

Preface

The First Book of Common Prayer (1549)

There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as, among other things, it may plainly appear by the common prayers in the Church, commonly called Divine Service: the first original and ground whereof, if a man would search out by the ancient fathers, he shall find, that the same was not ordained, but of a good purpose, and for a great advancement of godliness: For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once in the year, intending thereby, that the Clergy, and especially such as were Ministers of the congregation, should (by often reading, and meditation of God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth. And further, that the people (by daily hearing of holy Scripture read in the Church) should continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.

But these many years passed, this godly and decent order of the ancient fathers hath been so altered, broken, and neglected, by planting in uncertain stories, Legends, Responds, Verses, vain repetitions, Commemorations, and Synodals, that commonly when any book of the Bible was begun, before three or four Chapters were read out, all the rest were unread. And in this sort the book of Isaiah was begun in Advent, and the book of Genesis in Septuagesima; but they were only begun, and never read through. After a like sort were other books of holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same, the Service in the Church of England (these many years) hath been read in Latin to the people, which they understood not, so that they have heard with their ears only; and their hearts, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient fathers had divided the Psalms into seven portions, whereof every one was called a nocturn, now of late time a few of them have been daily said (and oft repeated), and the rest utterly omitted. Moreover, the number and hardness of the Rules called the Pie, and the manifold changings of the service, was the cause, that to turn the Book only, was so hard and intricate a matter, that many times, there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Kalendar for that purpose, which is plain and easy to be understood, wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things, as did break the continual course of the reading of the Scripture.

Yet because there is no remedy, but that of necessity there must be some rules: therefore certain rules are here set forth, which, as they be few in number; so they be plain and easy to be understood. So that here you have an order for prayer (as touching the reading of the holy Scripture), much agreeable to the mind and purpose of the old fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some be untrue, some uncertain, some vain

and superstitious: and is ordained nothing to be read, but the very pure word of God, the holy Scriptures, or that which is evidently grounded upon the same; and that in such a language and order as is most easy and plain for the understanding, both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy. Furthermore, by this order the curates shall need none other books for their public service, but this book and the Bible: by the means whereof, the people shall not be at so great charge for books, as in time past they have been.

And where heretofore, there hath been great diversity in saying and singing in churches within this realm: some following Salisbury use, some Hereford use, some the use of Bangor, some of York, and some of Lincoln: now from henceforth, all the whole realm shall have but one use. And if any would judge this way more painful, because that all things must be read upon the book, whereas before, by reason of so often repetition, they could say many things by heart: if those men will weigh their labor with the profit in knowledge, which daily they shall obtain by reading upon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can, almost, be so plainly set forth, but doubts may arise in the use and practicing of the same: to appease all such diversity (if any arise), and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this book: the parties that so doubt, or diversely take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this book.

Though it be appointed in the afore written preface, that all things shall be read and sung in the church in the English tongue, to the end that the congregation may be thereby edified: yet it is not meant, but when men say Matins and Evensong privately, they may say the same in any language that they themselves do understand. Neither that any man shall be bound to the saying of them, but such as from time to time, in Cathedral and Collegiate Churches, parish Churches, and Chapels to the same annexed, shall serve the congregation.

Articles of Religion

*As established by the Bishops, the Clergy, and the Laity
of the Protestant Episcopal Church in the United States
of America, in Convention, on the twelfth
day of September, in the Year of our Lord, 1801.*

I. Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

Types of Liturgical Constructions

The reading of Scripture: This occurs in two principle formats

- Sentences at various points
 - Opening the Offices
 - The use of the Minor Propers (review these) when not sung:
 - A gradual before the Gospel
 - Offertory Sentence
- Lessons and Gospel
 - Offices
 - Mass
 - All public services, plus Ministry to the Sick and even Exorcism

Corresponding Ceremonial: read with hands joined

Versicle and Response - A short sentence, often taken from the Psalms, which is said or sung antiphonally in Christian worship. It is answered by a 'response' on the part of the congregation or other half of the choir. Thus, in the services of Mattins and Evensong the BCP, the words "O Lord, open Thou our lips" and "And our mouth shall shew forth Thy praise" are respectively a versicle and a response.

In addition, there are times when the text to be said by the people is not indicated with the rubric *People* in italics, followed by text in regular type. Instead, what the officiant/celebrant says is printed in bold, and directly under it is italics, which indicates that the People are to respond. E.g., see p 39 & 270.

Most common Versicles and Responses:

- **"O Lord, open Thou our lips / And our mouth shall shew forth Thy praise"** (Morning Prayer); a direct quotation from Psalm 51:15 and was said at the opening of Matins in the monastic breviary (directed by Benedict's Rule). Said with the Sign of the Cross, often over the lips.
- **"O God, make speed to save us / O Lord, make haste to help us"** (Morning Prayer, Noonday Prayer, Evening Prayer, Compline). From Psalm 70:1 [69:2], that was said at the opening of every Office in the monastic breviary (directed by Benedict's Rule). Said with the Sign of the Cross.
- In the English BCPs, in place of "Alleluia," after the *Gloria Patri* in the Invitatory, **"Praise ye the Lord / The Lord's Name be praised."**
- The **Antiphons to the Venite** in Morning Prayer are often said as a Versicle and Response
 - "Our king and Savior draweth nigh / O come, let us adore Him."
- **"Lord, hear our prayer / And let our cry come to you."** From Psalm 102:1.
 - In the '79 BCP, used after the Our Father in both Noonday Prayer (107) and Compline (133)
 - Replaced the Salutation when said by a person not in Holy Orders
 - Preceded certain prayers in medieval rites (Prayers at the Foot of the Altar)

Types of Liturgical Constructions

- **“Our help is in the Name of the Lord / Who hath made heaven and earth”** – One of the most common Versicles and Responses in Western liturgy and is a direct quotation of Psalm 124:8. Said with the Sign of the Cross.
 - In the '79 BCP, it is found in three places:
 - At the opening of Compline (127)
 - As the first of the two Versicles and Responses that constitute a Pontifical Blessing (523).
 - The blessing of vestments (552)
 - In the Roman Rite, it preceded the Confession in Compline and the Prayers at the Foot of the Altar.
 - It was also the Versicle and Response that always preceded the blessing of an object (reflected in the vestment blessing on 552).
- The most common dismissal, **“Let us bless the Lord / Thanks be to God”** (Offices, Eucharist, etc)

Corresponding Ceremonial: read with hands joined

Gloria Patri

Corresponding Ceremonial: read with hands joined; a bow is made during the first half

Invitatory (not actually a form of liturgical construction) – (1) An antiphon used as a refrain to Psalm 95 in the opening section of Matins, or the whole item (antiphon and psalm). (2) At Morning Prayer: the Versicles/Responses & Gloria Patri, plus the Venite (Psalm 95), Jubilate, or Christ our Passover; at Evening Prayer, the Versicles/Responses & Gloria Patri, plus the optional O Gracious Light (Phos Hilaron) or other suitable hymn or psalm. (3) A General invitation to pray, such as “And as our Savior Christ has taught us...” just before the Our Father at the Eucharist.

Antiphon – Most often a proper text sung before and (though not always) after a psalm or canticle that varies with the season or feast. Some antiphons (such as the Minor Propers in the Offertory and Communion at Mass, in processions, and in honor of the Virgin Mary after an Office) are sung without psalm or canticle, such as, along with a Versicle and Response and collect, as a way to commemorate a feast or reason.

The four hymns to the Virgin Mary that are said following the Divine Office are known as the Four Antiphons (Anthems) of Our Lady, which is a bit confusing, because their format is quite different from most antiphons. Before the reforms after the council, the antiphons were some said only in part, before and/or after the psalms, and sometimes as refrains within the Psalm or Canticle, these variations depending on the rank of the feast. (In '79 BCP, see p 42 and 141).

The proper antiphons on pages 43-44 and 80-82 may be used as refrains with either of the Invitatory Psalms.

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 (BCP 141).

Three additional notes about antiphons:

- In the English BCPs, note that the *Gloria Patri* functions like an antiphon to the Venite (no proper antiphons are assigned)
- Antiphons sometimes evolve in their use such that they function like a versicle and response. Think of the long antiphon assigned at Compline for the *Nunc dimittis* (Guide us waking, O Lord... / That awake we may watch with Christ...): it too often gets split and said antiphonally
- In the Roman Breviary before the reform, a feast was commemorated by the addition of
 - A proper Versicle and Response
 - Antiphon (but not used with or around a canticle), and
 - The Collect of the feast. This was said after the Collect of the Day in the Preces near the conclusion of the Office.

Canticle - Lat. *canticulum*, dim. of *canticum*, a ‘song’ (in the rubrics of the Breviary, however, the non-diminutive form is used). Song or prayer (other than one of the psalms) derived from the Bible, which is used in the liturgical worship of the Church. In the E. Church the Byzantine rite prescribes nine canticles or ‘odes’ for daily use at Orthros, eight from the OT, namely the two ‘Songs of Moses’ (Ex. 15:1–19 and Dt. 32:1–43); the ‘Song of Hannah’ (1 Sam. 2:1–10); the ‘Song of Habakkuk’ (Hab. 3:2–19); the ‘Song of Isaiah’ (Is. 26:1–21); the ‘Song of Jonah’ (Jon. 2:2–9); the ‘Song of the Three Children’ (S. of III Ch. 3–22); and the Benedicite. The ninth ode consists of two NT canticles, Magnificat and Benedictus. In present practice all the canticles except the Magnificat are normally omitted. The *Nunc Dimittis* is used daily at Vespers.

In the current RC Divine Office, the Benedictus is said daily at Lauds, the *Magnificat* at Vespers, and the *Nunc Dimittis* at Compline. Varying from day to day, some 44 OT canticles are used at Lauds, and nine other NT canticles at Vespers, namely Eph. 1:3–10; Phil. 2:6–11; Col. 1:12–20; 1 Tim. 3:16; 1 Pet. 2:21–4; Rev. 4:11, 5:9, 10:12; 11:17–18, 12:10b–12a; 15:3–4; 19:1–17. The Roman Breviary also includes the *Te Deum* among its canticles.

In the English BCP the word ‘canticle’ is applied only to the *Benedicite, omnia opera*, but in common speech it is used of many of the others named above, as well as of the *Jubilate* (an option instead of the *Benedictus* at Mattins), the *Cantate Domino* (Psalm 98; an option instead of the *Magnificat* at Evening Prayer in the English BCPs), and *Deus misereatur* (Psalm 67; an option instead of the *Nunc* at Evening Prayer in the English BCPs). The ’79 BCP introduced new canticles: the non-Psalm canticles from the English BCPs remain, to which is added the *Benedictus es Domine* (already in the 1928), *Gloria in excelsis* (previously an option at EP in place of the *Gloria Patri* at the conclusion of the Psalter), *Cantemus Domino* (Song of Moses, as at Orthodox Orthros), three from Isaiah (*Ecce, Deus*, 12:2-6; *Quaerite Dominum*, 55:6-22; *Surge, illumine*, 60:1-3, 11a, 14c, 18-19), *Kyrie Pantokrator* (Prayer of Manasseh 1-2, 4, 6-7, 11-15), and two from Revelation: *Dignus es* (4:11; 5:9-10, 13) and *Magna et mirabilia* (15:3-4), both of which are also found in Orthodox Orthros.

Corresponding Ceremonial: read with hands joined; the sign of the cross is made at the opening of the three Gospel canticles

Creed

Corresponding Ceremonial: read with hands joined; Nicene Creed begins with Laudans gesture

Our Father

Corresponding Ceremonial: read with hands joined in the Office; in *orans* in the Mass

Salutation – The dialogue between the priest and congregation, *Dominus vobiscum/Et cum spiritu tuo*, “The Lord be with you/and with thy spirit.” Until the reforms after Vatican II, this was reserved to those in Holy Orders as the response *Et cum spiritu tuo* has anciently been read to mean, “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?” The following form is used by Subdeacons or lay persons in its place: “O Lord, hear our prayer / *and let our cry come unto Thee.*” In current Roman Rite, it is used in each of the four major sections of the mass: a) Preparation rites, before collect of the day, b) in the Liturgy of the Word, before Gospel, c) at the opening of the Dialogue, and d) before the Postcommunion. In the Rome Rite before the revisions, it was used eight times, at these points in addition to the four already listed: a) in the preparation Prayers at the Foot of the Altar, b) before Offertory Sentence, c) before the Blessing, and d) before announcing the Final Gospel (John 1:1-14). In the '79 BCP, it appears only before the Collect of the Day and as part of the Dialogue at the Sursum Corda.

“Lord, hear our prayer” is found in both Noonday (107) and Compline (133) as the “salutation”-like feature following the Our Father. Note that in these contexts, the Salutation does NOT precede the Our Father, but instead the Kyrie, Our Father, and “Lord, hear our prayer.”

Corresponding Ceremonial: salutation gesture

Dialogue/Sursum Corda – In much liturgical scholarship, the term refers to the series of three exchanges between priest and people at the beginning of the Anaphora (The Lord be with you...Lift up your hearts...Let us give thanks to the Lord our God). This is also referred to as the *Sursum corda*, as this is the Latin for ‘Lift up your hearts.’ This is used in the following places in the '79 BCP: at the Blessing of Palms on Palm Sunday (271); at the Exultet at the Easter Vigil (286); at the Blessing of the Water at Baptism (308); the opening of the Holy Communion (Rite I - 333, 340; Rite II - 361, 367; 370; 371, plus 402 & 404); at the Consecration of a Font (570).

Corresponding Ceremonial: salutation gesture; Sursum corda gesture; “let us give thanks” bow

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: the opening collect, the prayer over the gifts (*Super oblata*), and the post-communion. Major feast days could only have one collect, but votive masses could use five or even seven (in which 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 season collect followed that 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).

Corresponding Ceremonial: joined (or *Laudans*) for “Let us pray” then *orans* for Collect.

Suffrages – Latin, *suffragia*, “prayer seeking divine favor or support.” (1) A standard series of materials (consisting of antiphon, versicle, and collect) added to the Roman Rite after it encountered the Frankish rites and used as an appendage to an Office (especially Lauds and Vespers) in honour of a regular group of saints or for peace; sometimes known as *memoria feriales*. (2) By derivation, prayers that seek God’s favor or support. The term is used for the section of Morning and Evening Prayer that follows the creed, and especially for the series of versicles and responses that begins with ‘O Lord, show thy mercy upon us’. They are almost always sentences from Scripture (usually the Psalms) that are appropriated as liturgical texts. The third part of the Te Deum as it appears in the 1662 BCP, beginning with ‘O Lord, save thy people’, consists of suffrages, and similarly there is a series of suffrages in the litany. They are all but completely absent from the Roman Rite after the conciliar reforms in the 20th century. (See ’79 BCP pp 55, 67, 97, 121). In addition, two forms of the Prayers of the People in the ’79 BCP might best be described as Suffrages: Form III (387), Form IV (388), and Form VI (392).

Corresponding Ceremonial: read with hands joined

Grace, the - A common name for the sentence that begins, ‘The grace of our Lord Jesus Christ, and the love of God,’ derived from 2 Corinthians 13:14. In the Elizabethan Prayer Book of 1559 it appears at the end of the Litany, and in 1662 it was added following the Prayer of St. Chrysostom at the conclusion of Morning and Evening Prayer.

Corresponding Ceremonial: read with hands joined

Litany – (1) Prayer in the form of a series of petitions recited by a minister with a series of repeated refrains interjected by choir or people. (2) (Greek, *litana*, ‘prayers, supplications’) A form of prayer in dialogue, in which biddings or petitions, said or sung by a minister, are answered by the people with a fixed response such as ‘Hear our prayer’. In Anglican usage, ‘the Litany’, not further specified, refers to a prayer in this

Types of Liturgical Constructions

form first issued by Cranmer in 1544 and included in the 1549 and later BCPs. These direct it to be said or sung after Morning Prayer on Wednesdays, Fridays, and Sundays ('Litany Days'), and at ordinations. The names of its components are: the invocations; the suffrages ('deprecations', 'obsecrations', 'intercessions', and 'supplications'); Kyries; and the Lord's Prayer, followed by a further 'supplications', and versicles and responses, and the Prayer of St. Chrysostom. The '79 BCP includes a number of other litanies: At the Time of Death (462); for Ordinations (548ff.); of Thanksgiving for a Church (578); of Thanksgiving (836ff.). In addition, a few of the Forms of the Prayers of the People are litanies: Form I (383) and Form V (389).

Corresponding Ceremonial: read with hands joined

Address to the People: At various points in the liturgy, the Officiant or Celebrant speaks directly to the congregation in some sort of formal tone. "Dearly beloved," is a linguistic key that such an address is beginning. This mode of speech is found in the following places: the longer form of the Bidding to Confession at Morning (41 & 79) and Evening Prayer (62 & 116); the Invitation to the Observance of a Holy Lent on Ash Wed (264); the Introduction to the Foot Washing on Maundy Thursday (274); the Introduction to the Solemn Collects on Good Friday (277); At the Opening of the Easter Vigil (285), at the beginning of the Vigil's liturgy of the Word (288), and as a bidding to the Renewal of Vows (292, which may be used at all baptisms); at Holy Baptism before the Baptismal Covenant (303; the Exhortation at Holy Communion (316); the liturgical use of the Decalogue (317ff and 350); the so-called "Comfortable words" in Rite I (332); the opening of the Marriage rite (423); Prayers for a Vigil (465); the Examination at Ordinations (517; 531; 543); Dedication of a Church (567).

Corresponding Ceremonial: read with hands joined

Anthem – (1) In pre-Reformation England, synonymous with "antiphon." After the Reformation, the term refers specifically to the choral item (with no fixed text) sung in choral foundations after the third collect at Morning and Evening Prayer. (2) Sacred vocal music using scriptural words (a text from Scripture or other sources) that is sung or said during the liturgy; now also any vocal music or hymn sung by a choir but not by the congregation; also called Antiphon. (3) A number of fixed portions of the BCP are referred to in the rubrics at Anthems, some of which are required (though some, if spoken and not sung, would more properly be called a Versicle and Response): Palm Sunday (270 & 271); Maundy Thursday (274); Good Friday (280-283); Ministration to the Sick (455); opening of the Burial Office (469 & 491); the Commendation (482 & 499); 5 texts plus 3 canticles are given as optional while the body is born from the church at a Burial (483-484 & 500) opening of the Committal (484 & 501).

Corresponding Ceremonial: read with hands joined

Hymn

Corresponding Ceremonial: read with hands joined

Acclamation – A liturgical cry of praise, most often 'Alleluia.' In the 1979 BCP (p. 323, 355), the term refers to the three possible openings to the Mass: "Blessed be God...", "Alleluia! Christ is risen" for Eastertide, and "Bless the Lord..." in Lent. The Acclamation should not be confused with the Salutation.

Corresponding Ceremonial: sign of the cross is made and then it is read with hands joined

Bidding [of the Bedes] – (1) A series of intercessions found in the Use of Salisbury and used most commonly at the end of the Sunday procession. Part of it was absorbed into Morning and Evening Prayer after the Reformation. (2) (Anglo-Saxon bid, ‘pray’) An ancient form of intercession in which a series of matters to be prayed for is announced, using some such formula as ‘Ye shall pray for...’ or ‘I ask your prayers for...’. Each of these biddings may be followed by an interval of silence and a Collect. A ‘bidding of the bedes’ is a praying of the prayers. Form II of the Prayers of the People in the ’79 BCP take this form (“I ask your prayers for...;” 385), as well as the Solemn Collects on Good Friday (278-280). These forms are indicated by language such as, “Let us pray [for],” “I bid your prayers,” “I ask your prayers.”

Absolution – (1) A formal declaration of or request for God’s forgiveness, pronounced by a Priest or Bishop. (2) A formal pronouncement of forgiveness. In Anglican, as in wider Catholic usage, it may be made only by a Bishop or Priest. The form of absolution in those Prayer Book services which include one is generally ‘precatory’. i.e. a praying that God *may* forgive or a declaration that God *does* forgive. In the 1662 office for the Visitation of the Sick, however, and in the ’79 BCP is one of the options given in Reconciliation of a Penitent (448; 451), it takes an indicative form (‘I absolve thee’). In Catholic usage, the form for Absolution includes both types (as does the form in Reconciliation and Visitation), but the use of only the precatory form is considered insufficient (at least in Roman practice). The addition of Compline includes a weaker form of the Precatory which uses only the first person, plural (“May the Almighty God grant us forgiveness...”; 128) which may be used by a layperson. This is related to the form in the Prayers at the Foot of the Altar, which includes the “May” but uses in the second person, plural (you).

Corresponding Ceremonial: read with hands joined until “pardon and deliver you” in Rite I or “forgive you” in Rite II; both may be preceded by the *Laudans* gesture. The left hand is placed upon the breast while the right hand traces the sign of the cross from the height of the eyes to the middle of the chest, and no wider than the shoulders.

Blessing – (1) Prayer of sanctification or consecration, pronounced only by a priest or bishop. Blessings are often contained in a Benedictional or Pontifical. (2) Bestowal of God’s favor. This can be given either to people or objects. In the ’79 BCP, the blessing of people may be found here:

- At the Offices, if a bishop is present (36)
- At Reception (310 & 418)
- At Communion (required in Rite I, 339; optional in Rite II, 366)
- Thanksgiving for a Child (441) and the parents (444, 445)
- Reconciliation (447)

And of objects:

- Palms (271)
- Water at Baptism (306)
- Chrism for Baptism (307)—*reserved to a bishop*

Types of Liturgical Constructions

- Bread and Wine in the Eucharistic Prayer (335; 342; 363 [“sanctify”]; 369 [“send your Holy Spirit”]; 371 [“sanctify them”]; 375 [“Holy Spirit may descend...sanctifying”])
- Rings at Marriage (427)
- Newly married couple (430-431)
- Oil of the Sick (455)
- A grave (487 & 503)
- Vestments (552)
- Altar (574) - note that the Font is only “dedicated” (569), though it’s called a “blessing” on 577—*reserved to a bishop* (see 577)

Dismissal – (1) A modern term referring to the Versicle and Response that functions as the conclusion of Mass (*Ite missa est* [The Mass is ended] or *Benedicamus domino* [Let us bless the Lord]) or Office (*Benedicamus domino* [Thanks be to God]). (2) The words said or sung by the deacon (or celebrant) at the conclusion of the Eucharist, and instruct those present to “Go forth” (see *BCP*, 339 or 366). The response to the dismissal is “Thanks be to God” (during the Fifty Days of Easter, “alleluia, alleluia” is added). A number of the BCP services indicate that the service/office may conclude with a Dismissal: Order for Evening (108 & 113); Ministry to the Sick, 454; Burial (486 & 499). It is forbidden on Good Friday (282) and customarily omitted also on Maundy Thursday. At Offices of the Dead, Requiems, and Burials, it is replaced in the Roman Rite with the Salutation and the Versicle and Response, “May they rest in peace / Amen.”

Corresponding Ceremonial: read with hands joined

Responsory – (1) a distinctively Western form of responsorial chant which follows a lesson at Matins or a short chapter in the other Offices and is also found in the Mass (the Gradual and Alleluia usually use this form). Those at Matins have elaborate, melismatic chant; those at the other Hours are generally set to simple melodic formulas; (2) used by some writers to distinguish the portion of the respond repeated (in whole or part) as a refrain.

The structure usually looks something like this (this comes from the Anglican Breviary, the response used in Prime throughout the year (pp A27-28):

℞ Heal my soul,* for I have sinned against thee.
 Heal my soul...

℣ I said: Lord, be merciful unto me.

℞ For I have sinned against thee.

℣ Glory be to the Father, and to the Son, and to the Holy Ghost.

℞ Heal my soul,* for I have sinned against thee.

A form of the responsory can be found in the '79 BCP in the Maundy Thursday (275) and Good Friday (281-282).

Corresponding Ceremonial: read with hands joined

Types of Liturgical Constructions

Interrogatives: Before the administration of a solemn act, either the administration of a sacrament or the giving a solemn blessing, the Celebrate asks direct questions of the candidate, to which affirmative answers are understood to be essential for the completion of the rite. This is seen in the following places in the '79 BCP: parent and godparent vows at the baptism of a child (302), plus those of the Congregation (303); the Renunciations and Affirmations in Baptism (302-303); the Baptismal Covenant (The Apostles' Creed in an interrogative form, plus the five questions that follow in the "Will you..." form (292ff. & 304ff); Declaration of Consent in the Marriage rite (424), plus the commitment of the congregation (425); in the second form of the Reconciliation of a Penitent (450); the "Declaration of Consent" at Ordinations (514; 527; 539); the Examination at Ordinations (518; 531; 543); in the Presentation at Ordinations (526 & 538); in the Celebration of a New Ministry (559).

Corresponding Ceremonial: read with hands joined