

# *The Episcopal Diocese of Montana*

## **LAY EUCHARISTIC MINISTERS, LAY READERS, AND LECTORS COURSE**

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### Course Outline and Schedule

#### Session 1

- a. Canonical Requirements for Lay Ministry
- b. Introduction to Liturgical Terms
- c. Book of Common Prayer: contents, organization, instructions for use

#### Session 2

- a. Lectionary
- b. Daily offices: Morning Prayer, Evening Prayer, Compline

#### Session 3.

- a. Holy Eucharist
- b. Baptism
- c. Burial

#### Session 4

- a. Holy Communion under special circumstances
- b. Alternative Services
- c. Hymnal

#### Session 5

- a. Make-up
- b. Rehearsals

## **CANON 17: Of Regulations Respecting the Laity**

**Sec. 1 (a)** All persons who have received the Sacrament of Holy Baptism with water in the Name of the Father, and of the Son, and of the Holy Spirit, whether in this Church or in another Christian Church, and whose Baptisms have been duly recorded in this Church, are members thereof.

**(b)** Members sixteen years of age and over are to be considered adult members.

**(c)** It is expected that all adult members of this Church, after appropriate instruction, will have made a mature public affirmation of their faith and commitment to the responsibilities of their Baptism and will have been confirmed or received by the laying on of hands by a Bishop of this Church or by a Bishop of a Church in communion with this Church. Those who have previously made a mature public commitment in another Church may be received by the laying on of hands by a Bishop of this Church, rather than confirmed.

**(d)** Any person who is baptized in this Church as an adult and receives the laying on of hands by the Bishop at Baptism is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed; also, Any person who is baptized in this Church as an adult and at some time after the Baptism receives the laying on of hands by the Bishop in Reaffirmation of Baptismal Vows is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed; also, Any baptized person who received the laying on of hands at Confirmation (by any Bishop in apostolic succession) and is received into the Episcopal Church by a Bishop of this Church is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed; and also, Any baptized person who received the laying on of hands by a Bishop of this Church at Confirmation or Reception is to be considered, for the purpose of this and all other Canons, as both baptized and confirmed.

**Sec. 2 (a)** All members of this Church who have received Holy Communion in this Church at least three times during the preceding year are to be considered communicants of this Church.

**(b)** For the purposes of statistical consistency throughout the Church, communicants sixteen years of age and over are to be considered adult communicants.

**Sec. 3.** All communicants of this Church who for the previous year have been faithful in corporate worship, unless for good cause prevented, and have been faithful in working, praying, and giving for the spread of the Kingdom of God, are to be considered communicants in good standing.

## **TITLE III MINISTRY**

### **CANON 1: Of the Ministry of All Baptized Persons**

**Sec. 1.** Each Diocese shall make provision for the affirmation and development of the ministry of all baptized persons, including: **(a)** Assistance in understanding that all baptized persons are called to minister in Christ's name, to identify their gifts with the help of the Church and to serve Christ's mission at all times and in all places.

**(b)** Assistance in understanding that all baptized persons are called to sustain their ministries through commitment to life-long Christian formation.

**Sec. 2.** No person shall be denied access to the discernment process for any ministry, lay or ordained, in this Church because of race, color, ethnic origin, national origin, sex,

marital status, sexual orientation, disabilities or age, except as otherwise provided by these Canons. No right to licensing, ordination, or election is hereby established.

#### **CANON 4: Of Licensed Ministries**

**Sec. 1. (a)** A confirmed communicant in good standing or, in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing, may be licensed by the Ecclesiastical Authority to serve as Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor, or Catechist. Requirements and guidelines for the selection, training, continuing education, and deployment of such persons, and the duration of licenses shall be established by the Bishop in consultation with the Commission on Ministry.

**(b)** The Presiding Bishop or the Bishop Suffragan for the Armed Forces may authorize a member of the Armed Forces to exercise one or more of these ministries in the Armed Forces in accordance with the provisions of this Canon. Requirements and guidelines for the selection, training, continuing education, and deployment of such persons shall be established by the Bishop granting the license.

**Sec. 2. (a)** The Member of the Clergy or other leader exercising oversight of the congregation or other community of faith may request the Ecclesiastical Authority with jurisdiction to license persons within that congregation or other community of faith to exercise such ministries. The license shall be issued for a period of time to be determined under Canon III.4.1(a) and may be renewed. The license may be revoked by the Ecclesiastical Authority upon request of or upon notice to the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

**(b)** In renewing the license, the Ecclesiastical Authority shall consider the performance of the ministry by the person licensed, continuing education in the licensed area, and the endorsement of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith in which the person is serving.

**(c)** A person licensed in any Diocese under the provisions of this Canon may serve in another congregation or other community of faith in the same or another Diocese only at the invitation of the Member of the Clergy or other leader exercising oversight, and with the consent of the Ecclesiastical Authority in whose jurisdiction the service will occur.

**Sec. 3.** A Pastoral Leader is a lay person authorized to exercise pastoral or administrative responsibility in a congregation under special circumstances, as defined by the Bishop.

**Sec. 4 .** A Worship Leader is a lay person who regularly leads public worship under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

**Sec. 5.** A Preacher is a lay person authorized to preach. Persons so authorized shall only preach in congregations under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

**Sec. 6.** A Eucharistic Minister is a lay person authorized to administer the Consecrated Elements at a Celebration of Holy Eucharist. A Eucharistic Minister should normally act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

**Sec. 7.** A Eucharistic Visitor is a lay person authorized to take the Consecrated Elements in a timely manner following a Celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration. A Eucharistic Visitor should normally act under the direction of a Deacon, if

any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

**Sec. 8.** A Catechist is a lay person authorized to prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows, and shall function under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

*n.b.* Lay Readers and lectors, previously defined in the canons are not listed in the Canons from the General convention of 2003. For general guidelines, a lay Reader is a person who regularly leads public worship under the direction of a Member of the Clergy in charge of the Congregation. (See Section 4 above.) Training and licensing shall be under the authority of the Bishop for those persons recommended of the Clergy in charge of the congregation, as provided by the Canons of the Diocese. (See canons) A lector is a person trained in reading the Word and appointed without license by the Member of the Clergy in charge of the Congregation to read lessons or lead the prayers of the People.

## LITURGICAL TERM QUIZ

- |               |  |
|---------------|--|
| 1. Ablution   | A. Invocatory Prayer that asks Holy Spirit to change water and wine to body and blood of Christ. |
| 2. Cope       | B.. Crook-shaped staff, carried by Bishop  |
| 3. Crosier    | C. Full length white vestment with sleeves   |
| 4. Fraction   | D. Prayer of Remembrance of Christ's death, resurrection and ascension                           |
| 5. Rubrics    | E. Ceremonial washing  |
| 6. Absolution | F. Breaking of the bread in Eucharist  |
| 7. Chausable  | G. Decorative liturgical cape, worn by Bishop  |
| 8. Anamnesis  | H. Ceremonial directions in the BCP  |
| 9. Epiclesis  | I. Declaration of God's forgiveness  |
| 10. Alb       | J. Colored liturgical, tent-like vestment  |

## A SHORT GLOSSARY OF LITURGICAL TERMS

- *Ablution* - ceremonial washing, such as the cleansing of the chalice after communion
- *Absolution* - the declaration by a priest (or bishop) of God's forgiveness of those who have repented and confessed their sins (PB, pp. 321, 332, 353, 360)
- *Advent* (from the Latin word for "coming") - the liturgical season which begins the church year, beginning on the fourth Sunday before Christmas and continuing until Christmas Day, in which the liturgy focuses on preparation for the coming of Christ and, by extension, his second coming
- *Agnus Dei* (Latin for "Lamb of God") - an ancient hymn to Christ derived from John 1:29, associated with Christ's sacrifice (hence the metaphor of the lamb, also found in the Book of Revelation), sometimes said or sung in the Eucharist during or just after the fraction (PB, p. 337); its use in this manner dates from the seventh century
- *Alb* (from the Latin word for "white") - a full-length white vestment with sleeves, now used as the basic liturgical garment in the Episcopal Church
- *Alleluia* (from the Hebrew "Praise God") - a liturgical acclamation of praise, especially characteristic of the Great Fifty Days; it may also be sung or chanted just before the Gospel (except in Lent)
- *Anamnesis* (from the Greek word for "memorial" or "remembrance") - the part of the eucharistic prayer immediately following the words of institution, in which we are called upon to remember Christ's death, resurrection, and ascension (PB, pp. 335, 342, 363, 368, 371, 374)
- *Ante-communion* - the first part of the Eucharistic rite, generally ending with the Prayers of the People; the term is also sometimes used to refer to Morning Prayer when that service is followed by a Eucharist
- *Anthem* (an English form of the Greek *antiphon*) - a musical setting for the choir of some sacred text, from scripture or elsewhere
- *Apostles' Creed* - a concise summary of the Christian faith originally associated with baptism in the third or fourth century, now included in Morning and Evening Prayer (PB, pp. 53, 66, 96, 120)
- *Ascension* - the fortieth day after Easter, always a Thursday, on which is commemorated the ascension of Christ into heaven after his resurrection
  - *Ash Wednesday* - the first day of Lent, the fortieth day before Easter, so named because of the custom of placing ashes on the foreheads of the people as a sign of penitence (PB, p. 264)

*Athanasian Creed* - a profession of faith written late in the fifth century and attributed to St. Athanasius, no longer widely used in the church but still an important historical document (PB, p. 864)

*Baptism* - the sacrament by which a person is made a member of the church through water and invocation of the Trinity (PB, p. 299)

*Benedicite, omnia opera* - a canticle from the Apocrypha (Song of the Three Young Men, verses 35-65) sometimes used in Morning Prayer (PB, pp. 47 and 88)

*Benedictus* (1) - a canticle, also called the Song of Zechariah (Luke 1:68-79), used in Morning Prayer (PB, pp. 50 and 92)

*Benedictus* (2) (sometimes *Benedictus qui venit*) - an acclamation derived from Psalm 118:26 by way of Matthew 21:9 ("Blessed is he who comes in the name of the Lord"), traditionally appended to the Sanctus in the Roman Catholic Church, and now made optional in Rite I and mandatory in Rite II of the Episcopal eucharist (PB, pp. 334, 341, 362, 367, 371, 373); its use in this manner dates from the fifth century

*Benedictus es, Domine* ("Blessed art thou, O Lord") - a canticle from the Apocrypha (Song of the Three Young Men, verses 29-34) used in Morning Prayer (PB, pp. 49 and 90)

*Burial Office* - the formal name for the funeral service in the Episcopal Church (PB, pp. 469 and 491)

*Canticle* (from the Latin word for "song") - a song or chant derived from scripture which is used in worship

*Celebrant* - the person, always a priest or bishop, who conducts ("celebrates") a Eucharist

*Ceremonial* - the actions which are necessary or customary for the celebration of a liturgical rite (see "*ritual*")

*Chalice* - the cup into which the wine is poured during the Eucharist

*Chasuble* - a colored liturgical vestment derived from the Roman cloak, shaped like a tent, from which it gets its name (*casula* little house); when used, it is worn by the celebrant of the Eucharist as the principal outer garment

*Chrism* - consecrated oil used at baptism, confirmation, and on certain other occasions in association with blessings

*Christmas* - the feast of the Nativity of Jesus Christ, celebrated on December 25 since the fourth century; there is no record, in the Bible or elsewhere, of the exact date of Jesus' birth

*Collect* - a short prayer, originally intended to summarize or "collect" the intercessions of the people, now used in worship as a formal prayer on behalf of all present

*Collect for Purity* - the short prayer just after the beginning of the Eucharist which

begins "Almighty God, to you all hearts are open" (PB, pp. 323 and 355); this collect dates from the eleventh century and appeared in both the Sarum missal and the 1549 Prayer Book

*Common prayer*- public worship, as contrasted with private prayer or devotion

*Compline* - a form of prayer for use at the end of the day (PB, p. 127)

*Confirmation* - a rite which developed from the bishop's laying hands upon a person being baptized, later separated from baptism; now involving the bishop's laying hands upon a person who makes a mature profession of faith by reaffirming baptismal vows (PB, p. 413)

*Cope* - a decorated liturgical cape, worn on solemn or festive occasions, especially by a bishop

*Credence* (or *credence table*) - a small table near the altar on which the bread and wine are placed for use in the Eucharist

*Creed* (from the Latin *credo*, "I believe") - a summary statement of basic religious doctrines and beliefs

*Crosier* or *crozier* - the crook-shaped staff carried by a bishop

*Daily office* - any of several services of psalms, scripture readings, canticles, and prayers designed for certain times of each day throughout the year, such as Morning and Evening Prayer

*Decalogue* - the Ten Commandments (PB, pp. 317 and 350)

*Dismissal* - the sentence at the end of the Eucharist by which the members of the congregation are sent forth into the world (PB, pp. 339-340 and 366)

*Doxology* - an ascription of glory to God, often used as a conclusion to a prayer or hymn; the term is widely used to refer specifically to the last verse of Hymn 380, "Praise God from whom all blessings flow," when it is sung as a separate hymn

*Easter* (from "Eostre," the Anglo-Saxon goddess of spring) - the feast of the Resurrection of Jesus Christ

*Elements* - the bread and wine used in the Eucharist

*Elevation* - the act of lifting up the consecrated bread and wine during the words of institution, introduced into the Eucharist in the latter part of the twelfth century

*Epiclesis* - the invocatory prayer in the Eucharist, calling upon the Holy Spirit to change the bread and wine into the body and blood of Christ (PB, pp. 335, 342, 363, 369, 371, 375)

*Epiphany* (from the Greek word for "showing forth") - the feast of the manifestation of Christ to the world, celebrated on January 6 and associated with the Magi; also the name of the liturgical season beginning on January 6 and continuing until the beginning of Lent on Ash Wednesday

*Episcopal* (from the Greek word for "bishop" or, literally, "overseer") - of or pertaining to a bishop

*Epistle* (from the Greek word for "letter") - any of the letters contained in the New Testament, most of which were written by or have been attributed to St. Paul; a passage from an epistle is usually included in the Eucharist as part of the Liturgy of the Word

*Eucharist* - the primary liturgical rite of the church, in which are celebrated and commemorated the central events of the Christian faith; the rite in which the church obeys the command of Jesus to "do this in remembrance of me"

*Eucharistic prayer*- the principal prayer of the Eucharist beginning immediately after the Sanctus (PB, pp. 334, 342, 362, 368, 371, 373)

*Evensong* - a name given to the service of Evening Prayer when it is sung or chanted

*Evening Prayer*- the name of the evening office (PB, pp. 61 and 115); see "daily office"

*Ferial* - of or pertaining to an ordinary weekday (Latin *feria*) on which no special liturgical commemoration occurs

*Festal* - of or pertaining to a feast or festival (often used in contrast to "ferial")

*Fraction* (from the Latin word for "breaking") - the breaking of the bread in the Eucharist

*Gloria* (or *Gloria in excelsis*) - the hymn of praise beginning "Glory to God in the highest," often sung or said in the Eucharist, but never in Advent or Lent (PB, pp. 324 and 356)

*Gloria patri* - the prayer beginning "Glory be to the Father, and to the Son, and to the Holy Ghost," used sometimes at the ends of other prayers or canticles and sometimes by itself

*Good Friday* - the day on which the crucifixion of Christ is commemorated, two days before Easter

*Gospel* (from Old English *godspel*, a translation of the Greek *evangelion*, "good news") - any of the first four books of the New Testament; a passage from one of the gospels is always included in the Eucharist as part of the Liturgy of the Word

*Gradual* (from the Latin *gradus*, "step") - verses from a psalm appointed to be sung or read in the Eucharist between the epistle and the gospel, originally chanted from the steps of the altar (hence the name); the term is now used to refer to any short reading, hymn, or anthem coming at this point in the service, although if it is not a psalm or an excerpt from a psalm, it is technically a sequence" rather than a gradual

*Great Fifty Days* - the liturgical season beginning on Easter and continuing through the feast of Pentecost

*Great Thanksgiving* - the principal prayer of the Eucharist in which thanks are offered to God the Father for the saving acts of his son, Jesus Christ, through invocation of the

Holy Spirit (PB, pp. 333 and 361)

*Great Vigil* - the nocturnal service on the night before Easter which traditionally begins the celebration of Easter (PB, p. 285)

*Holy Saturday* - the day before Easter

*Holy Week* - the week before Easter, beginning on Palm Sunday

*ICET*- the International Commission for English Texts, an ecumenical organization of scholars developing English versions of several common liturgical texts for use in various churches; the "we believe" version of the Nicene Creed (PB, p. 358) is an ICET product, as are the Rite II version of the Gloria in excelsis (p. 356) and the alternative Lord's Prayer (p. 364)

*Introit* (from the Latin word for "entrance") - originally a portion of a psalm sung during the entrance of the clergy at the beginning of the Eucharist; the term now refers to any hymn, anthem, or prayer accompanying the entrance procession

*Jubilate* (or *Jubilate Deo*) - Psalm 100, sung as a canticle in Morning Prayer (PB, pp. 45 and 82)

*Kyrie* (or *Kyrie eleison*, Greek for "Lord, have mercy") - a vestige of an ancient litany, said or sung near the beginning of the Eucharist before any readings from scripture (PB, pp. 324 and 356)

*Lection* - a passage from scripture appointed to be read at a liturgical service

*Lectionary* - a table or list of appointed scripture readings (lections) for use at liturgical services throughout the year (PB, p. 889)

*Lent* (from an old German word for "spring") - the liturgical season immediately prior to Easter, beginning on Ash Wednesday and lasting for forty days, and traditionally associated with the forty days in which Jesus fasted in the wilderness and was tempted by the devil

*Litany* - a form of prayer consisting of a series of petitions to which the people make short, fixed responses; the Great Litany (PB, p. 148) is an example

*Liturgy of the Word* - the first part of the Eucharist; more precisely, the readings from scripture and the sermon

*Magnificat* - the song of praise sung by the Virgin Mary in Luke 1:46-55, traditionally sung as a canticle in Evening Prayer and sometimes in other services as well (PB, pp. 50, 65, 91, 119)

*Maundy Thursday* (from the Latin *mandatum*, "commandment"; see John 15:12) - the Thursday before Easter, on which Jesus' washing of his disciples' feet is reenacted in the liturgy (PB, p. 274); the institution of the Eucharist at the Last Supper is often commemorated as well on this day

*Miter*- the liturgical headdress worn by a bishop which curves to a point at the top

*Morning Prayer* - the name of the morning office (PB, pp. 37 and 75); see "daily office"

*Nicene Creed* - a creed developed by the Council of Nicea in 325 A.D., said or sung in the Eucharist (in slightly augmented form) since the sixth century (PB, pp. 326, 327, 358)

*Nunc dimittis* - a canticle, also known as the Song of Simeon (Luke 2:29-32), traditionally sung in Evening Prayer and said or sung in compline (PB, pp.66, 120, 135)

*Office* - a prescribed form of worship; the term is usually used to refer to Morning and Evening Prayer and similar rites (see "daily office"), but it may also refer to other liturgical forms, such as the Burial Office

*Officiant* - the person who leads or conducts an office, who is usually a priest or bishop but may be a lay person (in contrast to the celebrant of a Eucharist, who must always be a priest or bishop)

*Pall* - a small linen cloth, stiffened with cardboard or plastic, which is used to cover the chalice

*Palm Sunday* - the Sunday before Easter, so called because of the liturgical custom, dating from the fourth century or earlier and probably originating in Jerusalem, of moving in procession while waving palm branches to commemorate Jesus' entry into Jerusalem (see Matthew 21:1)

- *Pascha nostrum* - a canticle composed of excerpts from Romans and 1 Corinthians, which may be sung in Morning Prayer on Easter and during the Great Fifty Days (PB, pp. 46 and 83)
- *Paschal candle* - the large candle traditionally lighted at the Great Vigil of Easter, which burns during all liturgical services from Easter through the feast of Pentecost
- *Paten* - the small plate, usually of gold or silver, on which the bread is placed during the Eucharist
- *Pater Noster* (Latin for "Our Father") - the Latin name and first two words of the Lord's Prayer
- *Penitential Order* - an optional beginning for the Eucharist (PB, pp. 319 and 351) which, if used, is followed immediately by the Kyrie (see rubrics on pages 321 and 353)
- *Pentecost* - the fiftieth day after Easter, always a Sunday, on which is commemorated the descent of the Holy Spirit in the form of tongues of fire on the heads of the Apostles (see Acts 2: 1 -1 1 )
- *Phos hilaron* (Greek for "gracious light") - an ancient hymn, dating from the fourth century or earlier, associated with the lighting of candles; now used in Evening Prayer (PB, pp. 64 and 118)
- *Prayer of Humble Access* - the name of a prayer in the Eucharist beginning "We do not presume to come to this thy table," which may be said (but generally is not) in Rite I just

before the distribution of the bread and wine (PB, p. 337)

- *Preface* - the opening section of the Eucharistic prayer, beginning after the *Sursum Corda* and ending with the *Sanctus* (PB, pp. 333, 341, 361, 367, 370, and 373), generally containing a variable section (known as a "proper preface") which refers to the particular feast or season (PB, pp. 344 and 377)
- *Psalter* - another name for the Book of Psalms (PB, p. 585)
- *Purificator* - a small linen cloth used to wipe the chalice during the eucharist
- *Requiem* (Latin for "rest," the first word of the introit in the Latin Mass for the Dead) - a Eucharist celebrated for the repose of the soul of one who has died
  - *Responses* - see "versicles"
- *Ritual* - the words which are prescribed or customary for the celebration of a liturgical rite; the actions which accompany those words are called "ceremonial"
- *Rubrics* - the ceremonial directions in the Prayer Book, which derive their name from the fact that in early missals such directions were printed in red (Latin *ruber*)
- *Sancta sanctis* (Latin for "holy things for holy people") - the name given to the words spoken by the celebrant as the consecrated bread is shown to the people, "The gifts of God for the people of God," which originated in the Eastern church in the fourth century
- *Sancius* - the acclamation based on Isaiah 6:3 ("Holy, holy, holy"), which has been part of the eucharistic prayer since the third century (PB, pp. 334, 341, 362, 367, 371, 373)

*Sarum* - an ancient city in England (sometimes called Old Sarum), now in ruins, near the modern city of Salisbury (or New Sarum); the name is used to refer to the local liturgy (the *Sarum Rite*) developed in the cathedral of Salisbury during the late middle ages (see "use"), which was a principal source of the 1549 Prayer Book

*Sedilia* - a row of seats, usually three, near the altar on which the participants in a liturgical rite sit from time to time during the service

*Sequence* - see "gradual"

*Song of Simeon* - see "Nunc dimittis"

*Stole* - a long, narrow, colored liturgical vestment worn around the neck and shoulders by the clergy

*Suffrages* - short prayers of petition and intercession used as versicles and responses (PB, pp. 55 and 97)

*Summary of the Law* - the name given to the words of Jesus in Matthew 22:37-40 and Mark 12:29-31, which are customarily said near the beginning of the Eucharist, just after the Collect for Purity (PB, pp. 319, 324, 351)

*Sursum Corda* (Latin for "lift up your hearts") - the short dialogue between priest and

people which begins the Eucharistic prayer (PB, pp. 333, 340, 361, 367, 369-370, 372)

*Te Deum* - a fourth century Latin hymn, sometimes sung as a canticle in Morning Prayer (PB, pp. 52 and 95)

*Tenebrae* (Latin for "shadows") - a liturgy used at night during Holy Week, consisting of psalms and readings from scripture; the name is derived from the fact that, in the course of the service, lights are extinguished one by one until the church is in total darkness

Thurible - a metal vessel used for burning incense, suspended from chains which permit it to be swung (also known as a censer)

*Thurifer*- a person who carries a thurible

*Trisagion* - an ancient hymn from the Eastern church beginning "Holy God, Holy and Mighty," now an optional alternative to the Kyrie in the Episcopal Eucharist (PB, pp. 324 and 356)

*Use* - a liturgical rite or a variant or modification of a liturgical rite associated with a particular region, diocese, or parish; the Liturgy of Departure used at St. Mark's is an example of a parochial use

*Venite* - a canticle consisting of part of Psalm 95 and part of Psalm 96, sung in Morning Prayer (PB, pp. 44 and 82); in Rite II the excerpt from Psalm 96 is omitted, and in either rite the entire text of Psalm 95 may be sung instead (see rubrics on pages 45 and 82)

*Versicles* - short verses, often taken from the Psalms, which are usually said or sung antiphonally between the priest and the people, who answer with *responses* (for example, see PB, pp. 55 and 97-98)

*Words of institution* - the words used by Jesus at the Last Supper when he instituted the Eucharist (see 1 Corinthians 11:23-25), always included in the Eucharistic prayer (PB, pp. 334-335, 342, 362-363, 368, 371, 374)

## Lay Readers and Lectors Quiz 2

- |                                 |  |
|---------------------------------|--|
| 1. preces___                    | A. Evening office of great antiquity.  |
| 2. thuirfer___                  | B. A prescribed for of worship, etc.   |
| 3. thurible__                   | C. a form of prayer used at the end of the day.                                      |
| 4. Versicles___<br>"enclosure," | D. Gk, for<br>the vestibule or<br>entryway<br>of a church                            |
| 5. Compline___                  | E. a metal vessel,<br>used for burning<br>incense, suspended<br>from chains          |
| 6. Vespers_____                 | F. A short prayer or<br>prayers  |
| 7. Phos hilaron_____            | G. another ancient<br>name for Morning<br>Prayer                                     |
| 8. Matins_____                  | H. Gk for "gracious<br>light," an ancient<br>hymn<br>(4th Cent)                      |
| 9. Office___                    | I. person who carries<br>a thurible  |
| 10. narthex___                  | J. short verses, often<br>taken from psalms,<br>usually sung or said<br>antiphonally |

## RUBRICS FOR MORNING/EVENING PRAYER

Webster's defines rubric as "in early books and manuscripts a chapter heading, initial letter, often decorative. Or a direction in a prayer book." The Latin root is rubir or rubrica for red or red earth. The Oxford Dictionary of Christianity says that rubrics are ritual or ceremonial directions in service books, originally written in red to distinguish from text.

The best place to start any understanding of the rubrics for Morning Prayer is in the BCP. General instructions are listed on pages 13 and 14. Initial Morning Prayer specific instructions are given on pages 36 and 74 Pages 141, 142 and 934 have additional instructions, and we will review all of these today.

### I. Preparation

#### A. Vestments

On most occasions, vestments are worn, and, unless a feast day or preceding Eucharist, should be simple such as a cassock, alb, or cassock and surplice, as we use now.

#### B. Sanctuary

For Morning Prayer, the altar candles should be lighted, and the lessons laid out on the lectern. Incense may be used, but if we decide to do that, we may all need some more instruction in those traditions.

### II. Opening Sentences

(There is really no provision in the BCP for a hymn, and none was intended. The entire service is designed to be sung, and the only place listed in the rubrics for a hymn will be mentioned later. However, there is no specific prohibition, except at Evening Prayer, and tradition at St. Matthew's and elsewhere has been established. Hymns appropriate for the season day or feast should be selected.)

#### A. Rubric page 37 or 75.

#### B. Invitation to Confession

1. Rubric page 41 or 79. n.b. "Silence may be kept."
2. Rubrics for Confession, especially pages 42 and 80.

### III. The Invitatory and Psalter

#### A. Rubric page 42 and 80: ALL STAND

#### B. Gloria Patria

1. It is customary at Morning Prayer to make the sign of the cross at the beginning of the preces (Latin: prayers) or to sign the lips. It is also customary to bow the head as a sign of respect for the Trinity at the Gloria Patri. The "signing" is quite "high church" but the bowing of the head is very customary in the Anglican communion.
2. Maybe split as the rubric on page 141 describes.
3. Alleluia - omit in Lent, and in Rite I may be omitted at all other times.

#### C. Venite or Jubilate

1. May use psalms instead-rubric page 44-45 and 82-83.
2. Easter Canticle replaces during Easter Week.
3. Antiphons – rubric page 43,80 and 141
  - a. In antiphonal recitation, the antiphon precedes and follows the psalm.

b. In responsorial recitation, it is recited first by the leader, cantor or choir; repeated by all; and then repeated after each verse or group of verses by all.

#### D. The Psalm or Psalms Appointed

The psalms are taken from the Daily Office or the Lectionary. In the

1. The psalms are taken from the Daily Office or the Lectionary.. In the daily office the psalms for morning use are listed first (above the OT lesson) and for evening use second (above the NT lesson).

2. On occasion, two sets of propers may be provided in the Lectionary for the same day because of a conflict in the calendar. Rules of precedence found in the calendar of the prayer book (pages 15 to 33) will determine which Office propers are used and whether the others are transferred or omitted altogether. It should be noted that occasions listed as Category 5 in the Calendar, I days of Optional Observance,! have no Office propers.

3. A related problem occurs when the Daily Office provides psalms and lessons for Evening Prayer on the Eve of a Sunday or feast, and that falls on the day of another Sunday or feast. This is known as the concurrence of feasts and the BCP rubrics do not deal with that. In this case, one has to work from the apparent intent of the BCP rubrics regarding precedence. Best hope is from outside sources and from page 934.

4. Rubric page 934: Antiphons.

5. The psalms are traditionally recited standing, but may also be said seated.

a. Standing = acts of praise

b. Seated=monastic, texts for meditation

6. Rubric page 46 and 84

a. Not specific as to who actually leads the Gloria Patri, the psalmist or officiant. I suggest the officiant, and the Gloria Patri can be said as described on page 141.

#### IV. The Lessons

Recommendations are for two lessons in Morning Prayer and one in Evening Prayer if both Offices are done in the same day. Use all three for only one service.

A. Rubric page 934. Note particularly the second paragraph.

1. MP OT and NT from Year One

2. EP NT Year 2 and Gospel from Year 1

a. If OT is used, read Gospel from opposite year.

B. Rubric page 47 and 84.

1. Say, "A reading/lesson from\_\_\_"

2. May relate chapter and verse.

3. There is no exhortation for the Gospel.

C. Canticles

1. Traditions note that the canticles should be sung or said standing. In addition, it is an old custom to sign oneself with the cross at the beginning of the Gospel canticle.

2. Suggested canticles are found on pages 144 and 145, but any canticle may be used for MP or EP. Rite I canticles may be used in Rite II and vice versa.

3. An old practice was to use the Benedictus Dominus as the last canticle of MP daily (except when it is suggested as the first canticle and the Te Deum second.) Before the Reformation, it was an independent element in the Office, rather than a response to the lessons, and was treated at times as an incense song and linked by its reference to the “dayspring” or “dawn” to the theme of the Office as an act of worship at daybreak.
4. Look at the rubrics for canticles pages 47-53 and 85-96.
5. The Gloria Patri may be omitted except when presented in the text of a canticle.
6. The rubrics permit antiphons or responses, except for the Gloria in Excelsis and Te Deum, (pages IA1 and 935)

#### V. Sermon or Homily

- A. Rubric page 142. - Placing a sermon here is particularly important if it is related to the lessons. The rubrics are not clear, but it presumably follows the second canticle if there are two lessons or after the Gospel if it is read.

#### VI. The Apostles' Creed

- A. Rubric page 53 and 96. This concludes this portion of the Office. See rubric page 142.

#### VII. The Prayers

- A. Rubrics page 54 and 97 preceding the salutation indicate that all stand or kneel, but local custom must dictate and it would seem reasonable that people kneel or stand after that salutation.

1. The officiant spreads her hands for the salutation.
2. Some traditions have the officiant stand and lead the Lord's Prayer with hands spread in the orans position.

#### B. Suffrages

1. “A” is traditional, but not mandatory at both MP and EP, except if the Gloria in Excelsis or Te Deum is used as the final canticle, and then “B” should be used. Particularly in MP.
2. “B” might be better at EP as they are a dismissal litany in the Byzantine tradition and make a fitting evening intercession.

#### C. The Collects

1. Rubric page 55 and 98.
  - a. There are 7 Collects printed for each Office including three designated for Friday, Saturday and Sunday. One may assign each of the others to a particular day of the week.
  - b. On Sundays and feast days and their eves, and in the seasons of Advent, Christmas, Lent, and Easter, the Collect of the Day might precede collects for the day of the week.
  - c. From Christmas Eve through the Sunday after Epiphany, from the eve of Palm Sunday through the Second Sunday of Easter, and on the feasts of the Ascension, Pentecost, the Presentation, the Annunciation, the Visitation, the Nativity of St. John the Baptist, St. Peter and St. Paul, the Transfiguration, St. Mary the Virgin, the Holy Cross, St. Michael and all Angels, and All Saints the collect for the day of the week might be omitted.
  - d. The third prayer for mission is particularly appropriate for Fridays and the season of Lent.

e. The prayer for mission concludes this portion of the Office.

### VIII. Concluding Devotions

- A. All of the following are optional.
- B. Announcements are not listed anywhere in the rubrics, but this is, perhaps the best time to conduct such parish business as necessary on our usual Sunday MP.
- C. Rubric page 58 and 101. The hymn may be used as an opportunity for an offering. The rubrics suggest that it be “unobtrusive” (page 142) and no presentation sentence is given.
- D. Rubric page 58 and 100 - Now is the time for “other intercessions” such as the Prayers of the People; note the rubric, page 142.
- E. Rubric page 58 and 101. Note that all say this together.
- F. Prayer of St. Chrysostom - not said by the people in the 28 BCP, but the rubrics presently don't say. Custom and tradition dictate its saying by the officiant. (St. John Chrysostom, c. 347-407, was the bishop of Constantinople. He combined spiritual meaning and practical application of the scriptures in his writings, but believed in literal interpretation of the scriptures.)

### IX. The Dismissal

- A. Various options are provided. It may conclude with the dismissal and/or one of the three sentences (page 59, 60 and 102.)
- B. I Alleluia, alleluia may be added to the versicle and response of the dismissal during the Easter Season, same pages.

## **Rubrics for An Order of Worship for the Evening**

This is basically an ancient form of Evening Prayer whose ceremonial actions were the lamp lighting and the oblation of incense. It may be used in a variety of ways. See rubrics on page 108 and 142.

Suggestions include:

1. As a festal introduction to Evening Prayer. When used in this way, after the Phos hilaron (page 112 and Hymnal number 25, 26) or some other suitable hymn, Evening Prayer continues with the psalm(s). This would be an appropriate usage for Evening Prayer on Sundays and greater feasts and their eves and during Easter Season.
2. As an introduction to an evening Eucharist. When used in this way, after the Phos hilaron or other hymn (the Gloria in excelsis may be used) the Eucharist begins with the salutation and collect of the day. The Prayer Book prescribes this usage for the vigil Eucharist of Pentecost. The Book of Occasional Services prescribes (pp 51 and 106) it for the Vigil Eucharist of the First Sunday after Epiphany and All Saint's Day or Sunday (all baptismal feasts.)
3. As an introduction to another Office or devotion, which follows the Phos hilaron or other hymn. The book of Occasional Services (pp 31, 38, 42 and 108) prescribes this usage for evening Services of Lessons and Carols for Advent and Christmas, a Service for New Year's Eve, and a Service for All Hallows' Eve.
4. As the introduction to a meal or other activity. In this case, the Phos hilaron or other hymn is followed by the Lord's Prayer and a grace of blessing or the blessing of the foods.

5. As a complete evening Office. In this form it might be used as a Saturday Vigil of the Resurrection, as in the Canadian book of Alternative Services.

#### I. Preparation

A. Vestments. High Church or catholic preference is for full vestments. Evangelical is for basic vestments such as alb or cassock-alb and surplice., the catholic preference is for incense. The evangelical omits it.

B. Sanctuary. Candles should be in place around the church ready to be lit after the prayer for light. As the rubrics on page 109 direct, the church should be dark or nearly so. If there is a choir, they should be in place before the service begins. During the Easter Season, the Paschal candle should be lit. In Advent, the wreath should be in place. If incense is used, the censer should be prepared. No musical prelude is appropriate for this service. When the Order is used before a meal, it will take place at a table and the only ceremonial action will be the lighting of the table candles.

II. The Entrance and Lamp Lighting: Officiants enter in silent procession, led by acolyte(s) with candle(s). The service may begin from the center of the chancel or before the altar. In Easter, acolytes enter without candles, and the service begins near the Paschal candle.

A. Vesicle and Response are sung or said. Music is at S56 and S57 in the Hymnal.

B. Rubrics direct a short lesson *may* be read or sung, p109. The short lesson may be omitted when a lesson is to be read later in the service or if one of the responses from the Book of Occasional Services, lucinaria is used.

C. Rubrics on page 110 direct the Prayer for Light is said, but there is music available in the Accompaniment edition of the hymnal at S447 and S448.

1. If candles have been used in the entrance procession, they may now be placed on the altar, or ceremonial torches placed beside the altar.

2. While candles are being lit from the candles brought at entrance (or in Easter Season from the Paschal Candle) a psalm or a responsory may be sung or said (rubrics, page 112.)

3. Artificial lighting may also be turned on here. (During psalm or responsory the thurifer may cense the church.)

4. The Phos hilaron or hymn follows.

III. The Order as Evening Service. If order is used with another service, such as Eucharist, those rubrics are followed here. If it is used as evening office, the entrance and lamp lighting are the invitatory of the service. See general directions page 142-143.

#### IV. The Psalter

A. May use the Daily Office Lectionary, the proper of the day, and/or the list given on page 143.

B. After each psalm, silence may be kept.

C. A collect may follow each psalm.

1. Suitable ones authorized from the Canadian Book of Alternative Services and the Minister's Edition of the Lutheran Book of Worship.

2. Also collections of psalter collects from various medieval sources.

#### V. The Lessons

A. Taken from the Daily Office Lectionary or other suitable for the

day

B. Silence may follow the lessons.

1. A sung response or canticle is customary between lessons.

2. A sermon or homily may follow as with Morning or Evening Prayer.

C. The Magnificat or some other canticle or hymn of praise follows.

1. Incense may now be offered before the altar or the altar and people.

2. *N.B.* in this order, the Magnificat is an independent part of the office, rather than a response to the readings.

#### VI. The Prayers

A. A litany or suitable devotions follows.

1. Suffrages B at Evening Prayer (S63 and/or64), or

2. Prayers of the People, especially form I (S106, HI (S107) or V (S108)

3. The Lord's Prayer should be included, monotoned or sung (S119 or 148.

B. Collect of the day concludes the prayers.

#### VII. The Conclusion

A. An additional hymn may be sung here

1. May process as suggested at MP or EP

B. Service concludes with a blessing and/or dismissal, with the dismissal properly given by the deacon.

C. The candles should be extinguished unobtrusively and the officiants (and choir) leave in a silent procession.

### **The Orders of Service for Noonday and Compline**

These services are ceremonially simple. When held in a church or chapel, the officiant may vest in alb (or cassock and surplice). Altar pavement candles may be lit. The officiant leads the service from his or her seat, and the short lessons are best read in place (not from a lectern.) It is appropriate to stand for the entire service in both of these orders, except for the confession and absolution of Compline, at which one may bow or kneel. The sign of the cross may be made at the opening *preces* of both services, at the beginning of the Penitential Order which precedes Compline and at the prayer for absolution in this Order, and at the *Nunc dimittis* and the prayer for blessing which concludes Compline. Complete musical settings for these services are found in the Accompaniment Edition of the Hymnal at S 296-304 (Noonday) and S 321-327 (Compline.) Incense is not used with these Offices.

#### Notes on Compline

A brief penitential order precedes the actual Office. One or more of the psalms given, or another psalm, is sung or said, with or without antiphon. One of the lessons printed, or another short lesson follows. Hymns 38 through 46 are appropriate for this service. Only one collect is used; it may be followed by a prayer of intercession and free intercessions and thanksgivings. The antiphon is used before and after the *Nunc dimittis*. The service concludes with a dismissal and a prayer for blessing.

### Lay Readers and Lectors Quiz 3

1. Pelagianism
  2. Elevation
  3. Fraction
  4. credence
  5. corporal
  6. ciborium
  7. pall
  8. Purificator
  9. Sancta Sanctis
  10. nave
- A. Holy things for holy people
  - B. part of the church between the main front and the chancel and choir
  - C. a small linen cloth used to cover the chalice
  - D. a chalice-shaped vessel used to hold the bread in the form of hosts or wafers for Eucharist
  - E. a small linen cloth used to wipe the chalice during the Eucharist
  - F. A side table on which the sacramental vessels, service books, etc, are kept until they are brought to the altar for Holy communion
  - G. the act of lifting up the consecrated bread and wine during the words of institution
  - H. a square of fine linen (laid on the fair linen of the altar) upon which the sacred vessels are placed.
  - I. Heresy that man can take initial steps toward salvation by his own efforts, apart from Divine Grace.
  - J. Latin root for "breaking"

## Holy Eucharist

Two Parts:

1. The Proclamation of the Word of God
2. The Celebration of Holy Communion

The liturgy for the Proclamation of the Word of God is also known as “The Word of God,” “The Ministry of the Word, and “The Liturgy of the Word.” It has three divisions:

1. The Entrance Rite
2. The Word of God
3. The Prayers, Confession and Peace

### I. The Entrance Rite

A. Standard Rite

B. The Order of Worship for the Evening

C. The Great Litany at the Entrance

D. The Penitential Order

A. The Standard Rite

1. Hymn, psalm or anthem

a. Hymn related to feast, season or propers

b. Purpose is to set the theme for the service, rather than as “cover” for action.

2. Acclamation

a. Only one used per service (alternatives for Lent and Easter)

b. May be omitted in Rite I.

c. Music S76-S83 in Hymnal.

3. Devotions

a.. Rite I traditional, with collect for Purity, Decalogue, Ten Commandments, or Summary of the Law

b. Rite II may omit collect for Purity, with summary and Commandments not part of the Rite.

4. The Canticle

a. Kyrie a remnant of Roman entrance liturgy

1. In Rite II used as alternative

2. Must be used in Lent and Advent (penitential)

3. May be used on any day outside of Christmas Season, the Sundays of Easter Season, the days of Easter Week, and Ascension Day.

4. Rite I used on these days *together* with the Gloria or other canticle.

b. Trisagion a Byzantine refrain originally used as entrance psalm

1. In Rite II used as alternative

2. Must be used in Lent and Advent (penitential)

3. May be used on any day outside of Christmas Season, the Sundays of Easter Season, the days of Easter Week, and Ascension Day.

4. Rite I used on these days *together* with the Gloria or other

canticle

c. Gloria once served as a “bridge” between Morning Office and Eucharist.

1. Used throughout Christmas Season, on all Sundays of Easter Season and the days of Easter Week, and on Ascension Day.
2. May be used on other days except on Sundays and ordinary weekdays of Advent and Lent.
3. Traditionally used on all major feast days and all days of Easter Season.

5. The Salutation and Collect

- a. Celebrant faces congregation
- b. Congregation should stand throughout entrance rite.

B. The Order for Evening Worship

1. After the Phos Hilarion, or Office hymn, Eucharist continues with the salutation and collect of the day
2. Gloria may be used in place of Phos
3. See notes from last week.

C. The Great Litany at Entrance

1. Used early in Roman rites, (now part of Roman Easter Vigil)
2. No hymn appropriate, enter in silence
3. Litany sung or said kneeling
4. Ends with Kyrie, Prayers of the People are omitted, and Confession may be omitted.

D. Penitential Order at Entrance

1. Perhaps better used as a separate service.
2. See rubrics page 319.

II. The Word of God

A. First Lesson (if three used)

1. Normally OT, but Acts in Easter Season
2. Directions for announcing and concluding
3. Chapter and verse citations best left out
4. Psalm, hymn, or anthem may follow each reading.

B. Second Lesson

1. Taken from NT
2. Congregation still seated
3. Psalm, hymn, or anthem may follow each reading

C. Psalm, hymn or anthem

1. Traditional responsory
2. Standing equals praising
3. Some psalms best read sitting

D. Gospel

1. Traditional place for a “sequence” hymn is before the Gospel. Tradition of splitting the hymn and singing half after the Gospel (Father’s ‘travelling music’) can detract from sermon.
2. Usually read by:
  - a. Deacon
  - b. Preacher

c. Celebrant

3. Read from:

- a. Pulpit
- b. Lectern
- c. Midst of Congregation
- d. Rubric page 406

E. The Sermon

1. Purpose is to relate the lessons to the congregation
2. Always preached on Sundays and major feasts
3. May read a biography from Lesser Feasts and Fasts on saint's days

F. The Nicene Creed

1. Required on Sundays and major feast days
2. May be omitted at other times
3. Celebrant or preacher may lead
4. Face the altar
5. Sign of the cross
6. May bow from incarnate clause to resurrection clause.
7. Replaced during baptismal feasts with renewal of baptismal vows

III. The Prayers, Confession and Peace

A. The Prayers of the People (seen as our response to the word of God) Rubric page 383

1. Rite I traditional, but use inclusive language.
2. Forms I and V are litanies from Byzantine models
3. Form II is biddings followed by silence
4. Form IV, a series of short prayers, followed by silence, a versicle and response.
5. Form III is a series of short suffrages —
6. Form VI is a series of biddings said responsively with several suffrages and a confession which may be used.
7. Except for Rite I, all conclude with a collect lead by celebrant
8. Doxology of Form V is historically public recitation at the conclusion of silent prayer.
9. Special ceremonies and special days have their own forms, e.g., Ash Wednesday, Marriage, etc.
10. If Holy Eucharist doesn't follow, service concludes per rubric page 407

B. The Confession

1. Unless penitential order used
2. May be omitted, esp Easter Season
3. Rubrics for Baptism, Confirmation, Marriage and Burial make no provision for confession
  - a. Ash Wednesday has a special form
  - b. May be omitted on Psalm Sunday
  - c. May be omitted after Great Litany used at Entrance.  
(If omitted, might be good to use Forms I or V of the Prayers of the People as more penitent. Form VI has confession in its text.)
4. In Rite I all are directed to kneel, and this is probably the best position
5. Rite I uses “comfortable” words, although, best to avoid the first form of

the confession and/or the last two comfortable words if need inclusive language

C. The Peace: It is appropriate that we should be at peace with one another when we approach the Lord's table.

1. First exchanged between celebrant and congregation
2. Members exchange greetings, handshake, hug, traditional kiss out of favor in America.

## The Celebration of Holy Communion

Four basic actions or sections:

1. Taking of the bread and wine (Offertory)
2. Offering Thanks (Great Thanksgiving)
3. Breaking the Bread (fraction)
4. Sharing the bread and wine (the Communion)

I. Offertory: Rubric notes announcements made here

- A. People's offerings and bread and wine are presented and placed on the table
- B. The gesture of offering or lifting up should not be made (reserved for the appropriate part of the Great Thanksgiving)
- C. Offertory sentences pages 343-344 or 376.
- D. Consider avoiding gender specific language. (Bishop prohibits ad hoc changes to BCP)
- E. Offertory Hymn
  1. Basically music to "cover" the action
  2. Choir anthems best during Communion, not here as are distracting and delaying
  3. No provision for presentation doxology
    - a. Not listed in 1982 Hymnal
    - b. Not meant to be a crescendo of the rite
    - c. Should be simply received and placed on the table
    - d. Over-emphasis on presentation smacks of Pelagianism

II. The Great Thanksgiving

A. The Salutation

1. Proper prefaces page 344-349
2. Deacons and other assistants stand facing the people
3. Old custom of drawing near the altar.
4. Sanctus

B. The Oblation

C. Anemnesis

D. Epiclesis

E. Intersessions

F. The Lord's Prayer (Our Father)

G. Alternative Services

1. Rite I

- a. Form 1
- b. Form 2

2. Rite II

- a. Eucharistic Prayers A
- b. B
- c. C . - -
- d. D

### III. The Fraction

- A. Originally a functional, practical action.
- B. A memorial of Christ's death, his body broken on the cross.
- C. Begun in silence, but an anthem may be sung
  - 1. Pascha Nostrum
  - 2. Agnus Dei
    - a. In Rite I preferably an alternative, not an addition to Pascha Nostrum, an appropriate to non-festal or penitential celebrations.
    - b. Not printed in text in rite II, see Additional Directions, page 407.
- D. Prayer of Humble Access follows in Rite I
  - 1. Customarily said kneeling
  - 2. Devotional, best used in penitential seasons

### IV. The Communion

- A. Celebrant's invitation
- B. Celebrants receive while the people come forward (see Additional Directions)
- C. Bread and Wine always available separately to all
- D. Intinction allowed in manner approved by Bishop
- E. Symbolism of the common cup
- F. Rubrics provide for hymns, psalms or anthems
- G. Bread and wine set aside
  - 1. Used by LEM for the sick and shut-ins.
  - 2. Reserved for other times
    - a. Use by deacon at public worship (discouraged)
    - b. Maundy Thursday for Good Friday Communion.
- H. Remainder consumed by celebrants, assistants and others if necessary.
- I. Simple ablutions may be done during post-communion prayer
  - 1. Rite I people may join in prayer
  - 2. Rite II required that they join in prayer.
- J. Post-Communion Hymn
  - 1. Hymn appropriate to season or Eucharist
  - 2. People who construed the rubrics "frown" on use as "cover" for recessional, but a common practice since Elizabeth I.
- K. The Blessing (Always given by Bishop, if present)
  - 1. Will follow in Rite I, may in Rite II
  - 2. Short or long form printed in Rite I.
  - 3. Rite II, celebrant may chose or draft a blessing, with the Book of Occasional Services providing seasonal blessings in threefold or onefold forms. (Threefold should be printed in bulletin as require responses.)
- L. The Dismissal
  - 1. Traditionally the job of the Deacon
  - 2. Means: "You can go now"
  - 3. If don't intend for people to leave, use, "Let us bless the Lord."
  - 4. A Postlude from the organ may follow
    - a. Ceremonial extinguishing of candles not done most places.

b. Dismissal means just that.

Notes on: An Order for Celebrating The Holy Eucharist (Page 400)

For services other than the principal Sunday or weekday celebration of the Eucharist, the BCP provides the outline of a rite for which texts may, in large part, be drafted by the participants. This rite has a wide variety of uses.

1. It provides for an appropriate form for an informal Eucharist for small groups.
2. It provides a way to use a Eucharist with a form of the Great thanksgiving specially drafted for a particular occasion, such as a funeral or wedding.
3. It provides a way for study groups to celebrate (with some adaptations) historic liturgies.
4. It provides a way to draft a rite appropriate for regular use at small daily celebrations (where the standard entrance rite, with canticle meant for singing, is unduly elaborate - a greeting and the collect would suffice.
5. It provides a way to draft a rite with particular concerns - such as a theological concern for greater sensitivity to inclusive language - in mind.

The opening rubric stresses the need for careful preparation. The temptation to make up the service as one goes should be resisted, I know.

## Lay Readers and Lectors Quiz 4

1. Ember Days \_\_\_\_  
A. Four groups of three days, Wed, Fri, Sat, after St Lucy (13 Dec); the first Sunday in Lent; Whitsunday; holy Cross Day; traditionally observed as days of fasting and abstinence, and connected with crops, became associated with ordinations.
2. Rogation Days \_\_\_\_  
B. Prescribed days of fasting and prayer in early summer, associated with prayers for the harvest.
3. Creed \_\_\_\_ .  
C. A short prayer from the Sarum rite and the 1549 Prayer book that begins the Eucharist.
4. Psalter \_\_\_\_  
D. Gk for “overseer”
5. Stole \_\_\_\_  
E. Latin for girdle or belt
6. Ante-communion \_\_\_\_  
F. The period of instruction and training before Baptism
7. Collect for Purity \_\_\_\_  
G. A concise, formal and authorized statements of important points of doctrine.
8. Episcopal \_\_\_\_  
H. Another name for the Book of Psalms.
9. Cincture \_\_\_\_  
I. A long, narrow, colored liturgical vestment, worn around the neck.
10. Catechumenate \_\_\_\_  
J. The first part of the Eucharistic rite, ending with the Prayers of the People.

## Holy Baptism

By its placement in *The Book of Common Prayer, 1979*, Holy Baptism is set by the Episcopal Church in the context of the "regular services" of the Church, rather than as an "occasional office" or "pastoral office." By this new placement, the Episcopal Church has signified that it understands Baptism as not just a pastoral rite related to the life cycle of individuals, but as an essential part of the life of the church itself. Two rubrics, on page 312 and 298, indicate that baptism is closely integrated into the course of the "regular services" of the church year: *Holy Baptism is especially appropriate at the Easter Vigil, on the Day of Pentecost, on All Saints' Day or Sunday, and on the Feast of the Baptism of our Lord (the First Sunday after Epiphany). It is recommended that, as far as possible, Baptisms be reserved for these occasions or when a bishop is present. Holy Baptism is appropriately administered within the Eucharist as the chief service of a Sunday or other feast*

Baptism is an integral part of the Easter Vigil, and that *The Book of Common Prayer* and *The Book of Occasional Services* provide special baptismal Eucharists for the vigils of the other baptismal feasts. In the light of all of this, we might best think of the baptismal Eucharist as the *proper liturgy* of baptismal feasts and an *appropriate liturgy* for other Sundays and feasts.

It should also be noted that Baptism is integrally related to the theology of these feasts. In Baptism, "we are buried with Christ in his death. Through it we share in his resurrection" (Easter). In Baptism, like Christ, we are "anointed by the Holy Spirit" and so empowered for the tasks to which God calls us (Pentecost). As Christ at his baptism was manifested as God's Son by birthright, so in our baptism we are "reborn by the Holy Spirit" and "are made [God's] children by adoption and grace" (Epiphany). By Baptism we are "incorporated"... into [God's] holy Church, and ... [made] worthy to share in the inheritance of the saints in light" (All Saints' Day or Sunday). Sunday itself is an appropriate occasion for Baptism because of its relation to Christ's death and resurrection (Preface 2 of the Lord's Day) and to the paschal and Pentecostal gift of the Spirit (Preface 3 of the Lord's Day). The Creed as the Baptismal Covenant gives expression to these theological truths of Baptism. The invitation to join in renewing this covenant (on the bottom of page 303) should be cast on each of these feasts to highlight the aspect of baptismal theology to which the feast is related.

Participants: Rubrics specify the Bishop as the celebrant, when present. A priest not only presides in the Bishop's absence, but also, if the candidate's pastor, should (even if the Bishop is present) perform the baptismal action. A deacon might lead the prayers for the candidates, and if the candidate's pastor, may perform the baptismal action. In cases of necessity, deacons and lay persons may officiate at Baptism, but may not say the prayer over the candidates after Baptism or perform the laying on of hands and consignation or use chrism. Those parts of the baptismal rite will be performed for those baptized by deacons or lay persons at the next public Baptism at which a Bishop or priest presides.

Preparations: Out of Easter Season, the Paschal Candle should stand at the font and be lit for Baptism. In Easter Season, the candle leads the processions to and from the font. The following items should be available:

- 1 - a shell or small pitcher to pour the water in Baptism, though an infant may be partially immersed or dipped even in a standing font.
- 2 - towel(s) to dry the candidate(s)
- 3 - oil to be consecrated for chrism when a Bishop is present, or consecrated chrism for other occasions

4 - candle(s) to be given to those baptized

5 - a service book

6 - certificates to give candidates and sponsors

Vigil liturgies have their own special preparations, in particular, the candles to be used for the service of light (either at the Easter Vigil or at the Order of worship for the Evening at other vigils) need to be ready at hand.

The Entrance: The Easter vigil and the other baptismal vigils all have their own proper entrance rites. At other baptismal Eucharists, the entrance is made as in the standard rite, during a hymn, psalm or anthem

The Ministry of the Word: Ordinary fashion except at The Easter Vigil that has its own order of service, and the baptismal rite begins with the presentation of the candidates. Sermon may be preached later (see rubric page 301) but I think that newly baptized infants belong in church, not the nursery.

Presentation, Examination, and Baptismal Covenant: All of this may take place before a procession to the font. The congregation may be seated and the candidates, family and sponsors stand. A Bishop presiding would be seated in a chair at the center of the chancel, until the Baptismal Covenant, and a priest would normally stand for the entire affair.

During the examination in the Byzantine rite, the candidates face the West (the region of darkness) when they make their renunciations, and then turn to the East (the direction of the rising sun) for the adhesion to Christ. In some situations, particularly when adult candidates have been involved in a liturgical catechumenate, this actual, physical ‘turning to Christ’ might be incorporated into the ceremonial action of the rite. When the Bishop presides, candidates for confirmation/Reception/Reaffirmation now rise and are presented by the minister and sponsors. The congregation then rises and is asked to support the candidates in their new life in Christ. The Baptismal covenant is next, followed by prayers for the candidates led by a deacon, or by one of the sponsors or family. If the above has taken place in the chancel, the procession now takes place to the font. This may be done during prayers, but could be distracting, so is better made before the prayers with an appropriate psalm or hymn used.

The Thanksgiving over Water

The Consecration of Chrism

The Baptism

The Consignation

Confirmation/Reception/Reaffirmation

The Peace

Service then continues with the prayers of the people or offertory.

## Burial

Biddings and prayers are provided for use when a body is brought to the church—either for a vigil before the burial service, or immediately before the burial service is to begin. At such a time, the coffin is covered with the pall and may be led into church by a person carrying the lighted Paschal Candle.

This service, set in the context of the Holy Eucharist, is printed in both traditional language (Rite I) and contemporary language (Rite II). Both rites have the same basic structure, and we will consider them together. (This service presents more problems with inclusive language than any other service of the Prayer Book, and considerable sensitivity is called for in this regard.)

Choice of psalms, lessons, music, Eucharistic prayer, and other details of a service should be worked out with the family by the Minister of the Congregation. A planning form is useful for this purpose. The services of the Prayer Book are flexible enough that the service can be tailored to each individual situation.

The rubrics of the Prayer Book state: “Baptized Christians are properly buried from the Church.” Every effort should be made to encourage the use of the parish church (rather than a funeral home) for this service, and even for the vigil and wake. Every effort should also be made to schedule the service at “a time when the congregation has opportunity to be present.” This may mean at times scheduling the service in the church after the committal rather than before it—perhaps an afternoon committal and an evening service in the church. If possible, opportunity should be given for the congregation to extend their sympathy to the bereaved, and parish facilities should be made available for this purpose. Such an opportunity might be given either after the burial office or at a vigil or wake.

The relation of the theology of this service to the resurrection means that the preferred color for hangings (including the pall) and vestments is white, although black and purple were frequently in use in earlier ages. The Paschal Candle stand should be set at the head of the coffin, beside the table with the urn of ashes, or (when the body or ashes are not present) in or near the chancel in the place customary during Easter Season. The candle itself will be used in the entrance procession, and it may also be used in the procession from the church (outside, however, a cross might replace it: it will be hard to keep lit outdoors). A coffin should be closed and covered with a pall (though the use of a flag may be permitted). A chalice veil may be used to cover an urn of ashes, which might be placed on a table in the place where the coffin usually stands (not on the altar). Flowers should be restricted by parish policy. Flowers are appropriate in the places customary at the parish Eucharist; some arrangements might be allowed in the narthex or parish hall; a spray may be used to cover the coffin when it is carried from the church (but it should not be used over or in place of the pall in the church). The ministers may wear the vestments customary for the Eucharist, if there is to be communion; otherwise a stole is appropriate with alb (or cassock and surplice). Except for the special features of the rite, the ceremonial would be that of the parish Eucharist.

Pews should be reserved for family and pallbearers; a place might also be provided for these persons to gather before the service. A printed program will help those who are not familiar with Episcopal worship follow the service; the note on page 507 might be printed also.

### Music

Hymns, psalms, and other music should express both the joy and certainty of the Christian hope of the resurrection and the grief and sorrow of bereavement. A false note is struck

if either of these elements is avoided in music or in the texts of the rite. Easter hymns, All Saints' hymns, metrical psalms, and general hymns are all appropriate. Suitable hymns are listed in the liturgical index in the Hymnal. Flexibility for pastoral reasons is the rule here, although such songs as "Grandpa, tell me about the good old days," etc, should be reserved for the wake.

### Participants

The proper celebrant at a burial is the Minister of the Congregation. The standard service is set in the context of a Eucharist, at which a bishop or presbyter must preside. In cases of necessity, a deacon or lay person may preside as celebrant, but there will be no Eucharist in this case. A deacon may lead the Prayers of the People, read the Gospel, and perform other functions customary at the Eucharist. Assisting presbyters may concelebrate and assist with communion and might take some other parts of the service assigned to the celebrant. Lay persons should read the lessons before the Gospel and may lead the Prayers of the People. The celebrant, in planning the service, should be sensitive to which family members or friends might read lessons. The family or friends might present the bread and wine at the offertory.

If there is to be no Celebration of the Holy Communion, the service continues with the Commendation or the Committal, if the body or ashes are present, and the blessing and dismissal.

The ministers enter while one or more of the entrance anthems are sung. In Rite II, a hymn, psalm, or some other suitable anthem may be sung in place of the anthems printed in the text of the rite. A hymn has frequently been sung during the procession before the entrance anthems, and while there is no rubrical provision for this, this practice works well in some situations. The ministers may also enter in silence and read the anthems from the place customary for the acclamation at the Eucharist. The coffin or urn may be borne in behind the ministers in the entrance procession, or either of them may be in place at the head of the center aisle before the service begins. Settings for the entrance anthems are noted above. Sensitivity to inclusive language might lead to the (rubrically permissible) omission of the first and third of the anthems. Unfortunately, this is musically difficult with the settings of the anthems for Rite 11. The entrance procession should be led by the Paschal Candle, unless the coffin or urn is already in place (in which case the candle will be beside it already lit). Cross, torches, and incense may also be carried in the entrance procession.

A rubric in Rite 11 states:

*When all are in place, the Celebrant may address the congregation, acknowledging briefly the purpose of their gathering, and bidding their prayers for the deceased and the bereaved.*

Such an introductory address should be brief and carefully prepared.

The salutation and collect(s) follow. Rite I provides one collect for the burial of an adult and another for the burial of a child. Rite II provides three alternatives for the burial of an adult, one for the burial of a child, and a collect which may be added for the bereaved. Collects should be said (or sung) at the same place customary at the Eucharist.

### The Liturgy of the Word

One or more lessons are used. Appropriate selections from Old Testament, New Testament, and the Gospel of John are listed. Appropriate psalms are also listed for use between the readings, and in Rite I the text of these psalms is printed out from the 1928 Prayer Book (also from the King James Bible for Psalm 23). If communion is to be celebrated, a Gospel is always read. The normative usage would be the three lessons customary at the Eucharist, but the scope of the

rubrics allows for fewer (or more) readings.

The readings would be announced and concluded as at the Eucharist, and the same ceremonial is appropriate. The rubrics regarding the use of psalms, hymns, and canticles between the lessons vary in wording. A hymn would not seem to be provided for after the Old Testament reading in Rite I (though a metrical psalm might be used). Note that in the burial Office the third option is a canticle, not an anthem. If psalms are read, it would seem best to read them in unison, although other methods of recitation are possible. Provisions for singing the psalms have been noted above. The Hymnal also provides settings for the canticles. In this rite, a full psalm is appropriate after the New Testament reading as well as after that from the Old Testament.

A homily may be preached by the celebrant in Rite I, by the celebrant or a friend or a relative in Rite U. It would also seem appropriate for an assisting minister to preach the homily. Note that it is to be a homily and not a eulogy. Its purpose is to draw out the way in which the lessons speak to the particular situation. Caution should be used if a relative or friend gives the homily: this may be emotionally difficult, and the person may find it hard to present a homily rather than a eulogy. The Apostles' Creed may follow. The bidding before the Creed in Rite II would also be appropriate in Rite I.

### The Prayers

The prayers should be led from the same place as the Prayers of the People at the Eucharist, although the placement of the coffin or the urn at the head of the center aisle may require some adjustment in this position. If there is to be no communion, the Lord's Prayer precedes the other prayers, and either the prayers printed in the text of the rite or other suitable prayers (a selection of prayers is provided with each rite, for use here or at the committal) may be used. If other prayers are used, their number should be kept within bounds; one for the departed, one for the bereaved, and one for the congregation should suffice. The temptation to string together an endless series of collects should be resisted. A series of petitions is printed for the prayers in Rite I, with a doxology at the conclusion. The congregation joins in by replying to each petition with an Amen. In Rite II, a litany is provided with a common response and a concluding collect. The Rite I petitions (whose language might be adjusted) or the Litany at the Time of Death may also be used with Rite II.

If there is to be no Celebration of the Holy Communion, the service continues with the Commendation or the Committal, if the body or ashes are present, and the blessing and dismissal.

### The Celebration of the Holy Communion

If the service continues with the Holy Communion, the Peace and the Offertory follow after the prayers. The family or friends may present the bread and wine at the Offertory. If the altar is to be censed at the Offertory, the coffin or urn may also be censed; however, this censuring is better omitted and the coffin or urn censed at the commendation (see below). A proper preface and proper post-communion prayer are provided. The whole congregation is to be given opportunity to receive communion.

### The Commendation

After the post-communion prayer (or after the prayers, if there is no communion) the ministers go to the coffin or urn for the commendation. An anthem with antiphon is provided for use at this time. The antiphon is the *proemion*, and the anthem the first *oikos*, of the Byzantine Kontakion of the Dead. The anthem may be said, the congregation joining in for the parts of the text in italics. It also may be sung to one of the settings provided in the Hymnal. The metrical version is useful for services when there is no choir. The rubric also permits some other anthem

or hymn at this place. An appropriate choice might be the Nunc Dimittis or Psalm 23, if not used elsewhere in the service. If incense is used, the celebrant censes the coffin or urn at this time, walking around it. After the anthem, the celebrant says the prayer of commendation. An outstretched hand or the sign of the cross over the coffin or urn would be an appropriate gesture during this prayer. If for some reason there is to be no committal later, the committal office may replace the commendation. If the body is not present, neither commendation nor committal will be used.

The celebrant (if bishop or presbyter) may then bless the people, and the deacon or some other minister may dismiss them. Anthems are provided for use for the procession from the church; the Benedictus, Nunc Dimittis, and Pascha Nostrum are suggested as appropriate canticles for this procession; or a hymn may be sung. One of the anthems might also be used as an antiphon with a psalm (in Paradisum is traditionally paired with Psalm 114). If a hymn is sung in the church, the anthems or canticles may be said (or sung) as the procession goes from the church door to the grave or the hearse. The Procession may be led by the Paschal Candle and/or the cross. Torches and incense are also appropriate. At the door, the pall will be removed and a floral spray may be placed on the coffin. The celebrant may remove the chasuble at the door if it has been worn for the service and put on a cloak.

### The Committal

If the cemetery is on church grounds or nearby, or if ashes are to be placed in a columbarium in the church or buried in a memorial garden on church grounds, the congregation may follow the ministers in procession to the place of committal. The procession may be led by a cross (a Paschal Candle will probably not stay lit outdoors), and lanterns and incense may also be used. Hymns, psalms or anthems may be sung. If the cemetery is some distance away, the ministers and others go by car, the ministers often in the limo provided by the mortuary.

At the gravesite, two alternatives are provided for Rite I; one set for Rite II. If the committal is used when no burial office is to be celebrated at another time, the officiant may wish to add one or more lessons at this point in the service. May consecrate the grave if not on previously consecrated. The ministers stand at the head of the grave or before the place where the ashes will be placed.

The pray of committal is an adaptation of the Aaronic blessing. This is followed by the salutation and the Lord's Prayer. The celebrant may add such other prayers as may be appropriate. (Again, one for the departed, one for the bereaved, and one for the congregation should suffice.) A blessing for dismissal is given in both rites. In Rite II, the Easter acclamation with a dismissal is printed as an alternative.

Earth, not flowers is cast on the coffin or urn during the prayer of committal. The grave may also be censed if desired. The older custom was to fill the grave before departing, but usually not done now.

### An Order for Burial

This form, like similar forms for the Eucharist and for marriage, is basically an outline. Suitable texts may be selected to fill it in. It is for use "when, for pastoral considerations, neither of the burial rites in this book is deemed appropriate." It follows the same basic order as the printed burial rites, and the same ceremonial would be appropriate. The following are some of the situations in which it might be used:

1. When the use of the 1928 rite is requested.
2. When a specially composed Eucharistic Prayer is desired for Rite 11.
3. When gender-specific language renders the other rites inappropriate.

4. When a rite is desired for one who did not profess the Christian faith. *The Book of Occasional Services* provides an anthem, a list of suitable psalms and readings, appropriate prayers, and a form for committal to be used with the order under such circumstances.

A service using this order should be carefully prepared.

### Communion Under Special Circumstances

This form is intended not only for use with the sick (p. 457), but also with those who because of work schedules or physical or other types of limitations cannot be present at a public celebration. Every edition of the Prayer Book included special provisions for the communion of the sick, but it was not until the 1892 revision that provision was made for the communion of "aged and bed-ridden persons or such as are not able to attend the public Ministration in the Church." The present revision gives a more flexible form for the administration of communion to those who for any reason cannot be present at the public celebration for extended periods of time.

At a Eucharist celebrated with such persons, the proper of the day, or one of those appointed for various occasions, may be used. When limited time makes it necessary, the priest may begin with the offertory. It is desirable, however, that at least a passage from the Gospel be read as a liturgy of the word. One of the four Gospel passages printed at the beginning of this rite might be used.

The rubric which states that it is desirable to have periodic celebrations with a person who cannot be present at the public service for an extended period is followed immediately by a rubric which, permits communion from the reserved Sacrament "At other times, or when desired."

In the mid-second century the deacons left the celebration of the Eucharist with the Sacrament to take it to those who, because of sickness or imprisonment or for any other reason, could not be present at the public rite. In some areas communicants took a portion of the Sacrament home with them in order that they might begin each day by receiving communion from the Sunday Eucharist. This was an anamnesis of the last eucharistic assembly which spoke of Sunday as the first day of the week and all which that represented, and a foretaste of the next eucharistic assembly which represented Sunday as the "eighth day" and all which that signified. This custom apparently died out in the fourth century, but the deacons or the priests continued to carry the Sacrament to those unable to be present. And in the East and in Gallican territory the communions on fast days were administered from the reserved Sacrament. In Roman territory this practice was followed on Good Friday. With the decline in communions of the people which accompanied, the shifts in eucharistic piety in the medieval period, the communion of the sick from the reserved Sacrament began to be thought of as a "last rite," but continued to be a communion from a public rite. In the late middle ages, when private confession was required before communion, the devout communicant often received immediately after confession from the reserved Sacrament rather than within a public celebration.

During and after the thirteenth century in the West, piety centered more upon seeing the Sacrament than upon receiving it. The place of reservation, which in earlier times was the sacristy (which is still true in some places in the East), was changed to the church itself. In reaction to the late medieval developments, most of the reformers did away with the ancient practice of reservation for those unable to be present at the public rite. Many forbade any private celebration of the Eucharist.

The 1549 Prayer Book allowed reservation for the communion of the sick on the day of a

public celebration. The 1552 Book eliminated reservation entirely, and this is the first American revision to permit the practice, though it was restored earlier in revisions for some other provinces of Anglicanism. It is restricted (pp. 408-409) to the reservation of that which is needed for the communion of those who cannot be present at a public celebration, for administration by a deacon to a Congregation when a priest is not available, and to the reservation on Maundy Thursday for the Good Friday communion (pp. 275 and 282).

The fourth rubric states that it is desirable that those who will receive in special circumstances have fellow parishioners, relatives, and friends present, when possible, to communicate with them. The 1549 Prayer Book, like the Brandenburg church order, to symbolize the corporate nature of the Sacrament, directed that a sick person, receiving privately, "shall always desire some, either of his own house, or else of his neighbors, to receive the Holy Communion with him." The 1552 Book revised this: a "good number" were expected to communicate with the sick person, but in times of contagious diseases and "upon special request of the diseased" the minister alone could communicate with the sick person. The 1662 Book required that there be "three, or two at the least" to communicate with the sick person, and the 1789 revision changed this to "which shall be two at the least." The 1928 revision dropped this requirement, but the sick person was still to signify to the minister "how many there are to communicate with him." In this present revision it is explicitly stated that it is desirable that others communicate with the person receiving in special circumstances.

Printed for the convenience of the priest or deacon and the people are texts needed for administration from the reserved Sacrament. The service begins directly, as in the first centuries, with a reading from the Scriptures. Four passages appropriate in general circumstances are printed. (At the great feasts it is, of course, desirable to read a passage appropriate to the day.) The celebrant may comment on the reading. Suitable prayers may be offered, with a concluding collect. That printed is the collect of Maundy Thursday. A confession of sin may follow. The confession and absolution printed in the service are those of Rite Two. The peace may then be exchanged. The rite then turns from the liturgy of the word to the liturgy of the sacrament. The Lord's Prayer is followed by the Sancta sanctis, and the ministration of communion. A sentence of administration common to Rite One and Rite Two is printed, but another of the forms may be used. One of the usual post-communion prayers may be said, but an alternative, the work of the Rev. Dr. Massey H. Shepherd, Jr., is provided. The service concludes with a blessing or dismissal. The form printed is the fourth of the forms in Rite One and Rite Two. The post-communion prayer and the dismissal which are printed in the rite would always be appropriate; there are times when other forms which speak of being sent out into the world would not be suitable.

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## The Hymnal

In the past several decades, the renewal of the spiritual life of the Church has created a pressing need for new hymnody and liturgical music. This has served as a catalyst for a world-wide outburst of creative liturgical and musical activity of a magnitude perhaps unparalleled since the Reformation. The *Hymnal 1982*, the culmination of more than a decade of work by the Standing Commission on Church Music, incorporates many of the riches of this contemporary renaissance. This hymnal is a response to the challenge of the Church's mission to spread the Good News of Jesus Christ to a changed and changing world.

*The Hymnal 1982* is a revision of *The Hymnal 1940*, and as such stands on the foundation laid by The Joint Commission on Revision of the Hymnal. The precepts guiding that commission led to a comprehensive book of unusual appeal and excellence which served as a model for a number of hymnals produced since the middle of the twentieth century.

As an initial step in its revision process, the Standing Commission on Church Music developed a philosophical statement expressing the Commission's commitment to maintain and enhance the rich repertoire which constitutes the singing tradition of the people of God. This commitment led to the development of the following objectives:

- to prepare a body of texts which presents the Christian faith with clarity and integrity;
- to restore music which has lost some of its melodic, rhythmic, or harmonic vitality through prior revision;
- to reflect the nature of today's Church by including the works of contemporary artists and works representing many cultures;
- to strengthen ecumenical relationships through the inclusion of texts and tunes used by other Christian traditions;
- to create a hymnal embodying both practicality and esthetic excellence

*The Hymnal 1982* retains the best of the past and sets forth many riches of our own time. The Commission looked for theological orthodoxy, poetic beauty, and integrity of meaning. At the same time the Commission was especially concerned that the hymnody affirm "the participation of all in the Body of Christ the Church, while recognizing our diverse natures as children of God." This work has resulted in the sensitive alteration of texts which "could be interpreted as either pejorative or discriminatory," while preserving the artistic quality and intent of the originals. Language deemed "obscure or so changed in the contemporary usage as to have a different meaning" has been clarified. Texts and music which reflect the pluralistic nature of the Church have been included, affording the use of Native American, Afro-American, Hispanic, and Asian material. Study and research into historic hymnody have led to the inclusion of chant tunes in rhythmic forms, of early settings of chorales and Psalter tunes, and of tunes whose roots lie deep in the treasury of American folk hymnody.

Often, consistency of style and practice seemed a less important goal than a representation of the wonderful variety of materials that are available. The recent renaissance of hymn-writing imparts rich benefits to *The Hymnal 1982*. The Commission drew many new hymns from the wealth of available material and commissioned authors and composers to write hymns on themes for which nothing suitable could be found. Here we must record gratitude for the work of the late F. Bland Tucker, a poet and priest whose wisdom and skills enhanced the work of the commissions which produced both this book and *The Hymnal 1940*.

In designing *The Hymnal 1982*, the Commission sought to create a book which is

comprehensive and musically practical. Most tunes which are used more than once appear in different keys or harmonizations. Further variety in the performance of hymns is facilitated by descants and alternative accompaniments. The use of instruments in addition to the organ is encouraged through the inclusion, where appropriate of guitar chords and bell and percussion parts. Details on notation and performance appear in the general performance notes in the Accompaniment Edition and with some individual hymns.

The Commission gave serious thought to the evaluation of texts for theological and literary merit by consultants representing congregations across the country before reaching final decisions on the contents of the book. In addition, the testing of new tunes in liturgical settings over an extended period of time determined their appropriateness for congregational singing.

From earliest times the human race has expressed through music many of its deepest feelings, its jubilation, and such of its yearnings as can find only partial fulfillment in words. The books of the Old Testament record the voice of Israel in song, and according to the Gospels of Matthew and Mark, the Last Supper ended with a hymn. It is this ancient tradition of liturgical song which served as the root stock for the creation of a body of music through which Christians enter into ritual dialogue with their Creator. It is from the riches of this legacy that the Church offers music with which we can articulate our adoration, exaltation, and prayer to God.

### Musical Roles in Liturgy

The Book of Common Prayer calls for the participation of the People of God in liturgy in a variety of ways. The performance of service music, i.e., musical settings of Prayer Book texts, should carry out the intent of the Prayer Book rubrics that all orders in the Church - laity, bishops, priests, and deacons - take their proper parts. The performance of liturgical music involves congregation,, choir, cantors, instrumentalists, and clergy.

Congregations should be encouraged to sing Prayer Book texts as well as hymns. This includes such texts as *Sanctus and Gloria in excelsis*, which by their nature are songs. They should also be encouraged to sing responses, canticles, and psalms. Anything that the people are directed to say may be sung (see The Book of Common Prayer, page. 14).

Choirs lead congregations in the singing of Prayer Book texts and hymns; they also have their own liturgy of proclaiming the gospel through music. Careful rehearsal of the canticles, responses, songs of the Eucharist, and hymns is fundamental to the work of a choir-, its confident leadership supports, teaches and inspires the congregation. The choir may sing psalms and anthems and, on occasion, perform more elaborate settings of the canticles or eucharistic texts. It is very important that these not supplant congregational singing, but rather enhance and expand the total offering of praise.

Cantors are again providing musical leadership in many Episcopal congregations. The cantor need not be a trained singer, but must be someone who can sing the words confidently, audibly, in tune, and without loss of pitch. In smaller congregations which may not have a choir, a cantor can make possible the singing of many portions of the liturgy. It is appropriate for a cantor to lead and sing the following:

Verses of the canticles and psalms when the congregation (and choir if present) sings an antiphon or refrain between verses or groups of verses.

Prayers of the People (S 106-S 109), unless they are to be sung by the deacon. Litanies (The Great Litany, Litany for Ordinations, Litany of Thanksgiving). Kyries and fraction anthems which are responsorial in style (examples are S 85 and S 151). Lucernaria (anthems during the candle lighting in the Order of Worship for the Evening, S 305-S 320). The entrance and commendation anthems (S 376, S 380, and S 383) at the Burial of the Dead.

Sung portions of the Daily Offices not assigned to the officiant (examples are S 22, S 24, S 52, and S 54). Psalmody sung in procession (Hymn 157 and S 343) and at communion. Cantors may not sing anything assigned specifically to the celebrant or deacon.

In large buildings and in long processions, pairs or groups of cantors can be heard more easily. Cantors should be sensitive to the pace of responsorial singing and maintain an appropriate vital momentum. Instrumentalists may accompany most service music, and the use of a variety of instruments enriches the service. Some settings, however, are intended to be sung unaccompanied.

Much of the liturgical singing by the clergy invites the response of the people (salutations, acclamations, dismissals, the *Sursum corda*, etc.). It is important to choose pitch levels which are comfortable for the individual cleric, yet not too extreme for easy congregational response.

### Singing the Chant

Good chanting is good singing. Chant is a musical medium for the clear and expressive singing of liturgical texts. Word accents create the rhythm in chant, and the lines and verses of the text determine the shape of the chant's musical phrase. Single-line melodic chant should be sung as song, whether lyrical or declamatory, as the words require. Harmonized chant is best sung with the same care one would give to the singing of harmonized folk or art song, with constant attention to the rhythm and phrasing of the text.

In singing all chant, special attention must be paid to the words sung to the reciting note or chord. The recitation must not be rushed and should be governed by the rhythm and flow of the words. Mediant cadences (the musical change at midpoint) and final endings or cadences should never slow down or speed up@ creating a false metrical effect. The established and recurring tempo of the recitation remains the same throughout the chant, including the intonation, reciting notes, and the mediant and final cadences. On the other hand, the text is not to be sung with a mechanical, unbending pulse. Certain words will be gently moved along; others will be prolonged. Care is to be taken, however, not to sing the text with unnatural dotted rhythms.

Unaccented words or syllables at the beginning of lines should be treated as anacrustic, moving directly to the first primary accent. In general, accents should be created by lengthening the word or syllable (agogic accent) rather than by a sudden dynamic stress. Tempo and dynamics are to be determined by the meaning of the text, the number of singers, and the size and resonance of the space where they are singing.

If singers read the text in an expressive but not exaggerated manner, and then sing the words to the chant with the same rhythmic flow, they will discover how chant can unify the Christian community's singing of liturgical texts.

Responses in music for the Eucharist, litanies, office preces and suffrages are to be sung according to the sense of the words and the drama of the particular moment in the liturgy. Instrumental accompaniments have not been provided for unison responses; these responses are best sung by congregation and choir without instrumental support. When learning new music, however, it is often helpful to double the melodic line instrumentally, but without added harmonization. Cantors and clergy should sing their parts in a natural manner, being careful neither to rush nor to sing too slowly, since the leader's tempo governs the tempo of the response.

## Plainsong and other Unison Chant

Plainsong is essentially melody heightening a text. The notation of plainsong in this book is designed to make congregational participation as easy as possible- The canticles and invitatory psalms have been notated in full, rather than as a melodic formula above the text. Some notational symbols are peculiar to chant:

1. The two line staff  $Z\sim\pm$  is used for plainsong with a limited range. The flat indicates that the interval from one line to another is a minor third (e.g. G-B<sup>b</sup> or E-G), but absolute pitch is not implied. Any convenient pitch may be chosen.
2. Noteheads without stems indicate pitch; the word accent determines duration. The white or open noteheads used at the ends of phrases (and occasionally elsewhere) are longer, approximately twice the length of black noteheads.
3. A lozenge or rectangular symbol indicates a reciting note. Natural word rhythm determines its duration.
4. Accidentals, both in the chant and in the accompaniments, have effect until the next bar line whether that be half, quarter, or full bar.
5. The horizontal episema (\*) under or over a note indicates a slight stretching or lengthening but not doubling, and not a stress accent.
6. The quilisma (~) is an ornamental sign historically used in plainsong. Various interpretations of it exist, but the most common practice at the present is that of slightly lengthening the note preceding the quilisma and then moving quickly and lightly over the ornamented note to the next pitch.

Traditionally, plainsong has been sung without accompaniment, and in a favorable acoustical environment, such singing is very beautiful and is to be encouraged. Keyboard accompaniments in a variety of styles have been provided for most of the plainsong settings in order to support congregational singing. The simplest accompaniment is playing the chant melody in octaves; this is an effective way to teach new chants to a congregation.

Many accompaniments enhance congregational singing most effectively when contrasting timbres are used. The melody may be played on a solo reed or coronet on the organ, or by an orchestral instrument, while the supporting harmonies are played more softly.

Bell ringing is an excellent support for singing. Handbells may be used in various ways to accompany chant. Some of the settings have specific bell parts notated in the accompaniment volume. These may suggest accompaniments that can be readily improvised.

1. Cluster chords may be rung at the mediant and final cadences of each verse of psalm tone settings.
2. An ostinato pattern may be maintained throughout the chant (see S282). The pattern should be rung freely, making no attempt to synchronize with specific points in the chant.
3. Bells may be rung at random during the singing, creating a spontaneous accompaniment. Ringers must be sensitive to the overall sound; the bell sonority should not dominate. Intervals of the fourth, fifth, octave, and major second provide the most satisfactory bell accompaniments for chant.

When chant is sung without accompaniment, the pitch and tempo are determined by the cantor, who may sing the first phrase alone. Whenever chant is accompanied, however, pitch and

tempo should be indicated by the accompanying instruments in a brief introduction (often just the intonation); everyone then joins in the opening phrase.

### Harmonized (Anglican) Chant

The chant known as Anglican chant developed from harmonized plainsong psalm tones (fauxbourdon) and from festal psalm settings by the late sixteenth and early seventeenth century English composers. During the following centuries the daily singing of Prayer Book psalms to Anglican chant became normal practice in English cathedrals, collegiate churches and chapels, and in many parish churches. Anglican chant psalm singing is still widely practiced throughout the Anglican Communion. The singing of the invitatory psalm and the canticles to Anglican chant became a widespread practice in the Episcopal church and remains popular in many parishes.

A single chant is usually composed of ten chords – a reciting chord followed by a mediant cadence of three chords, and a second reciting chord followed by five chords which make up the final cadence or ending. The chant thus reflects the usual parallel construction of the canticles or psalms. The first half of each verse is sung to the first part of the chant. The second reciting chord and final cadence carries the remainder of the text following the asterisk. A double chant is twice as long, and two verses of a canticle or psalm are sung to double chants. *The Hymnal 1982* also includes some triple and quadruple chants.

Because of its fixed design, Anglican chant requires the text to be marked (pointed), so that certain syllables may be sung to particular notes of the music. The pointing used in *The Hymnal 1982* matches primary verbal stresses with musical ones. Musical stress is assumed to occur on the second, fourth, sixth, eighth, and tenth chords of the chant.



Syllables of primary stress have been, in most cases assigned to these chords. This results in endings of varying length. Such endings add diversity to the chanting experience. They also invite fuller participation by congregations and choirs who will find their singing more consistent with their speaking.

Four marks indicate the pointing:

' always occurs before a stressed syllable to be sung to the second, fourth, sixth, eighth, and tenth chords of the chant. Thus its placement corresponds to the bar lines in the chant. i ^ connects two syllables (occasionally three) to be sung to one chord. ' i identifies one syllable to be sung to two chord — indicates that the reciting chord is to be omitted.

The musical notation is purely conventional and defines pitch but not duration. The notes have no rhythmic value in themselves and the text alone determines the rhythm. In the past the usual notation was in whole and half notes, with passing notes, when included, notated in quarter notes. The Hymnal 1982 uses half and quarter notes (with passing notes as eighth notes), providing greater ease in reading.

Passing notes (see S 6, S 179, and S 210) may be treated in either of the following ways:

1. The last syllable before the bar line is always assigned to the passing notes, or
2. When the last syllable before the bar line is accented it is sung to the passing note, but when it is unaccented, the first syllable following the bar line is anticipated and the passing note is slurred to the following note.

Breath is always taken at the end of a line and after a colon or semi-colon in the middle of a line. A comma is observed only as required in good reading and not by a complete break. When singing Anglican chant settings of canticles and psalms, particular care should be taken to make sure that the rhythm, sense, and mood of the words govern the tempo, dynamics, and style of the singing. At no time should the harmonic rhythm of the mediant cadence and ending be superimposed upon the natural flow of the text. Care must be taken to guard against rushing words sung to reciting chords and slowing down to a measured rhythm at the mediant cadence and at the ending.

Even though Anglican chant developed as a medium for the four part choral singing of the psalms, many congregations have found that the singing of canticles to anglican chant is practical and gratifying. While the usual practice is for the congregation to sing the melody of the chant in unison, part singing is strongly encouraged. The choir, organ, or other instruments lead by singing and playing all four parts with an occasional verse in unison. Some contemporary chants are written to be sung in unison supported by the instrumental accompaniment.

The organ is the normal instrument for the accompaniment of anglican chant, but other keyboard instruments may be used. Some chants in *The Hymnal 1982* include optional bell parts and it is possible to add an occasional instrumental or choral descant to others. All four parts are to be played. The accompanist should memorize the chant so that complete attention can be given to the words. Organ registrations should be firm, but not overwhelming. The organ should provide adequate support for congregational singing without obscuring the articulation of the text. Reeds and other color stops may add dramatic emphasis in certain verses. The pedal is normally used, especially for congregational singing, but may be omitted on some verses, all four parts being played on manuals only. When congregation and choir are singing securely and confidently, it is refreshing to have appropriate verses sung unaccompanied.

A collection of additional Anglican chants is included in the Appendix to the accompaniment volume. These chants may be used to enrich the repertory of congregational chant. The Appendix also includes a collection of simplified Anglican chants. Directions for the singing of this type of contemporary chant will be found at S 408.

### Psalms, Canticles, and Liturgical Song

Biblical song has been a part of the Christian liturgy from very early times. Continuing a tradition familiar from Jewish worship, the singing of psalms and biblical canticles became a regular feature both of the Eucharist and of the daily offices. Over the centuries, the Church has enlarged its liturgical song, especially through the singing of *Sanctus*, *Gloria in excelsis*, *Phos hilaron*, *Te Deum laudamns*, and office hymns.

The Prayer Book (pages 141 and 935) provides for the use of antiphons with the psalms and biblical canticles. Antiphons may be used in two different ways.

The simplest use is for all to sing the antiphon at the beginning and end of a psalm or canticle (after the *Gloria patri* when that is used.) See 208, and S 254 for examples of canticles intended to be sung in this manner. The invitatory antiphons appointed for use with the *Venite*,

Psalm 95, and the Jubilate may also be used in this way.

Antiphons also may be used as refrains. When this practice is followed, it is customary to have a cantor sing the antiphon at the beginning; all then repeat it before the first verse is sung. Thereafter, the antiphon is sung by all after each verse or group of verses has been sung by the cantor, by a small group, or by the choir. This was the traditional way of singing invitational psalms, and *The Hymnal 1982* contains musical settings of the invitational antiphons appointed in the Prayer Book. The Easter canticle, "Christ our Passover," it should be noted, has its own invariable antiphon, "Alleluia." For examples of other canticles and psalms intended to be sung this way, see S 2, S 247, and S266. Some of the fraction anthems, such as S 151,8 167, and S 169, are also intended to be sung in this responsorial manner.

*The Hymnal 1982* also includes the invitational antiphons appointed for Anglican chant. These antiphons are intended to be sung before and after the invitational psalm and to the same chant. In some instances (when mode and key are compatible) plainsong antiphons may be used with verses sung to Anglican chant. According to the rubrics of the Prayer book, the singing of *Gloria Patri* at the end of the invitational psalms and of canticles is optional. When *Gloria Patri* is not sung the antiphon follows the final verse of the poem. When *Gloria Patri* is sung, the antiphon follows it.

The invitational anthems are found in the Appendix to the accompaniment volume. These may be copied for congregation and choir and may be sung with the settings of the invitational psalms in the singers edition. Canticle antiphons are printed with the appropriate canticle.

Contemporary settings of music for the Eucharist and the offices need few performance directions. The composer usually is specific in the notation of performance expectations. This music is essentially vocal - to be sung with an easy grace. Instrumental accompaniment is to be used with sensitivity, so that the subtle qualities of the human voice and the complexity of our language are not obscured.

The rubrics and additional directions for the Holy Eucharist permit a great deal of variety and flexibility in the use of music at the Eucharist. Canticles, which are scriptural hymns, may be sung during the entrance procession, following the readings, at the offertory, and during communion. A rubric also provides that "some other song of praise" may be sung in the place of the *Gloria in excelsis* (Canticle 6 or 20.) This song of praise may be a canticle appropriate to the season or related to the lessons of the day. The chart at S 355 suggests some suitable canticles.

The service music in *The Hymnal 1982* provides congregations, cantors, choirs, and clergy opportunities to sing liturgical texts with confidence and delight. The common purpose is to "serve the Lord with gladness and come before his presence with a song."

I have made no mention of alternative music available to us now, such as *Wonder, Love and Praise* and *Lift Every Voice and Sing*. There are authorized for use as appropriate. The Bishop prohibits non-authorized music, but can be persuaded if asked on special occasions, particularly if one wants to use something from the *Lutheran Book of Worship* or other denominational hymnals.

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