Epiphany

The Eve of the Presentation (first Evensong), *February 1*

The Presentation of Our Lord Jesus Christ in the Temple, or Candlemas: The Purification of Saint Mary the Virgin, *February 2* [cf. Lev. 12:2-8 & Luke 2:22-39; 40 days after Christmas; used to be the end of Epiphanytide]

The Last Sunday after the Epiphany

Temporale and Sanctorale

The two major cycles of the Church are known as the *temporale* or season calendar, and the *sanctorale* or feast days of the saints.

The *temporale* is itself subdivided into two cycles. These are helpfully described in the 1979 BCP calendar section: "There are two cycles of feast and holy days:

- Paschal Cycle: dependent upon the moveable day of the Sunday of the Resurrection, or Easter day;
- Christmas/Nativity Cycle: dependent upon the fixed day of Dec 24, the Feast of our Lord's Nativity or Christmas Day" (15).

This distinction introduces a concept that is critical:

- A movable feast
- Fixed Feast

These two types of feasts also sit with the distinction between the two cycles.

- The Easter Cycle is based on the movable feast of Easter, which occurs on the "Sunday after the full moon that occurs on or after the spring equinox on March 21, a day which is fixed in accordance with an ancient ecclesiastical computation, and which does not always correspond to the astronomical equinox. This full moon may happen on any date between March 22 and April 25 inclusive. If the full moon falls on a Sunday, Easter day is the following Sunday" ("Tables and Rules for Finding the Day of Easter Day; 880).
 - o What this means is that all of the feasts associated with the entire Easter cycle are movable and thus move with Easter.
- The Christmas/Nativity Cycle is based on the fixed feast of Our Lord's Nativity, which is always Dec 25.
 - o But note that because that can fall on any day of the week, it means that the First Sunday of Advent can run between Nov 27 and Dec 3. As the Feast of St Andrew is on Nov 30, this means that the feast can fall either at the end or at the very beginning of the ecclesiastical year. Another way of determining the First Sunday of Advent is that it is the Sunday closest to St Andrew's Day (which is how it is listed in the old BCPs).

The Easter cycle emerged first, which is not surprising. And it's probably the only feast that goes back to apostolic times.

Feast Days of the Paschal Cycle

Let's walk through the feast associated with the Paschal Cycle:

Lent: Ash Wednesday and the 5 Sundays of Lent

- **Pre-Lent**
 - West: Septuagesima (70th), Sexagesima (60th), Quinquagesima (50th—this is actually 50 days before Easter; the other terms are used as parallels but are actually only approximations) (emerged by the 5th century in Rome). They are patterned after the Latin word for the season of Lent, Quadragesima, which means "fortieth", as Lent, not counting Sundays, is forty days long.
 - East: Five weeks of Pre-lent. The second to last is Meat-fare Sunday (last day of meat), and the last is Cheese Sunday, last day of dairy.
- **Tessaracoste (Gk)/Quadragesima** (40 days): first reference in Canon 5 of Council of Nicaea.
- Two things:
 - Extended fasting preparation for Pascha and
 - Preparation for baptism
 - Only at first, by extension, did the rest of the faithful join in this observance
- 40 comes from the Lord's fast before his ministry.
- Numbering varied considerably:
 - Begin on Sunday or Wed?
 - Includes Sundays and/or Saturdays and NOT Holy Week?
 - Include holy week and NOT Sundays?
 - The best explanation is
 - 6 days of fasting of Holy Week in prep for Pasch (Mon-Sat)
 - 5 weeks of Lent preceded it; since Sundays are not fasts, the five weeks began on Monday after Lent 1, thus you take away 1 day and you have 34.
 - $34 + 6 = 40$.
 - Remember, however: not fasting on Sundays is different from not abstinence on Sundays
- Now
 - West: Ash Wed through Holy Week, but not Sundays
 - East: begins on Monday before Ash Wed and goes through Friday before Palm Sunday, but Sundays are included.
- Liturgical Observance
 - East: Pre-sanctified on Wed/Friday and Divine Liturgy on Saturday and Sunday. Sundays uses St Basil instead of Chrysostom.
 - West: originally Wed/Fri, then Mondays, then Tue/Sat, and finally Thursday under Gregory II in the early 8th century.
 - No major feasts except Annunciation - note that this is considered of higher rank in the '79 BCP than the feast of St Joseph, which falls on March 19

- Not a Feast of Our Lord, and thus No first Evensong
- This is because the weekdays of Lent (and Advent) are considered Greater Ferias. They rank above minor commemorations. On those days, if there is a minor saint, they are only observed with an additional collect, a collect at the prayers and mention in the Canon of the Mass.
- No marriages since Canon 52 of Council of Laodicea, c. 363.

The Outline of the Season

Ash Wednesday

Five Sundays of Lent

- **The Spring Ember Days** (W, F, S after Lent I)
- **Passion Sunday—Lent V** (the former was suppressed after Vatican II)

Holy Week - These are all feasts of the First Class or Rank. Nothing ever takes precedence over them (note on page 17). Any feast that falls within this range (which would really only be Annunciation) is transferred “to the week following the Second Sunday of Easter.” Minor saints would only be observed in the Canon.

- **Palm Sunday:** distinctive feature is the procession with palms. Witnessed by Egeria in Jerusalem from Mount of Olives into the city (happened in the afternoon). Goes to Spain in the 5th century and Gaul by the 7th and known in England at that time. Gospel book was processed, then relics, and finally in England, the Host.
- **Monday - Wednesday of Holy Week**
- **Triduum Sacrum**
 - o **Maundy Thursday:** three main elements—commemoration of Last Supper, reconciliation of penitents, and blessing of holy oils. The foot washing was at the Vigil (Ambrose, *de Sac.* 3.4, 5, 7). First weekday to have Mass in Holy Week; two in Jerusalem; one in Roman and Sarum; three in Gelasian sacramentary.
 - o **Good Friday:** two central features—veneration of the cross and mass of the pre-sanctified. Relic of true cross was used and then disseminated in the West. Lost in the 7th century when Rome was sacked by the Persians.
 - Mass of the Pre-Sanctified: begins 2nd century, people commune at home. First evidence is the 7th century in Constantinople. In the East, used on Wed and Fridays of Lent (except Good Friday).
 - o **Holy Saturday:** an “alitururgical” day—never a Eucharist East or West (we usually think of Good Friday as no-Mass day; notice that it’s NOT forbidden in the BCP on G Friday but ONLY on this day)
 - o **Easter Vigil**
 - “Mother of all vigils,” Augustine (*Sermo* 219). We have 23 of his sermons for it.
 - **Vigil reading** the summary of salvation; in Byzantine rite, vigil was in afternoon.
 - Three features are added in the West
 - **Blessing of new fire:** this used to be a separate rite. Egeria describes the fire carried from the Holy

Sepulchre. The blessing of the new fire emerges in Northern Europe; some attribute it to St Patrick.

- **Lighting and blessing of paschal candle:** this grows and was found in the 4th/5th centuries in Africa, Spain, Gaul, and Italy. Not added to Papal liturgy until 11th century. Growing praise of it; hymns from 4th century; the current Exultet is from the Gallican rite. The use of the cross comes from the Gelasian sacramentary, and the five grains date from the 14th century.
- **Baptism of catechumens.** This was preserved in the West through the blessing of the font at the Vigil; in the east, the font is blessed each time and the baptismal theme is not as central to the byzantine Rite.

Easter and its octave (in the BCP tradition this was just Easter Mon-Tue until the '79 BCP). Note again that these are first class feasts.

The Great 50 days: oldest feast; corresponds to the "Jewish Feast of Pentecost which is the holy feast of seven weeks (Tob 2:1) from the feast of unleavened bread to the Feast of the First Fruits. It was even considered 50 Sundays (i.e. each weekday is a Sunday, the Feast of the Resurrection), and thus no fasting or kneeling (though the kneeling was probably associated with public penance, not necessarily the kind of kneeling associated in the later West with the Mass).

- o **Rogation Days** (Mon-Wed before Ascension)
 - Also traditionally on April 25, St Mark's Day (this was considered the feaster Rogation/Greater Litany days, while the days preceding Ascension were the minor litanies).
- o **Ascension:** was sometimes celebrated on Easter, following Luc 24:50-3 and John 20:21f. Not until second half of the fourth century that it was celebrated on the 40th day followed by Pentecost on the 50th day.
- o **Pentecost;**
 - Very early on it was given a vigil, since it was the other principle day for baptisms for obvious reasons
 - Early on it was also given an octave; often after the feast, fasting and other penance resumed. Eucharist was celebrated in Jerusalem according to Egeria every day of this week. The octave disappeared after Vatican II but still kept in the East.

- Some of the impetus comes as a result of the work of the Cappadocian fathers on the Holy Spirit and the desire to highlight the role of and doctrine concerning the Spirit.
- o **Summer Ember Days** (W, F, S after Pentecost)—these oddly are celebrated within the octave of Pentecost.

Trinity Sunday: Western feast, while in the East, this is the Feast of All Saints (a certain logic as the octave day of Pentecost).

- o Sundays after were numbered according to Trinity and not Pentecost; this was retained in the BCP tradition until 1979 and the English ASB.

Corpus Christi (Thursday after Trinity); based on a vision of Juliana of Liege in 1246; made universal in 1264.

Precious Blood (the Friday, 8 days after Corpus Christi)—began in the 16th century; in the general Roman Calendar from 1849 until 1969

Christmas/Epiphany Cycle

Origins are both somewhat obscure and debated. Schmemmann has argued that it is a Christianization of the Jewish Feast of Tabernacles, the third of the great Jewish feasts. Others argue that it is a Christianization of the pagan festivals connected with the winter solstice (Dec 25 as birthday of the sun; Jan 6 as the virgin birth of Aion/Dionysus).

Thomas Talley, who taught at Nashotah, has challenged the history of religions approach and argues that it came from an attempt to calculate the date of the Lord's Passion. The Passion/Death was celebrated as a feast of the Incarnation and March 25 was fixed quite early as the date. If his passion and Incarnation occurred on this date, then the birth would be 9 months later, on Dec 25. Recall, it was only later that a different (movable) way of fixing Easter's date would be widely accepted.

Regardless, it comes to be celebrated widely in the 4th century.

Epiphany is the earlier feast that probably also included nativity and originates in the East. There is mixed evidence about the focus, but three can be discerned:

- Nativity
- Baptism of Jesus
- Miracle at Cana

Christmas, on the other hand, originates in the West, north Africa rather than Rome, probably. From Augustine we can assume that it was celebrated long before 311 (Donatist schism) as he complains the Donatists do not celebrate Epiphany. In the West, the Epiphany has a different emphasis than the East. In the West:

- In Gaul, Spain, and Italy it is threefold:
 - o Magi
 - o Our Lord's Baptism
 - o Miracle at Cana
- In Rome, the focus was just Magi.

Advent

Entirely Western in origin.

First we have a three-week prep for Epiphany in Hilary of Poitiers (c. 367) and the Council of Saragossa in Spain in 380.

By 5th/6th century, it has lengthened to 40 days and precedes Christmas. It also seems to be related to the Ember Days of winter, which were penitential in character. Gregory the Great fixes the length at 4 weeks,

though the Gelasian sacramentary has propers for six weeks. Both are represented:

- BCP and 1970 Roman missal have four weeks. But, the two weeks prior have Advent/second coming themes. Current Office lectionary also does this.
- As late as 10th century, it was more festal with white vestments and the Gloria.
- Introduction of themes of the Second Coming from the Bobbio Missal (7th century).
- The *Dies Irae* was originally for the Sunday before Advent.

Feasts of the Christmas Cycle

Advent Season (begins 4 Sundays before Christmas)

The First Sunday of Advent

The Second Sunday of Advent

The Third Sunday of Advent: Gaudate Sunday

Winter Ember Days: the Wed, Fri & Sat following Dec 13 (Feast of St. Lucy)

The Fourth Sunday of Advent

Christmastide

The Eve of the Nativity of Our Lord (first Evensong), *Dec 24*

THE NATIVITY OF OUR LORD JESUS CHRIST:

Christmas Day, *December 25*

The First Sunday after Christmas Day

The Eve of Holy Name (first Evensong), *December 31*

The Holy Name of Our Lord Jesus Christ, or the Circumcision of Our Lord Jesus Christ, January 1

- Octave of Christmas, Jan 1, was the earliest Feast of Our Lady. This was restored in the RC reform after the Council
 - o In the 7th century, it began to be celebrated as the octave day and then the Circumcision (first appears in 546)
 - o Holy Name was then celebrated on Jan 2

The Second Sunday after Christmas Day

Twelfth Day of Christmas is Eve of the Epiphany

Epiphanytide (Epiphany through Candlemass; all Sundays until Ash Wed listed as “after Epiphany;” but after Baptism of our Lord, usually considered “ordinary time”)

The Eve of the Epiphany (first Evensong), *January 5*

THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES, JANUARY 6

The Eve of the Baptism of Our Lord (first Evensong)

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

The Second Sunday through the Eighth Sunday after the Epiphany

The Eve of the Presentation (first Evensong), *February 1*

The Presentation of Our Lord Jesus Christ in the Temple, *or* Candlemas: The Purification of Saint Mary the Virgin, *February 2* [cf. Lev. 12:2-8 & Luke 2:22-39; 40 days after Christmas; used to be the end of Epiphanytide]

- Presentation/Candlemas: oldest and most important dependent feast.
 - Already in Egeria it's celebrated as the 40th day after Epiphany
 - Earliest Candlemass procession in 602
 - Emperor makes procession barefoot and so it had a penitential character and remained so until 1960.

The Last Sunday after the Epiphany—in the new lectionary, this concludes with the Transfiguration

Dependent Feasts of the Christmas Cycle

[9 months before Christmas; Luke 1:26-38]

Eve of the Annunciation (first Evensong), *March 24*

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

[7 months before Christmas; Luke 1:39-57]

Eve of the Visitation (first Evensong), *May 30*

The Visitation of the Blessed Virgin Mary, *May 31*

[6 months before Christmas; Luke 1:57-80]

Eve of the Nativity of St. John the Baptist (first Evensong), *June 23*

The Nativity of Saint John the Baptist, *June 24*

Sanctorale

This practice begins with the commemoration of martyrs. The depiction of St Stephen in Acts makes it clear that his death has certain resonances with that of our Lord.

“Confessors” became the next category of the commemorated: “those who confessed Christ before the judge, but were deprived of the final glory of martyrdom.”

What solidified the category of martyrs was the most sustained persecution under the emperor Valerian, who forbade Christian worship and under whom St Lorraine, St Cyprian, and many others were killed. This increased the enthusiasm for martyrs.

354 is the first evidence we have for a *sanctorale* list and the great historian Baumstark argues that the “primitive *sanctorale*” had two basic strata: a) local martyrs, and b) local bishops.

The period after Constantine hails other new categories: the virgin and the pastoral bishop show as similar valiancy to the martyr.

Also, after the Council of Ephesus (and the declaration of Mary as *Theotokos*), we see a growing devotion, and accompanying feasts, to the BVM. The four great feasts of our Lady originate in the East and move to the West:

- From basilicas dedicated in her honor in Jerusalem:
 - The Nativity of the BVM—Sept 8 (never in American BCPs; in English BCPs beginning in 1662)
 - The *Dormitio* or Assumption—August 15
- Derive from dates related to Jesus:
 - The Annunciation—March 25 (nine months before Christmas)
 - The Presentation of our Lord—Feb 2 (4 days after the Lord’s Nativity)

By the end of the 4th century, the basic categories that we now consider are extant:

- Martyr
- Confessor (ends up being the category if one doesn’t fit in any of the others)
- Virgin
- Bishop
- Religious/Abbess/Abbot
- Doctor (i.e. great teacher of the faith)
- Apostles
- Evangelists
- Deacon
- King/Emperor/Queen
- Widow

Information in the 1979 BCP about calendar:

- Narrative section about the calendar: 15-18
- Monthly calendar: 19-30 (fixed feasts)

- Narrative OF the calendar: 31-33 (movable feasts according to seasons followed by movable feasts of Our Lord, Lady, and Saints)
- Collects
 - o Sunday collect used on weekdays following when otherwise not appointed (158)
 - o Collect for Sunday or Feast may be used at Evening service day before
 - o For each collect, the Proper Preface is given
 - o Notice the options for Epiphany II-VIII
- Prefaces: 378-82
 - o What do we learn here?
 - o Do you see how this tells us what the first collect should be during these seasons?
- Daily Office Lectionary (eves)

Ranking of Feasts

The pre-conciliar history is very complicated.

(Roman) Catholic Practice

At its most complicated, feasts could be ranked as Doubles of the First or Second Class, Greater Doubles, Doubles, Semidoubles, and Simples. What the original meaning of the term "double" may have been is not entirely certain. Some think that the greater festivals were thus styled because the antiphons before and after the psalms were "doubled", i.e. twice repeated entire on these days. Others, with more probability, point to the fact that before the ninth century in certain places, for example at Rome, it was customary on the greater feast days to recite two sets of Matins, the one of the feria or week-day, the other of the festival. Hence such days were known as "doubles".

After Vatican II, the feasts in the Roman Catholic Church were simplified to the following:

- **Solemnity**—the highest ranking feast day. It commemorates an event in the life of Jesus or Mary or celebrates a saint important for the Church as a whole or for the local community. The Mass of a solemnity has proper readings, and the Gloria and Creed are recited. Outside of Advent, Lent and Eastertide, if a solemnity falls on a Sunday, it is celebrated in place of the Sunday.
- **Feast**—the rank of secondary liturgical days including lesser events in the life of Jesus, Mary or an Apostle (theologically speaking) or for major saints.
- **Memorial**—the commemoration of a saint of lesser importance. Many memorials are optional or only observed in specific dioceses, regions or nations.
- **Seasonal Weekday**—a weekday in a "strong" liturgical season (Advent, Christmas Season, Lent, Easter Season) on which no solemnity, feast, or memorial is observed.
- **Feria or Ferial Weekday**—a weekday in ordinary time on which no solemnity, feast or memorial is observed.

In addition to his division of festal days and Sundays, Pope John XXIII introduced a division of ferias into four classes:

- **First-class ferias**, outranking all feasts: Ash Wednesday and all the weekdays of Holy Week.
- **Second-class ferias**, outranking local second-class feasts: ferias of Advent from 17 December to 23 December, and Ember Days of Advent, Lent and September.
- **Third-class ferias**: ferias in Lent from Thursday after Ash Wednesday to Saturday before the Second Sunday of the Passion (Palm Sunday) except

Ember Days (these outranked third-class feasts), and ferias in Advent up to 16 December except Ember Days (these were outranked by third-class feasts).

- **Fourth-class ferias:** all other ferias

The Ranking of Feasts in the 1979 BCP

The '79 BCP does not use much of this language. Nonetheless, there is a somewhat complicated ranking of feasts, though articulated in a different and quite restrained manner. The Calendar begins with a note of the two major cycles of feasts (together known as the *Temporale*) along with Holy Days and Commemorations (*Sanctorale*). The two cycles within the *Temporale* are the Paschal Cycle dependent on the movable feast of Easter and the Christmas/Nativity Cycle, dependent on the fixed feast of our Lord's Nativity on December 25 (p. 15).

- 1) **Principle Feasts:** These seven Principle Feasts “take precedent of any other day or observance.” They are Easter, Ascension, Pentecost, and Trinity Sunday (all determined by the movable feast of Easter), plus All Saints' Day (Nov 1, and may additionally be celebrated on the Sunday following), Christmas Day (Dec 25), and the Epiphany (Jan 6). Easter, Pentecost, and All Saints' are three of the four baptism days (see p. 312), in addition to Baptism of our Lord (the Sunday following the Epiphany). Note that all of these feasts are *necessarily* observed with a First Evensong using the appropriate lessons provided in the Daily Office Lectionary along with the Proper collect for the Feast.
 - o **Octaves:** Christmas, Easter, and Pentecost traditionally had octaves (the continuing observance of a feast over eight days).
 - '79 BCP retains the octave for Easter (see 222-224)
 - Christmas has one for all intents and purposes, since the Preface and color are to be used until Epiphany, and nothing prevents the use of the third Christmas collect (“Almighty God, you have given your only-begotten Son...”) through the octave (as a second collect on the Sts Stephen and John, Holy Innocents, and excluding the First Sunday after Christmas).
 - Pentecost may be given an octave since the Preface is listed in “Prefaces for Seasons” and includes alterations for its use outside of Whitsunday proper (see 378-380).
 - o **RC Practice:** This generally corresponds to what is called a “Solemnity” in the current Roman Calendar. The list, however, includes both some feasts in the '79 BCP's list of Holy Days, plus some feasts not on our calendar. Solemnities that are list as Holy Days but not Principles Feasts in the '79 BCP are:
 - Holy Name is celebrated as Mary, the Mother of God, and Holy Name is celebrated on Jan 3
 - St Joseph (March 19)
 - Annunciation (March 25)
 - [Corpus Christi (Sunday after Trinity; may be celebrated using Various Occasions #5)]
 - Nativity of St John the Baptist (June 24)
 - Sts Peter and Paul (June 29)

- Most Sacred Heart of Jesus (Friday after Second Sunday after Pentecost)
- Assumption of the BVM (Aug 15)
- “Our Lord Jesus Christ, King of the Universe”
- The Immaculate Conception of the BVM (Dec 8)
[Commemoration in the 1662 BCP]

2) **Sunday:** “All Sundays of the year are feasts of our Lord Jesus Christ” and thus other feasts do not take precedence on Sundays (p. 16). Note that some particular Sundays as feasts of our Lord have a particular name or focus (e.g. Palm Sunday), which should not be understood to contradict this principle. Three particular feasts of Our Lord take precedence over the typical Sunday, and thus the Propers for those feasts replace those of the Sunday:

- o The Holy Name (Jan 1)
- o The Presentation (Feb 2)
- o The Transfiguration (Aug 6)

The following possible exceptions to the restriction of which feasts can replace a Sunday are listed.

- Feast of Dedication: the celebration of the day the church was dedicated “may be observed on, or be transferred to a Sunday. An entire set of Propers is provided by the BCP (204 & 254; 929; 1000).
- Feast of Patron or Title: Since a church can only have a patron who is a saint, churches named for one of the mysteries of our Lord’s life (Transfiguration, Incarnation) or a doctrine (the Holy Trinity) do not have a Patron.
- Any other Feast of Our Lord or other Major Feasts, if they fall on a Sunday, “the Collect, Preface, and one or more of the Lessons appointed for the feast **may** be substituted for those of the Sunday.” This is not the normative practice, and would be used in exceptional circumstances

The rubric that follows indicates, however, that there is a clear hierarchy within Sundays. That is, the possible exceptions above cannot be used on any Sunday. The Sundays of Advent, Lent, and Eastertide **never give way** to these exceptions. Thus, the feast of Dedication, Patron, or Title can **never** be celebrated on a Sunday in those seasons and must thus be transferred to one of the Sundays from the Second Sunday after the Epiphany until, but not inclusive of, Ash Wednesday, OR after Trinity Sunday until, but not inclusive of, the Last Sunday after the Pentecost.

Thus, after the 7 Principle Feasts, the hierarchy is as follows:

- Three additional Feasts of our Lord:

- o The Holy Name (Jan 1)
 - o The Presentation (Feb 2)
 - o The Transfiguration (Aug 6)
 - Sundays of Advent, Lent, and Eastertide
 - All other Sundays
- 3) In addition to the Principle Feasts and Sundays, these days never give way to any feasts, even a feast of our Lord
- o **Ash Wednesday** (“Feasts appointed on fixed days in the Calendar do not take precedence of Ash Wednesday;” p.17)
 - o **Holy Week** (Palm Sunday—Holy Saturday)
 - o **Easter Week** (Easter plus its Octave).
 - Feasts falling during both weeks “are transferred to the week following the Second Sunday of Easter, in the order of their occurrence” (see p.17).
- 4) **Holy Days:** Three types of Holy Days are distinguished and are listed below. “Feasts of our Lord [excluding Principle Feasts] and other Major Feasts appointed on fixed days, which fall upon or are transferred to a weekday, may be observed on any open day within the week” (p.17), plus Fast Days. Here they are in detail:
- o **Other Feasts of Our Lord:** Any weekday, including the weekdays of Advent, Lent (exclusive of Holy Week), and Eastertide (exclusive of Easter Week), give way to these feasts. Note that all of these feasts are *necessarily* observed with a First Evensong using the appropriate lessons provided in the Daily Office Lectionary along with the Proper collect for the Feast (which means they could also be commemorated with a Vigil Mass, i.e. a Mass of the feast the night before).

These feasts are:

- [RC: The Holy Family of Jesus, Mary, and Joseph (Sunday in Octave of the Nativity, or if there is none, Dec 30)]
- Holy Name (Jan 1) [RC: **Solemnity** of Mary, the Mother of God]
- Baptism of Our Lord (Sunday after the Epiphany)
- Presentation (Feb 2) [RC: *Feast*]
- Annunciation (March 25) [RC: **Solemnity**]
- Visitation (May 31) [RC: *Feast*]
- St John the Baptist (June 24) [RC: **Solemnity**]
- Transfiguration (Aug 6) [RC: *Feast*]
- St Mary the Virgin (Aug 15) [The Assumption or Dormition] [RC: **Solemnity**]

- Holy Cross Day (Sept 14) [RC: *Feast*; named “Exultation of the Holy Cross”]
 - The Sunday of Christ the King [Last Sunday after Pentecost] [RC: “Our Lord Jesus Christ, King of the Universe”]
 - [RC: The Immaculate Conception of the BVM (Dec 8) (Commemoration in the 1662 BCP)]
- o **Other Major Feasts:** The rules are the same for Other Feasts of Our Lord. Note that all of these feasts *may be* observed with a First Evensong using the appropriate lessons provided in the Daily Office Lectionary along with the Proper collect for the Feast. This is one of the principle ways that Feasts of Our Lord rank above these other Holy Days, called Major Feasts.
- St Andrew (Nov 30) [RC: *Feast*]
 - [RC: Our Lady of Guadalupe (Dec 12)]
 - St Thomas the Apostles (Dec 21) [RC: *Feast*, but on July 3 to take it out of Advent and the period of the Greater Antiphons]
 - St Stephen (Dec 26) [RC: *Feast*]
 - St John, Apostle and Evangelist (Dec 27) [RC: *Feast*]
 - Holy Innocents (Dec 28) [RC: *Feast*]
 - Confessions of St Peter the Apostles (Jan 18) [RC: *Feast*; Chair of St Peter, but on Feb 22]
 - Conversion of St Paul the Apostles (Jan 25) [RC: *Feast*]
 - St Matthias (Feb 24) [RC: *Feast*, but on May 14 so it is outside of Lent]
 - St Joseph (March 19) [RC: **Solemnity**]
 - St Mark the Evangelist (April 25) [RC: *Feast*]
 - St Philip and St James, Apostles (May 1) [RC: *Feast*]
 - St Barnabas the Apostle (June 11) [RC: Memorial]
 - Sts Peter and Paul (June 29) [RC: **Solemnity**]
 - Independence day (July 4)—a National Day, technically not a Holy Day (p.33) [RC: Optional Commemoration, the lowest rank of feasts]
 - St Mary Magdalene (July 22) [RC: Memorial]
 - St James the Apostle (July 25)) [RC: *Feast*]
 - [St Lawrence (Aug 10)]) [RC: *Feast*] [Commemoration in the 1662 BCP]
 - St Bartholomew (August 24) [RC: *Feast*]
 - [Nativity of the BVM (Sept 8)] [Commemoration in the 1662 BCP]
 - St Matthew, Apostle and Evangelist (Sept 21) [RC: *Feast*]
 - St Michael and All Angels (Sept 29) [RC: *Feast*: titles, “Sts Michael, Raphael, and Gabriel, Archangels;” the Holy Guardian Angels are celebrated as a Memorial on Oct 2]

- St Luke the Evangelist (Oct 18) [RC: *Feast*]
 - St James of Jerusalem (Oct 23) [not in RC calendar; new to Anglican calendars]
 - Sts Simon and Jude (Oct 28) [RC: *Feast*]
 - [Dedication of the Lateran Basilica (Nov 9; RC: *Feast*)]
 - Thanksgiving Day (fourth Thursday of November)—a National Day, technically not a Holy Day (p.33)
- o **Fasts:** The BCP designates these as days of Fasting (p15). Catholic tradition would indicate that for those who are in good health (excluding pregnant and nursing mothers, children, and the elderly) are to go without food during daylight hours, and break the fast after sundown (or after the evening Mass, if one is celebrated) with a simply, meatless meal.
- Ash Wednesday (see note in #3 above)
 - Good Friday (see note in #3 above)
- o **Days of Special Devotion:** “The following days are observed by special acts of discipline and self-denial” [the nature of which is unspecified]:
- Ash Wednesday (fast day)
 - The other weekdays of Lent and of Holy Week
 - Exception: Feast of the Annunciation (**Note:** the feasts of St Matthias & St. Joseph remain days of abstinence).
 - Good Friday (fast day)
 - Fridays of the year, in commemoration of the Lord’s crucifixion
 - Exception: the Fridays in the Christmas and Easter seasons, and any Feasts of our Lord which occur on a Friday.

5) Days of Optional Observance:

- o **Ember Days** (Wed, Friday, and Saturday)—These were days of fasting set aside to pray for the ordained clergy and for vocations to Holy Orders. They are celebrated on these days:
- Winter (following Dec 13, Feast of St Lucy)
 - Spring (following Lent I)
 - Summer (following Pentecost)
 - Autumnal (following Sept 14, Holy Cross Day)

Subject to the rules above, Ember Days may be celebrated like a Holy Day, using the Propers provided in the '79 BCP (including the three collects: p.205-6 & 256-57). Those who have a daily Mass will likely

prefer to use the lessons in the Daily Eucharistic Lectionary in *Lesser Feasts and Fasts*, and commemorate these days with, a) purple vestments, b) proper Collect of the Day (followed by the seasonal collect, except during the Autumnal Ember Day) and Preface, and c) possible use of the Great Litany to begin one or all of the Mass or to conclude the Office or the Litany for Ordinations at the Prayers of the People (p.548-551). These take precedence over Commemorations (see below); if one of these days coincides with a Commemoration, these take precedence, but the saints may be Commemorated simply by adding a second collect for the saint (or using it to conclude the Prayers of the People).

- o **Rogation Days:** Monday, Tuesday, and Wednesday before Ascension Day (i.e. following Easter VI). These are days of optional observance set aside to pray for the harvest
- o **Commemorations:** The BCP is not very clear about how to commemorate what the BCP calls “Commemorations,” that is, feasts listed in *Lesser Feasts and Fasts* (LFF) and the Calendar in the BCP beyond what is listed above. LFF provides proper lessons for all Commemorations. The following is recommended (presuming that one follows what is outlined above):
 - a. **If the parish celebrates a daily Mass and Office**
 - i. Go through the list of available Commemorations and decide what feasts the parish will celebrate
 - ii. Use the Daily Eucharistic Lectionary in LFF for all days on which proper lessons are not provided in the BCP, even on days when there is a Commemoration.
 - b. **If the parish has only on or two public services a week:**
 - i. Transfer *First*, any Holy Days in that week, and then *Second*, any desired Commemorations in that week to the one or two days on which public services will be offered and use those propers (so that one is not celebrating the St Alban on June 22 but not celebrating the Nativity of John the Baptists because it does fall on the one or two days on which there are public services)—this would include proper vestment color; proper collect, lessons, and preface; use of Gloria in excelsis and Nicene Creed.
 - ii. Then follow the rules above in, “If the parish celebrates a daily Mass and Office.”

Table of Precedence

If we were to rank these a la *Ritual Notes*, it would look as follows:

Days Liturgically of the First Class

1. Christmas day, Easter day, Pentecost (the first two with Octaves; the later, if observed¹⁵)
2. The last three days of Holy Week (Easter Vigil is included)
3. Feasts of the Epiphany and Ascension of our Lord; Trinity Sunday, [Corpus Christi, the Sacred Heart]
4. Christmas Eve, Holy Name (Jan 1), the Presentation (Feb 2), the Transfiguration (Aug 7)
5. The Sundays of Advent, Lent, and Easter; Christ the King Sunday; Low Sunday/Easter II
6. Ash Wednesday, and Monday-Wednesday of Holy Week
7. All Souls' Day (though it gives way to a Sunday)
8. The days within the Octave of Easter; the Vigil of Pentecost [and the octave days of Pentecost, if observed; *see footnote below]
9. St Stephen (Dec 26), St John (Dec 27), Holy Innocents (Dec 28)
10. Special feasts, locally of the first rank

Days Liturgically of the Second Class

1. The remaining feasts of our Lord: Annunciation (March 25), Visitation (May 31), St John the Baptist (June 24), and Holy Cross Day (Sept 14).
2. All Sundays not listed in 1, 3, and 5 above

¹⁵ The 1979 BCP is confusing on this point. The rubric after the collects reads: "On the weekdays which follow [Pentecost], the numbered proper which corresponds most closely to the date of Pentecost in that year is used," and then reference is made to page 158, the relevant portion of which reads:

"The Proper to be used on each of the Sundays after Pentecost (except for Trinity Sunday) is determined by the calendar date of that Sunday. Thus, in any year, the Proper for the Sunday after Trinity Sunday (the Second Sunday after Pentecost) is the numbered Proper (number 3 through number 8), the calendar date of which falls on that Sunday, or is closest to it, whether before or after. Thereafter, the Propers are used consecutively. For example, if the Sunday after Trinity Sunday is May 26, the sequence begins with Proper 3 (Propers 1 and 2 being used on the weekdays of Pentecost and Trinity weeks). If the Sunday after Trinity Sunday is June 13, the sequence begins with Proper 6 (Propers I through 3 being omitted that year, and Propers 4 and 5 being used in Pentecost and Trinity weeks). See also the Table on pages 884-885."

However, in the Prefaces, Pentecost is listed under the Prefaces for Seasons (345-47, 378-80) and with the words "on this day" in brackets, which seems to indicate that it treats it as a season, or at least its octave is observed.

3. Other Major Feasts (BCP 17):
 - a. Our Lady: St Mary, the Virgin (August 15) [and the Conception of Our Lady (December 8)]
 - b. Apostles and Evangelists
 - c. Others: St Joseph (March 19), Independence Day (July 4), St Mary Magdalene (July 22), St Michael and All Angels (Sept 21), St James of Jerusalem (Oct 23), Thanksgiving Day (fourth Thursday of November)
4. Days in the Octave of Christmas
5. The feasts of patron, dedication, and title
6. Ember Days of Advent, Lent, and September (the Ember Days after Pentecost are commemorated with a second collect, but the color and preface remain that of Pentecost)

Days Liturgically of the Third Class

1. Ferias of Advent (except the Ember Days, which are of the Second Class)
2. Weekdays in Lent (i.e. Lenten Ferias)
3. Lesser feasts. They are commemorated with proper color, collect, Nicene Creed, Proper Preface. I suggest the following categories:
 - a. **Feasts of Our Lady** (the propers from the Presentation, Annunciation, Visitation, and Aug 15 may be used on these days)
 - i. Nativity of the BVM (Sept 8)
 - ii. Our Lady of Walsingham (Oct 15 [Anglican] or September 24 [RC])
 - iii. Presentation of Our Lady (Nov 21)
 - b. **Doctors of the Church** (plus a few critical English saints)

<ol style="list-style-type: none">i. John Damascene (Dec 4)ii. Ambrose (Dec 7)iii. Hilary of Poitiers (Jan 13)iv. John Chrysostom (Jan 27)v. Thomas Aquinas (Jan 28)vi. Cyril of Alexandria (Feb 9)vii. Gregory the Great (March 12)viii. Cyril of Jerusalem (March 18)ix. Anselm (April 21)x. Catherine of Siena (April 29)xi. Athanasius (May 2)	<ol style="list-style-type: none">xii. Gregory Nazianzus (May 9)xiii. Bede the Venerable (May 25)xiv. Augustine of Canterbury (May 26)xv. Ephraim (June 7)xvi. Basil the Great (June 14)xvii. Alban (June 22)xviii. Benedict of Nursia (July 11)xix. Bonaventure (July 15)xx. Bernard of Clairvaux (Aug 20)xxi. Augustine (Aug 28)xxii. Hildegard of Bingen (Sept 17)
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- xxiii. Jerome (Sept 30)
- xxiv. Theresa of Lisieux
(Oct 1)
- xxv. Teresa of Avila (Oct
15)

- xxvi. Leo the Great (Nov
10)
- xxvii. Albert Magnus (Nov
15)
- xxviii. John of the Cross
(Nov 24)

Days Liturgically of the Fourth Class

1. Desired commemorations from the BCP or LFF list, plus those from the Universal Calendar which are desired to be celebrated.

Suggested Rules for Celebrating the Four Ranks of Feasts

Feasts of the First or Second Class¹⁶

When celebrating the BCP directs that at a minimum this necessarily include the following:

- At the Divine Office
 - o Proper Opening Sentence
 - o Proper Antiphon for the *Venite* (except in Easter Week when the *Pascha nostrum* is required).
 - o Proper Psalms and lessons
 - o Proper Collect
 - o [Proper Office hymn]
- At the Mass
 - o Proper liturgical color of vestments
 - o *Gloria in excelsis*¹⁷ in addition to the *Kyrie eleison*
 - o Collect of the Feast
 - o Proper Lessons
 - o Nicene Creed
 - o Proper Preface
 - o Mention in the Canon of the Mass if using Rite II, Prayers B or D.
 - o As much as possible should be sung

Feasts of the Third Class

1. For the Advent and Lenten ferias
 - a. Same as for First and Second Class feasts at the Divine Office
 - b. Mass
 - i. Purple vestments
 - ii. Collects of the Day
 1. Previous Sunday
 2. Seasons (Advent I or Ash Wednesday)
 - iii. Lessons from daily Eucharistic lectionary
 - iv. Proper Preface

¹⁶ The only exception might be on the Ember Days, when the lessons may best be drawn from the Daily Eucharistic Lectionary in their normal course.

¹⁷ The '79 BCP only requires the *Gloria in excelsis* "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" (p.406). It also permits it "at other times as desired," acknowledging that its use is forbidden "on the Sundays or ordinary weekdays of Advent or Lent." Catholic custom would expand the use of the *Gloria in excelsis* to all Holy Days, except St Matthias and St Joseph as they fall in Lent. But it would seem proper not to use it at every Commemoration that is not a Holy Day, as that could mean that it is used approximately 75% of the time.

- v. Mention in the Canon of the Mass if using Rite II, Prayers B or D.
- 2. The additional feasts of our Lady (which all fall in Ordinary time)
 - a. Same as for First and Second Class feasts at the Divine Office
 - i. In addition, proper lessons from Presentation, Annunciation, Visitation, and Aug 15 may be used as desired
 - b. Mass
 - i. White (or blue) vestments
 - ii. *Gloria in excelsis* in addition to the *Kyrie eleison*
 - iii. Collect (either from the English Office or from one of the other BCP feasts)
 - iv. Proper lessons from Presentation, Annunciation, Visitation, and Aug 15 may be used as desired
 - v. Preface for the Incarnation (or the BVM, is borrowing from the Anglican Missal)
 - vi. Mention in the Canon of the Mass if using Rite II, Prayers B or D.
- 3. Doctors and other Privileged Commemorations
 - a. Office: proper sentence, antiphon, collect, and hymn
 - b. Mass
 - i. Color
 - 1. In Advent, Lent, and Eastertide: of the season
 - 2. Ordinary time: of the feast
 - ii. Collect
 - 1. In Advent and Lent
 - a. Collect of the feast
 - b. Collect of the season
 - 2. In Eastertide, and ordinary time: of the feast
 - iii. *Gloria in excelsis* (but only in Christmastide and Eastertide)
 - iv. Nicene Creed
 - v. Preface
 - vi. Mention in the Canon of the Mass if using Rite II, Prayers B or D.

Feasts of the Fourth Class

- 1. Divine Office
 - a. Proper antiphon (but only if using from the English Office, "O Lord, the King of *Martyrs, Confessors, Virgins, Doctors, etc.*)
 - b. Collect serves as 2nd collect of the Day
- 2. Mass
 - a. Color: of the season
 - b. Collect serves as 2nd collect of the Day
 - c. *Gloria in excelsis* (but only in Christmastide and Eastertide)

- d. Mention in the Canon of the Mass if using Rite II, Prayers B or D.

Introduction to the Ordinary, Propers, and Lectionaries

- **Ordinary of the Mass** (usually sung):
 - o Kyrie
 - o Gloria in excelsis
 - o Sanctus/Benedictus qui venit
 - o Agnus Dei
 - o (some people also add the Credo and the Pater noster, but you only need the above 4)

- **Propers in the Medieval western Mass:**

These are the texts that change in the Mass. Usually there is a set of propers for each Sunday and Feast day. These proper can be divided into the major and minor propers

 - o Major Propers
 - 1) Collect of the Day (**first** proper prayer)
 - 2) Epistle
 - 3) Gospel
 - 4) *Super oblate* prayer (said at the end of the Offertory prayers) (**second** proper prayer)
[Proper Preface]¹⁸
 - 5) Post-communion prayer¹⁹ (**third** proper prayer)

Collect – (1) In Latin, either *oratio* or *collecta*. A characteristic of Western liturgy as early as the 5th century, it is one of the Proper prayer used in the opening rites after the Kyrie and Gloria, introduced by *oremus*, and is marked by simplicity and conciseness. Its structure is generally: a) invocation of God; b) the reason why God should hear and answer (i.e. some characteristic of God); c) the petition; d) conclusion (usually “through Christ our Lord” and often joined with a fuller Trinitarian invocation. (2) In the Medieval missals, there were three proper collects and they generally follow this form: (a) the opening collect, (b) the prayer over the gifts (*super oblata*), and (c) the post-communion. Major feast days could only have one collect, but votive masses could use five or even seven (in which

¹⁸ The name “proper preface” is a bit confusing. The Preface was never really counted as one of the propers. This is for two reasons. First, they were never listed in the area of the missal with the other propers for a Sunday or feast (though it would always list which proper preface is to be used). The Prefaces were always listed within the Ordinary of the Mass in the center of the Missal. Second, these prefaces are almost always shared amongst feasts and thus are not really “proper” to that day in the way that the other propers were unique to that Sunday or feast.

¹⁹ This is not to be confused with the Minor Proper called the “Communion” but which Cranmer titles the “post Communion” in the 1549 BCP see pp 34-35 in Cumming’s *The Book of Common Prayer: The Texts of 1549, 1559, and 1662*.

case the first collect had the full conclusion, and the subsequent ones the short, "through Christ our Lord"). (3) Was not part of the Daily Office until approx. the 8th century at lauds; in Sarum, they are used at Lauds and Vespers. Cranmer introduces them into Matins and evensong, along with two fixed collects. In Advent and Lent, the seasonal collect followed the collect of the day. (4) Two-thirds of the BCP collects were translations and one-third were Cranmer's compositions (including almost all the saints' days).

Secreta/secret: this originally referred only to the *super oblata*, the Prayer over the Gifts. It was so named because it was said silently. Often, all the silent prayers of the priest during the Mass are referred to as "secrets" since they are not said audibly so that they can be heard the people.

In the 1979, the Propers are reduced to:

- Collect of the Day
- 3 lessons with a gradual psalm
- [Proper Preface]

In previous Anglican books, it was even less:

- Introit with Glory be... (1549 only)
- Collect
- Epistle and Gospel (no OT or gradual)
- Limited prefaces, and only on Feasts and their Octave

Minor Propers: usually drawn from the psalms, these were initially sung with a cantor and to which the congregation responded with something simple, like Alleluia, or simply by repeating what was sung. It was a longer text of the psalm with an antiphon. Slowly, it became reduced to just the antiphon. Often the Gloria Patri concluded the psalm, with the antiphon then repeated. There are six total:

- Introit (opening)
- Gradual (after Epistle)
- Alleluia (after Gradual)
or Tract (in Lent only) (after Gradual)
- Sequence (before Gospel)
- Offertory Sentence (begins preparation of the Altar)
- Communion Sentence (while or after reception of Communion)

- **BCP Propers**

- o The 6 major and minor propers retained in 1549
 - 1) Introit (opening)—from the minor propers
 - 2) Collect of the Day—from the major propers
 - 3) Epistle—from the major propers
 - 4) Gospel—from the major propers
 - 5) Offertory Sentence (Cranmer simply provides a list from which the priest is to choose, instead of a proper one for each Sunday/Holy Day) —from the minor propers - [Proper Preface (reduced # of them)]²⁰
 - 6) Communion Sentence (which Cranmer confusingly terms the “post Communion;” like the Offertory, he simply provides a list from which the priest is to choose, instead of a proper one for each Sunday/Holy Day)—from the minor propers
 - Post-communion (Cranmer makes this now a fixed prayer instead of a proper one for each day, which means its no longer a proper but now part of the Ordinary of the Mass)
- o Those propers from 1549 that are dropped in 1552 and the English BCPs that follow
 - Introit
 - Communion Sentence (or, as Cranmer calls it, “post Communion,” not to be confused with the proper Post-communion prayer of the medieval missal)
- o 1979 Propers
 - 1) Collect of the Day
 - 2) OT
 - 3) Gradual Psalm
 - 4) Epistle
 - 5) Gospel
 - 6) Offertory Sentence (still a list of options and not a proper one for each Sunday/Holy Day)
 - [Proper Preface]²¹

20 See footnote #1.

21 See footnote #1.

The Ordinary and Propers of the Mass

The Ordinary (printed in ALL CAPS), the Major Propers (printed in underline), and Minor Propers (printed in *italics*) are distributed:

I. Opening or Entrance Rite	
<i>Introit</i> ²² KYRIE GLORIA IN EXCELSIS	1549 only; permitted in 1979 all BCPs Gloria moved to the end in 1552; restored in 1979
<u>Collect(s) of the Day</u>	all BCPs
II. Service of Readings	
<u>Epistle</u> <i>Gradual</i> Second Lesson <i>Alleluia or Tract</i> (Lent) <i>Sequence</i> (hymn) <u>Gospel</u> CREDO	all BCPs (1979 introduced OT first lesson) restored in 1979 (proper Psalm) introduced in 1979 permitted in 1979 permitted in 1979 all BCPs all BCPs
III. Offertory	
<i>Offertory sentence</i> <u>Super oblata</u> (second proper collect)	All BCPs (no longer proper, but a list) No BCPs (until 20 th century revisions)
IV. Canon	
<u>Proper Preface</u> SANCTUS (WITH BENEDICTUS)	All BCPs (more limited than Roman rite) All BCPs (Benedictus optional in some)
V. The Communion	
[OUR FATHER] AGNUS DEI <i>Communion sentence</i>	All BCPs 1549; included in service music for 1928; allowed in 1979 1549; permitted in 1979
VI. Close of the Mass—Concluding Rites	
<u>Postcommunion</u> (third proper collect)	All BCPs (now fixed, and not proper)

²² The rubrics of the 1979 BCP are written to explicitly provide for the use of the Minor Propers, if so desired. They must be drawn from another source, such as the Anglican Missal or the current Roman Missal.

Introit: "A hymn, psalm, or anthem may be sung." **Alleluia or Tract:** "A Psalm, hymn, or anthem may follow each Reading." **Offertory:** can draw from the '79 BCP list, but the rubrics allow any sentence from Scripture, and thus a proper one is permitted.

Communion Sentence: "During the ministrations of Communion, hymns, psalms, or anthems may be sung."

Propers For the Daily Office in the 1979 BCP

- **Propers** (for Sundays and Holy Days)
 - Lessons
 - Collect of the Day
- **Variable Parts of the service** to indicate a proper Sunday or Holy Day
 - Opening Sentence
 - Antiphon for the Venite or Jubilate at Morning Prayer.²³
 - Proper Antiphons for Psalms and Canticles (see footnote 3)
 - Choice of Canticles, e.g. the Te Deum for Major Feasts;
 - Hymns
- **First Evensong:** All Feasts of our Lord are given lessons for the Evensong on the “eve,” the day that precedes it. Thus, those lessons and the Collect for that Feast must be used at that Evening Prayer.

²³ In addition to the antiphons given within Morning Prayer, the “Additional Directions” state: “Antiphons drawn from the Psalms themselves, or from the opening sentences given in the Offices, or from other passages of Scripture may be used with the Psalms and biblical Canticles” (141).

Lectionaries

There are three ½ lectionary in the Episcopal Church.

1. The Sunday and Holy Day Lectionary (page 888ff.)

- a. Sundays are on a three-year cycle²⁴
 - Year 1: Matthew
 - Year 2: Mark
 - Year 3: Luke John enters in Lent and Easter and elsewhere
- b. The rest are on a one-year cycle
 - Holy Days (i.e. Major Feasts)
 - Common of Saints: collects and lesson are categorized under some traditional and some new categories:

Traditional Western Categories	1979 BCP Categories
Martyr	Martyr
Confessor (ends up being the category if one doesn't fit in any of the others)	Missionary
Virgin	Pastor
Bishop	Theologian/Teacher
Religious/Abbess/Abbot	Monastic
Doctor (i.e. great teacher of the faith)	Saint
Apostles	
Evangelists	
Deacon	
King/Emperor/Queen	
Widow	

- Various Occasions: this allows for “votive masses,” i.e. masses celebrated to commemorate certain mysteries of the faith (e.g. Trinity, incarnation, the cross); to commemorate gifts from God (e.g. the Blessed Sacrament, the angels, etc.) or for particular intentions for various occasions (e.g. for those to be ordained).

²⁴ “Year A always begins on the First Sunday of Advent in years evenly divisible by three. (For example, 1977 divided by 3 is 659 with no remainder. Year A, therefore, begins on Advent Sunday of that year.)” (888).

- c. For each “proper” there is
- A proper collect (159-261)
 - The use of the Gloria in excelsis or not²⁵
 - OT, Psalm, NT, Gospel
 - The use of the Nicene Creed (“On Sundays and other Major Feasts”)
 - A proper preface (indicated underneath the collect in italics)²⁶

First Sunday of Advent

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal; through him who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. Amen.

Preface of Advent

25 “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” (406).

26 “The 1979 BCP includes twenty-two proper prefaces (pp. 377-382). There are three proper prefaces of the Lord's Day, “Of God the Father,” “Of God the Son,” and “Of God the Holy Spirit.” There are nine proper prefaces for seasons, including Advent, Incarnation, Epiphany, two proper prefaces for Lent, Holy Week, Easter, Ascension, and Pentecost. There are ten proper prefaces for other occasions: Trinity Sunday, All Saints, Apostles and Ordinations, Dedication of a Church, Baptism, Marriage, Commemoration of the Dead, and three different options to commemorate a saint. Traditional language versions of the proper prefaces (BCP, pp. 344-349) are for use with both Rite 1 eucharistic prayers. Contemporary language versions of the proper prefaces are for use with Eucharistic Prayers A and B of Rite 2. The 1979 BCP provides a proper preface for all days of the church year, except weekdays after Pentecost that are neither saints' days nor an occasion for use of the propers for various occasions.

“Western eucharistic liturgies for certain major observances in the church year have typically included a variable portion of the preface which is included in the fixed or common portion of the preface. This variable preface reflects the theme or occasion of the day, and it is known as the proper preface. The Leonine Sacramentary, which is the oldest surviving Roman sacramentary, provided a separate preface for each Mass. The Gelasian Sacramentary had more than fifty proper prefaces, and the Sarum Missal had ten proper prefaces. The 1549 BCP provided five proper prefaces, including Christmas, Easter, Ascension, Pentecost, and Trinity Sunday. The 1552 BCP allowed the use of the Christmas, Easter, and Ascension prefaces through the octaves of those feasts, and permitted the Pentecost preface to be used until Trinity Sunday.”

- d. Two authorized Sunday and Holy Day lectionaries
- The BCP lectionary: published in the 1979 BCP²⁷
 - The Revised Common Lectionary (RCL), Episcopal version (authorized in 2006 by Resolution 2006-A077); in 2012, General Convention passed a resolution that allowed the BCP lectionary to be used with the permission of the bishop.²⁸
 1. Makes many small changes, often lengthening lessons
 2. Allows for two tracks in Ordinary Time (i.e. the “numbered” [*ordinale*] Sunday)
 - a. Track 1: A semi-continuous reading of the great Old Testament narratives on the Sundays after Pentecost: Genesis through Judges in year A; the Davidic Covenant and Wisdom literature in Year B; the prophets - Elijah, Elisha, Amos, Hosea, Isaiah, Jeremiah, Joel and Habbakuk - in Year C.
 - b. Track 2: Lections in thematic harmony with the Gospel of the day for the Sundays after Pentecost. This follows the pattern of the present lectionary in which the readings from the Old Testament and the New Testament are chosen in relation to the Gospel; a principle followed the rest of the Church Year as well.

²⁷ “A lectionary is a table of readings from Scripture appointed to be read at public worship. The Lectionary (1969, revised 1981) developed by the Roman Catholic Church after Vatican II provided for a three-year cycle of Sunday readings. This Roman lectionary provided the basis for the lectionary in 1979 edition of The Book of Common Prayer, as well as for lectionaries developed by many other denominations.”

²⁸ “The Common Lectionary, published in 1983, was an ecumenical project of several American and Canadian denominations, developed out of a concern for the unity of the church and a desire for a common experience of Scripture. It was intended as a harmonization of the many different denominational approaches to the three-year lectionary. The Revised Common Lectionary, published in 1992 and officially adopted by The Episcopal Church in 2006, takes into account constructive criticism of the Common Lectionary based on the evaluation of its trial use, and like the current prayer-book lectionary, is a three-year cycle of Sunday Eucharistic readings in which Matthew, Mark, and Luke are read in successive years with some material from John read in each year.”

2. Daily Office Lectionary

- a. Two Year Cycle²⁹
- b. Change in '79: three lessons for each day, instead of two for the morning and two for the evening as in all previous BCPs. But Psalms are designate for morning and evening
 - The only exception to this is on most Holy Days, when two morning and two evening lessons are supplied
- c. When two lessons are used at an Office, OT is always first
- d. Two Psalm options
 - Seven week psalter cycle except for in Lent and Easter (and on Holy Days) in the lectionary itself
 - Monthly cycle, divided within the Psalter itself (from the first BCP)

3. Daily Eucharistic Lectionary

- a. Two-year cycle, where Year 1 and Year 2 are the same as for the Daily Office.³⁰
- b. Proper first lesson, psalms, and Gospel for all of the weekdays of the year
- c. Lesser Feasts and Fasts: this is divided up into a number of sections
 - Weekdays of Advent and Christmas until Baptism of Christ (LFF 19-26)
 - Weekdays of Lent, with proper collects (LFF 28-61)
 - Weekdays of Easter Season, with proper collects (in addition to those for the Octave provided in the BCP) (LFF 64-81)
 - Two-Year Weekday Eucharistic Lectionary for the weekdays of Ordinary time (LFF 504-528)
 1. Two year cycle
 2. For two periods of time
 - a. Weekday from Monday after Baptism of our Lord until the Tuesday before Ash Wed
 - b. The weeks following the Day of Pentecost

²⁹ "Year One begins on the First Sunday of Advent preceding odd-numbered years, and Year Two begins on the First Sunday of Advent preceding even-numbered years. (Thus, on the First Sunday of Advent, 1976, the Lectionary for Year One is begun.)" (934).

³⁰ "The Lectionary is arranged in a two-year cycle. The Year-1 cycle is used in odd-numbered years, and the Year-2 cycle is used in even-numbered years. The numbered Propers for the weeks following the Day of Pentecost, and for some weeks in Epiphany season, correspond to the numbering and dating system used in the Book of Common Prayer" (*Lesser Feasts and Fasts 2006*, 504).

Sunday Eucharistic Lectionary	Daily Office Lectionary	Daily Mass Lectionary
Year A		Year 1
Year B		Year 2
Year C		Year 1
Year A		Year 2
Year B		Year 1
Year C		Year 2
<p>Sunday Eucharistic Lectionary: <i>BCP, pp. 888ff.</i> Daily Office Lectionary: <i>BCP, pp. 994ff.</i> Daily Mass Lectionary:</p> <ul style="list-style-type: none"> ▪ <i>Weekdays of Advent and Christmas until Baptism of Christ (LFF 19-26)</i> ▪ <i>Weekdays of Lent, with proper collects (LFF 28-61)</i> ▪ <i>Weekdays of Easter Season, with proper collects (in addition to those for the Octave provided in the BCP) (LFF 64-81)</i> ▪ <i>Two-Year Weekday Eucharistic Lectionary (LFF 504-528)</i> 		

Wednesday Morning

CHURCH *of the* INCARNATION
Sunday Customary

PREPARATION

- All servers should be present and vested 15 minutes before Mass. Any server not accounted for by this time will be replaced.
 - o Vesting is always cassock and surplice (Thurifer included)

Fill in by vergers...

List of Abbreviations

↓

CEL	Celebrant	
D	Deacon	
SUB	Subdeacon	SM Sacred Ministers (CEL, D
and SUB)		
P	Preacher (if not a Sacred Ministers)	
AC	Assisting Clergy (by rank; Deacons first, then Priests)	
CB	Chalice Bearers	
VV	Vergers	
CM	Choir Master	
Choir		
[V	Verger]	
[A CR A	Acolyte, Crucifer, Acolyte]	



PROCESSION

Clergy, choir and lay servers meet in the cloister on the south side of church, just outside the entrance to the Narthex. The Celebrant leads all in the Preparatory Prayers, the V handing out Prayer Cards

All enter the Narthex, the Choir going inside the Nave to stand at the rear wall for the Introit, the A and CR standing in formation at the third pew from the rear.

The Prelude ends and the is sung at 8:59/11:14 AM. The Verger need not use the buzzer with the organist; Preludes are timed to end at the correct time.

The Hymn and Procession begin at 9/11:15 AM in the following order, keeping between one and two pews' distance between individuals or pairs (give the TH a little more room); the C sets the pace. The procession begins as soon as the organ begins to play, so that the choir is already in the nave to assist with the singing.

↓
CEL
D
SUB
P
AC (by rank)
CB
V2 [V3]
CM
Choir
V1
A CR A
↓

Note: the assisting clergy process by Orders, deacons first and then priests. They may walk in pairs, but only be Orders (thus, a deacon and priest do not walk side-by-side).

[TH proceeds to Epistle corner of the altar steps on the footpace (see schematic below).]

A CR A all pause at altar rail gate; then

- o CR goes and places cross in holder, and then enters the sanctuary from Epistle-side door and goes to footpace;

- o AAs enter the sanctuary and places the torches in their holders and returns to

V1 enters Sanctuary and goes to the far side of the Sanctuary on the Epistle-side when V will indicate to all lay servers when the CEL motions for the reverence.

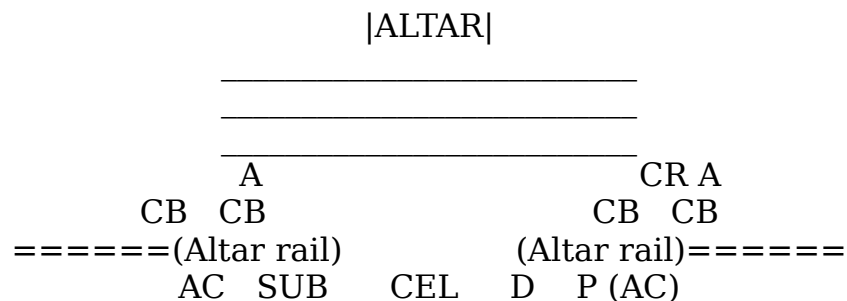
Choir and CM(s) go into choir stalls and face the Altar.

The AC stands outside the rail on the Gospel-side, the Preacher on the Epistle-side, the SUB next to the AC (centered where the altar rail ends, Gospel-side)

D proceeds to Altar, pausing to make a slight bow to the cross when entering the Sanctuary, places Gospel Book in on Gospel-side of the Altar, comes to the center and reverences the cross, and returns outside Altar rail to the CEL's right.

CEL takes place in the center (CEL is always in the center) next to the SUB, and waits for the D to return and stand to his right.

Opening lineup at altar steps:



When all are lined up and D has returned from placing Gospel Book, the CEL signals and all reverence with a solemn bow. All in the Sanctuary goes to their seats.

The clergy all turn to face West (all turn in toward the center, while the CEL turns to his right); they return to theirs in reverse order, walking down the center of the aisle:

- o The AC first, then the Preacher, the SUB, the D and the CEL last
 - Note: one stands at the altar rail on the opposite side on which they will sit in the choir and the order means that each persons comes from the opposite side.
- o If the CEL is Bp Burton, the SUB or AC stands to the CEL's right, ready to take his mitre.

Entrance Rite: OPENING ACCLAMATION, COLLECT FOR PURITY, GLORIA/KYRIE & COLLECT OF THE DAY

Facing the pulpit, CEL says the Acclamation and making the sign of the cross. He continues with hands extended to say the Collect for Purity. He bows slightly and says the three-fold *Kyrie*.

Note: In Advent and Lent, the CEL instead turns to the People and says the Summary of the Law, after which three nine-fold *Kyrie* is sung (all of which replaces the *Gloria*),

The organist will give the tone for the *Gloria* and CEL intones the first line. ALL make the Sign of the Cross during the words "in the glory of God the Father."

Following conclusion of *Gloria/Kyrie*, CEL turns to face the people and says the salutation; he then turns North, bids the People to pray and says the Collect of the Day. If the CEL is Bp Burton, the CEL sits and the SUB or AC returns the mitre to him.

The Lessons: READINGS, GRADUAL PSALM & GOSPEL

Old Testament (Acts of the Apostles in Eastertide): A member of the congregation reads the First Lesson.

Gradual Psalm:

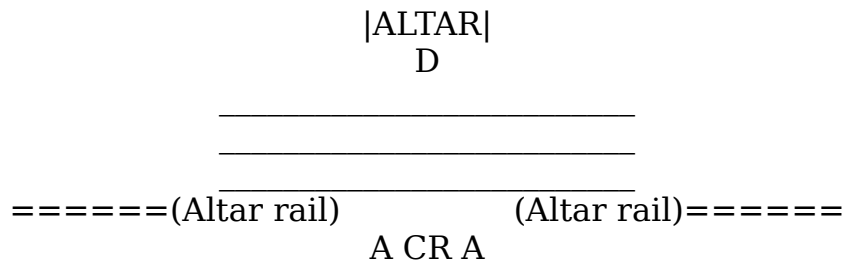
- At 7:30 am, the Lector leads the People in the recitation of the Gradual Psalm in unison
- At 9:00 am, the People and choir chant the Psalm
- At 11:15 am, the choir chants the Psalm

Epistle:

- At 7:30 am, the Lector reads the Epistle
- At 9:00 am, there is no Epistle
- At 11:15 am, the Subdeacon reads the Epistle

Sequence hymn [no hymn at 7:30]

- The CEL stands, signaling all in the chancel to stand with him.
- During the singing of the hymn, a number of things happen as soon as the D leaves chair to retrieve the Gospel book:
 - D leaves chair and walks up the center of the choir, pauses to bow at the gate, enters the Sanctuary, reverences and retrieves the Gospel book from the Altar, and then goes to stand in the center of the Altar, facing the cross.
 - AA and CR leaves seats, retrieve their objects, and stand outside the altar rail gate in formation, facing the Altar.



- As soon as the AA and CR turn, SUB stands and waits to the right of CEL.
 - **Note:** The Deacon should time things so that she can pause for a while and allow the CR and AA to assemble. We want to avoid the D turning just as the CR and AA have assembled at the Altar gate, which looks messy.
- The D turns and nods to the CR and AA who then turn and lead the procession
- The clergy sitting in the choir bow in reverence to the cross and remain so until after the Gospel book has passed.
- The SUB enters the Procession after the AA and C have passed



Crucifer stops at the third column back, turns, and the torches stand in front so that they will flank the SUB holding the Gospel book.

At both the 9 and 11:15 Masses, the Deacon will return the Gospel book to the Altar, and then return to their prayer desk in the chancel.

SERMON
ALL sit.

NICENE CREED

CEL begins the Creed and all join. Reverences are made at the following points:

- At slight nod of the head at the Name of Jesus
- At solemn bow at the *Incarnatus* (“he came down from heaven...was made man”)
- Sign of the cross at the beginning of the last line (“...and the life of the world to come”)

PRAYERS OF THE PEOPLE

The Deacon leads the prayers from the prayer desk. The D turns to the people to introduce the prayers (not extending hands when doing so), then faces south in the prayer desk for reading the prayers.

GENERAL CONFESSION & ABSOLUTION

D turns and bids the confession after which ALL kneel. The D begins the confession after a slight pause. CEL alone stands and offers the absolution. He invites the people to stand for the Peace.

THE PEACE & ANNOUNCEMENTS

ALL stand and exchange Peace. The designated cleric gives the announcements from the top of the chancel steps.

He turns to the Altar and says the Offertory Sentence.

Then the AC, followed by the Preacher, the SUB, the D and the CEL last go the altar rail and line up as at the opening. On the CEL's cue, all reverence with a solemn bow. D enters the Sanctuary to set the Altar, while rest of the clergy turn to their right and exit the sanctuary into the sacristy hallway.

THE HOLY COMMUNION

OFFERTORY

The D goes to the Altar and before touching any of the sacred vessels, goes to the Epistle horn to receive hand sanitizer from the CR or V. D returns to the center of the Altar. The burse is removed and placed at the rear of the Altar on the Epistle-side, between the edge of the corporal and the Epistle candle. The veil is folded in parts by length, and then in three again so that it is the size of the burse and is laid on top of it. The pall is removed but left near the corporal so that the D can place it on top of the chalice once it has been filled. The paten with priest's host is placed in the front, center square of the corporal, while the chalice with the purificator lain across it remains in the center square of the corporal.

D opens the missal and marks the Proper Preface (always the Solemn Tone) and Eucharistic Prayer II. The Missal is left open to the page with the Oblation prayers from which the CEL may read.

D turns and goes to the epistle horn to receive the two ciboria from CR. D receives them, returns to the center and places them on the rear part of middle-squares of the corporal on either side (this is so that there is room for the paten to be slid under the corporal on the epistle-side and not stick out from under the front of the corporal).

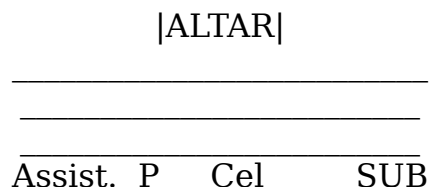
The larger ciborium always goes on the left side (Gospel side), the smaller ciborium for the Low Altar on the right (epistle side).

The lids for both are placed next to the burse and veil in an orderly way.

D again goes to the epistle horn to receive the two flagons from CR. D receives them, returns to the center and places them on the rear part of back-squares of the corporal on either side (the larger flagon always sits on the **left** side and is used to fill the altar chalice as well as those that will be brought to the Altar after the consecration; the smaller one always on the **right** and used at the LA). The flagons are placed with the hand pointed toward the corner at which they sit (thus, on the right side, the handle is at a 45 degree angle to the upper-right of the corporal). The chalice is filled from the LOW ALTAR flagon, D wiping the flagon after pouring with the purificator.

D goes for a third time to the Epistle horn to receive the water cruet. D then turns toward the door on the Epistle-side of the Sanctuary where the CEL stands and lifts the cruet slightly so that it may be blessed. When the CEL has completed the blessing, he will nod slightly to the D, who will nod in return and then turn back and pour an appropriate amount of water into the chalice and both flagons, in the form of a cross if possible. The D will then turn to the CEL and nod, indicating that all is prepared. D then moves to stand in front of the Missal, squarely facing East (and not angled at all toward the corporal).

P and Assisting cleric leads in CEL and SUB to the center at the bottom of the Altar steps; at CEL's motion, all reverence;

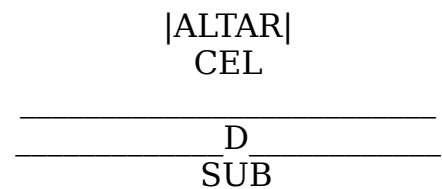


P and Assisting clergy goes to the Gospel-side of the sanctuary to sit; the CEL ascends the Altar steps to make the oblation of the bread and wine with the accompanying secrets; **SUB walks to left-of-center, ascends the steps, places his notebook on the retable, turns and descends the**

steps and turns to stand in the center, facing the Altar and behind CEL.

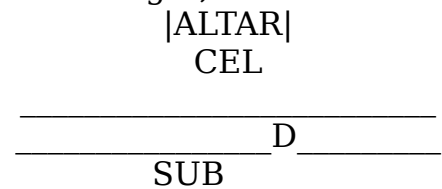
The CEL offers the oblations and covers the chalice with the pall; he then prays *In the spirit of humility*, inclining his head moderately, and then *Come, O Sanctifier*, where at the word *bless* he signs a cross over the host and chalice; he then goes to the Epistle horn for the washing; he turns to bow toward the cross at the “Glory be to the Father...”, and returns to the center while saying “As it was...”. Upon returning to the center, the CEL says *Receive, O Holy Trinity...*

When the prayer is finished, D turns the Missal to the Proper Preface and then turns to go to stand behind CEL on the step next to the top, **facing the Altar.**



When the Anthem is completed, the Doxology is begun by the organ; the CEL turns to the People either as soon as the organ begins the introduction, or as soon as he concludes the final prayer, whichever comes first.

When CEL turns, SUB turns and takes one step to the left as D turns and takes one step to the right; both stand facing the Altar).

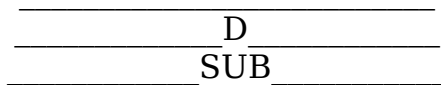


CEL blesses the Offering and **remains facing the People through the conclusion of the Doxology, the D and SUB remaining apart and facing the Altar.**

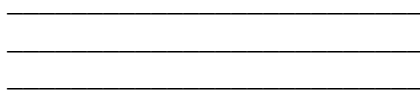
SALUTATION AND SURSUM CORDA

The CEL sings the salutation and *Sursum Corda*. After CEL sings “Let us give thanks unto our Lord God,” and turns back toward the Altar, SUB and D each take a step toward the center and return to their place (forming an “I” in the center) for the duration of CEL’s chanting of the Preface.





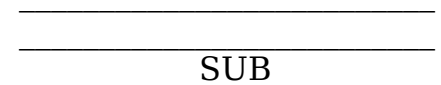
At "Therefore, with angels and archangels...", D turns to the right and pauses until the SUB is on the same step; at the same time, the SUB turns to the left and then ascends the Altar steps; when SUB gets to the D's steps, both ascend together and come to the Altar at the same time. Both stand abreast of the CEL, facing the Altar (not turned in toward the corporal at all), about six inches apart.



D and SUB remain here through the introduction of the *Sanctus* until the conclusion of the *Benedictus*. During the *Sanctus*, D and SUB mirror the CEL as he bows; all make the Sign of the Cross at the words "Blessed is He who comes... ". At "Hosanna in the highest,"

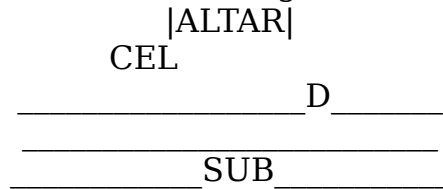
D turns goes around CEL, walking in straight lines, to stand in front of the Missal, while

SUB turns to the right, walks down the Altar steps, turns and stands facing the Altar directly behind the Celebrant



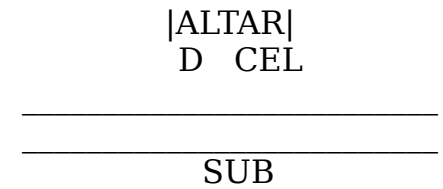
THE CANON

The CEL begins the canon, the deacon pointing the missal. At *Until his coming again...*, D walks around the CEL (in straight lines and making no reverence) and arrives just before CEL begins these words to kneel on the top step and just to the right of the CEL. When D arrives, SUB cues off the D and they kneel in unison as the CEL begins *For in the night...*

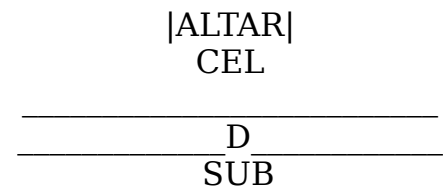


They remain kneeling during the Words of Institution and make the sign of the cross at the elevation of the Host and Chalice.

D and SUB rise in unison with CEL after the second genuflection that follows the elevation of the chalice. D returns to the CEL left to handle the missal while SUB remains standing in the center through the conclusion of the canon.



As CEL genuflects and says “through the same Jesus Christ our Lord ...”, D genuflects with him and then goes to stand behind CEL in normal center “I” position. D and SUB remain here through the end of the Canon and the Our Father.



OUR FATHER & THE FRACTION

D and SUB remaining standing and behind CEL during the Our Father; at the words *Deliver us from evil*, CEL signs himself with the paten and slides it under the Host; CEL then genuflects during the Our Father's concluding doxology, the D and SUB remaining standing.

CEL breaks the Host with the usual prayers and places a particle in the chalice, after which he re-covers the chalice with the pall. CEL says the fraction versicle (*[Alleluia] Christ our Passover...*). When the People responds, *Therefore let us keep...*, three things happen at once:

- D turns to his right and steps up on step so that he can kneel on the top step
- SUB turns to his left and ascends to steps so that he can kneel on the top step
- CEL turns to his right to go and stand on the first step, facing the Altar and between the S and SUB

|ALTAR|

_____SUB_CEL_D_____

PRAYER OF HUMBLE ACCESS & INVITATION

At CEL cue, the Sacred Ministers kneel in unison as they pray the Prayer of Humble Access, kneeling for the entire prayer. At its conclusion, CEL rises, while S and SUB remain kneeling. The CEL takes the Host and Chalice, turns and makes the Invitation; D and SUB cross themselves as he does when the Sacrament is shown in the Invitation.

COMMUNION

CEL makes his communion. A number of things happen at the same time:

- All lay servers in the Sanctuary come and kneel around the Altar.
- Assisting priest (or the Preacher, if there are only 4 clerics) stands and comes to the Altar and to retrieve the ciborium (first, placing the lid on it) and flagon for the Low Altar from the left side of the corporal. He then walks down the center of the Altar steps and then out of the sanctuary by the way of the Epistle-side door. The two assigned CBs lead him to the Low Altar. They pass through the Altar gate; when the cleric places the ciborium and flagon on the altar, all three genuflect at the SUB's signal. The CB on the SUB's right goes to the credence table to retrieve the two chalices, which are placed on the corporal. SUB communes himself and then the two CBs. After they have been

communed, all three genuflect and then begin the distribution of Communion.

- Meanwhile, D stands, retrieves the Aumbry key sitting on the right side of the Altar and brings the reserved Sacrament to the Altar.
- SUB retrieves the larger flagon from the Gospel side, carries it behind the CEL and comes to stand on the Gospel-side at CEL right. V brings the additional chalices to SUB, who wipes them with the purificator and places them halfway on the right side of the corporal. SUB fills the three chalices from the flagon on that side and then places the flagon in the center, rear of the corporal.
- If there are any AC, they come to the Altar to receive (or if there is space to kneel, they may do so to receive the Sacrament). CEL communes the clergy.
- After all have received, the vessels with the Sacrament are placed on the Altar and all genuflect at the signal of the CEL.

For the communing of the lay servers: the CEL takes the HA ciborium and distributes the host **to all lay servers who are kneeling on both sides of the Altar. Meanwhile P takes one of the chalices and communes the lay servers kneeling on the epistle-side; the D takes the main chalice and communes all lay servers on the Gospel-side.**

If there is an AC, the CEL and P distribute the hosts on either side, the D and AC the chalices on either side.

CEL and P have finished communing the lay servers, they come to the stop of the Altar steps and then walk down the steps in unison to begin communing the choir and then the People.

About 2/3 of the way through the distribution, the AC assigned to ablutions goes to the sacristy and stands by the corporal that has already been laid out. If there is no AC, P will perform the ablutions.

When the cleric has communed all at the Low Altar, and those in the congregation who are not able to leave their seats, he comes up the hallway by the sacristies; he enters the sanctuary and pours the Hosts remaining in his ciborium into that of the CEL and then takes the ciborium to the sacristy. The CB who accompanied the cleric into the congregation takes his chalice and places it on the corporal in the sacristy and then returns to his place; the other Low Altar CB carries the flagon and the chalice to the sacristy, places it on the corporal, and then returns to his place. He offers any assistance to the AC with ablutions until the CBs from the High Altar begin to enter the sacristy, at which time the cleric assists with the rest of the ablutions.

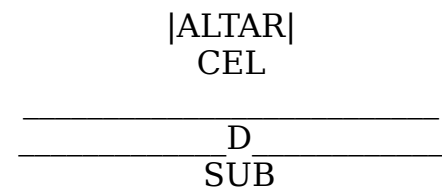
When CEL and P are finished distributing to the People, they go to the Altar; CEL pours the remaining hosts into the ciborium; D takes that ciborium along with a cruet of consecrated Wine (if there be any) to the Aumbry. As this occurs, the CEL covers the ciborium with its lid and places it and the paten to the right of the corporal.

- The CB on the Gospel-side takes the D's chalice, along with their own, to the sacristy and then returns to their place. The Deacon, meanwhile, comes and stands to the CEL's left and provides any assistance as needed; while waiting, the Missal should be turned to the post-Communion prayer, normally by the SUB
- One of the CBs from the Epistle-side takes the High Altar flagon, along with their chalice, to the sacristy and then returns to their place
- The other CB from the Epistle-side takes the High Altar ciborium, along with their chalice, to the sacristy and then returns to their place

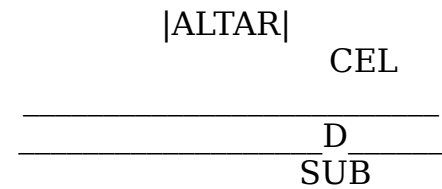
CEL folds the corporal (placing the Aumbry key and spoon in the corporal before the final fold) and places it on top of the folded burse and veil; the Paten he then places on top of this and covers it with the pall. The Verger takes this stack of items to the sacristy, and removes the paten and places it on the corporal.

As soon as there is space on the Altar, D or SUB moves the Missal to the Epistle-side, the Gospel book is placed in the center of the Altar, and then go and stands in the center "I" formation.

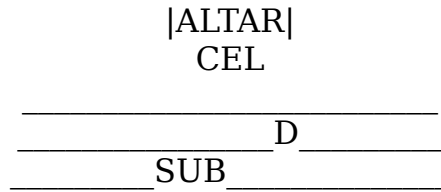
The Sacred Ministers in the Epistle "I" formation for the post-Communion prayer



CEL comes to the center, turns to the people and, extending his hands, says, *Let us pray*. He then turns to his right and goes back to the missal stand at the epistle horn, the other two Ministers remaining in a line behind him. There he leads the postcommunion prayer.



Near the end of the postcommunion prayer, the CEL shuts the missal and moves to the center of the altar. As he does this, the SUB moves to his position left-of-center (remaining on the floor) and kneels as soon as he gets there.

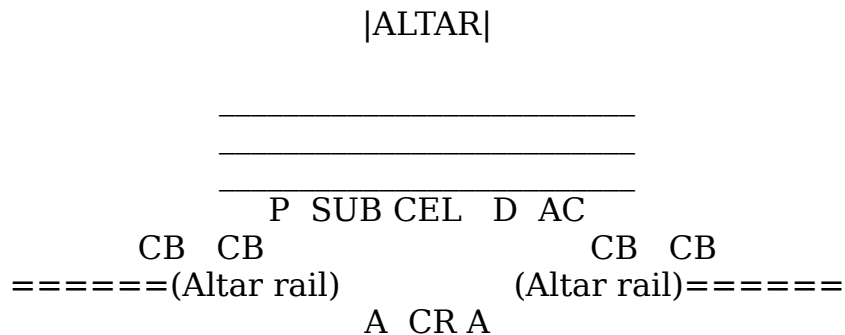


CEL begins the blessing facing the Altar; after saying *of His Son Jesus Christ our Lord* and kissing the Altar, he turns and continues the blessing. The D then stands, turns and remaining on the steps (with hands still clasped in front) speaks or says the dismissal.

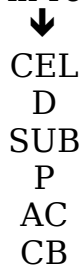
After response, SD rises and goes up to altar with D to join CEL, who turn and face the Altar as the organ begins the recessional hymn. When the CEL and D has retrieved their black notebooks, and the D the Gospel book, they turn in unison at the CEL signal, descend the stairs, and then face the Altar for the hymn.

At the same time, V cues AA to pick up torches and join CR outside altar gate. AA exit gate without genuflecting and face East on either side of CR. Choir, CMs and Verger face East in their stalls.

All others line up on pavement:



At the signal from the CEL, all reverence and then turn to face the congregation, at which time AA and CR begin the procession, which is exactly as the procession in, except in reverse.



V2 [V3]
CM
Choir
V1
A CR A
[BB]
[TH]
↓

All remain in Narthex where CEL leads the prayers

Forever blessed, hallowed, praised and adored be Jesus Christ upon
His glorious throne in heaven, in the Blessed Sacrament of the Altar,
and in the hearts of his faithful people everywhere.

Celebrant ✝ Rest eternal grant unto theme, O Lord.

People *And let light perpetual shine upon them.*

Celebrant May they rest in peace.

People *Amen.*

A FEW SUMMARY NOTES

Nod of the head/slight bow:

- When the Celebrant passes in procession. Some pious folk bow the head every time any cleric passes. This is incorrect. The bow to the Celebrant acknowledges his role as the offerer of the Eucharistic at that particular Mass. The bow is appropriate to *no other* clerics in procession except the Rector or a bishop, for either of whom the bow is a sign of respect to a father in God.
- Whenever the Name of Jesus is spoken or sung **except when kneeling** (as during the Prayer of Consecration); kneeling subsumes a bow.
- In the *Gloria in Excelsis*:
 - At “*adoramus Te/We worship Thee*”.
 - At “*suscipe deprecati/receive our prayer*”.
- At the *Gloria Patri* at the end of the Psalm.
- When the Gospel Book passes in procession.
- At the exclamations of praise before and after the Gospel (“Glory be to thee, O Lord” and “Praise be to thee, O Christ”)
- At “is worshipped and glorified” in the Creed.
- Whenever receiving vessels or other impedimenta from the MC or other servers.
- At Trinitarian doxologies in hymns and/or Canticles.

The Sign of the Cross

When making the sign of the cross, begin with the joined-hands position. Then place the left hand, extended, with the fingers and thumb held close together, on your chest, just below the breast. Make the sign of the cross with the right hand. Without bowing your head, touch your forehead with the tips of your three longest fingers fully extended and held close together, then, in sequence, touch the center of your chest (above your left hand), your left shoulder, and then your right shoulder, returning to the center. Immediately resume the joined-hands position without or kissing the thumb or an imaginary rosary. Save that for Mother Angelica.

In general, it is our custom to cross ourselves in the following places in the liturgy:

THE PREPARATION PRAYERS	<i>In the name of the Father ... Our help is in the name of the Lordgrant us pardon, absolution, and remission of all our sins.</i>
OPENING ACCLAMATION	<i>Blessed be God: Father, Son, and Holy Spirit. Bless the Lord, who forgiveth all our sins. Alleluia! Christ is Risen!</i>
GLORIA IN EXCELSIS	<i>... in the glory of God the Father.</i>
HOMILY INTRODUCTION/ CONCLUSION	<i>... in the name of the Father, the Son, and the Holy Spirit.</i>
CREED	<i>... and the life of the world to come.</i>
THE PRAYERS OF THE PEOPLE	<i>(Introduction:) When praying for the departed.</i>
ABSOLUTION	<i>... have mercy upon you, pardon and deliver you ...</i>
EUCCHARISTIC PRAYER	<i>(at the elevations of the elements) ... be filled with thy grace and heavenly benediction ...</i>
THE COMMUNION	<i>The Gifts of God... (at reception of Communion)</i>
THE BLESSING	<i>... the Father, the Son, and the Holy Spirit ...</i>

Servers with anything in their hands during any of these times *do not* cross themselves.

Orientation in Worship

St. John of Damascus, *Exposition of the Orthodox Faith*, Book IV, Chapter 12

Concerning Worship towards the East.

It is not without reason or by chance that we worship towards the East. But seeing that we are composed of a visible and an invisible nature, that is to say, of a nature partly of spirit and partly of sense, we render also a twofold worship to the Creator; just as we sing both with our spirit and our bodily lips, and are baptized with both water and Spirit, and are united with the Lord in a twofold manner, being sharers in the mysteries and in the grace of the Spirit.

Since, therefore, God is spiritual light, and Christ is called in the Scriptures Sun of Righteousness and Dayspring, the East is the direction that must be assigned to His worship. For everything good must be assigned to Him from Whom every good thing arises. Indeed the divine David also says, Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord: to Him that rideth upon the Heavens of heavens towards the East. Moreover the Scripture also says, And God planted a garden eastward in Eden; and there He put the man whom He had formed: and when he had transgressed His command He expelled him and made him to dwell over against the delights of Paradises, which clearly is the West. So, then, we worship God seeking and striving after our old fatherland. Moreover the tent of Moses had its veil and mercy seat towards the East. Also the tribe of Judah as the most precious pitched their camp on the East(8). Also in the celebrated temple of Solomon the Gate of the Lord was placed eastward. Moreover Christ, when He hung on the Cross, had His face turned towards the West, and so we worship, striving after Him. And when He was received again into Heaven He was borne towards the East, and thus His apostles worship Him, and thus He will come again in the way in which they beheld Him going towards Heaven; as the Lord Himself said, As the lightning cometh out of the East and shineth even unto the West, so also shall the coming of the Son of Man be.

So, then, in expectation of His coming we worship towards the East. But this tradition of the apostles is unwritten. For much that has been handed down to us by tradition is unwritten.

Ad orietum: toward the east

Versus populum: facing the people