

Customary Usage for the Chapel of the Apostles

(rev. 8/19)

A Customary sets forth a description of the custom of a particular place, in a particular time. It is not an exhaustive guide to the liturgy, because it does not purport to replace the rubrics and directions of the rite being used. Instead, it indicates which options a particular community uses among those available in the prayer book, provides direction for adapting the liturgy to a specific liturgical space, and fills in some of the silences in the prayer book's rubrics. This Customary should therefore be read alongside the prayer book. The answer to many questions about worship can often be found by starting first with the prayer book and *then* turning to the Customary.

The Daily Office

Morning Prayer

-Personnel are vested in cassock and surplice. The tippet, being a mark of clerical status, may be worn by any ordained person. Those with hoods marking degrees they have received, a symbol of academic status, may wear them, though this is typically reserved for the faculty or for special occasions.

-The reader and officiant (and preacher, if there is a sermon) process from the baptistery of the chapel, with the reader leading and the officiant at the rear. They line up two (or three) abreast in a row even with their seats. They reverence the altar, then take their seats.

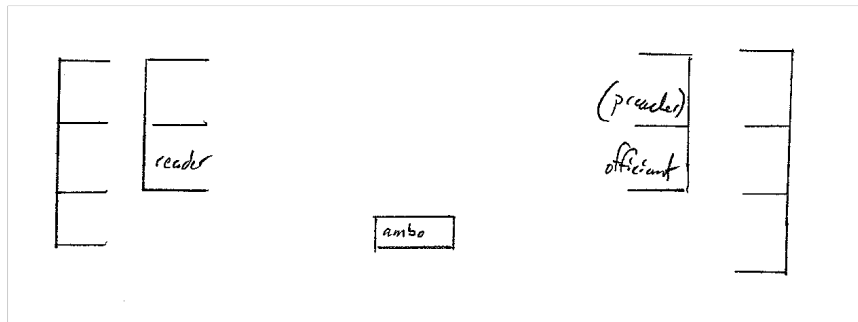


Fig. 1: Seating of the ministers at the Daily Office.

-The officiant leads the service from the chair. The readings and sermon are delivered from the ambo/pulpit.

- Rite II is used Monday through Thursday. Rite I is used on Friday. This pattern is disrupted by the rotating use of *Enriching Our Worship* texts, which are used roughly every sixth class day.

-The canticles at morning prayer are sung.

- The entire morning office is sung on Tuesdays, Wednesdays, and Thursdays. On major feasts, the entire morning office is typically sung.
- The service begins with a sentence of scripture and the versicle, “Lord, open our lips,” except on Fridays outside of Easter season (and on Wednesdays in Lent), when it begins with a sentence and the confession of sin. All kneel for the confession. The officiant reads the absolution, using the appropriate form for her/his order. All then stand for the versicle.
- All sit for the psalter. The prayer book prescribes, “In reading, a distinct pause should be made at the asterisk.” (BCP, p. 583) The pause at the asterisk amounts to the intake of a breath (and no longer). *It is important that this pause does not, in itself, become a distraction.* Exaggerating the pause invariably falls into this trap.
- The lessons are announced without citation of chapter and verse. The reading is followed by the sentence, “Here ends the reading.”
- The sermon follows the second lesson, before the canticle, on Fridays. It lasts no more than five minutes.
- The creed follows the second canticle.
- All remain standing for the prayers
- The officiant selects the form of the Lord’s prayer.
- Suffrages A is used on Mondays, Tuesdays, and Fridays, while suffrages B is used on Wednesdays and Thursdays; with the exception that this pattern may be varied for the chanted services.
- On major feasts (only), the officiant reads the collect of the day from the prayer book.
- On days other than major feasts, the officiant reads a collect from the prayer book service, using the collect appropriate to the day of the week on Sundays, Fridays, and Saturdays, and using “Renewal of Life” on Mondays, “Peace” on Tuesdays, “Grace” on Wednesdays, and “Guidance” on Thursdays.
- The first prayer for mission (“Almighty and everlasting God...”) is used on Mondays and Wednesdays, the second (“O God...”) is used on Tuesdays and Thursdays, and the third (“Lord Jesus Christ...”) is used on Fridays.
- After the hymn (or the prayer for mission, if there is no office hymn), the officiant reads the Anglican cycle, the seminary cycle of prayer, and the most recent portion of the community prayer list. (Please note that a community prayer list—in which we pray for people according to their need—is different than a “cycle,” in which we pray for persons whether they need it or not; it is helpful to use the proper turn of phrase in introducing the names to be remembered.) In reading the Anglican cycle, one is careful to use the appropriate form, naming diocese and bishop. Where the cycle lists, for example, “Exeter - (Canterbury, England) The Rt Revd Robert Atwell,” one says aloud, “We pray for the Diocese of Exeter, The Right Reverend Robert Atwell, bishop.” In reading the seminary cycle, one resists the temptation for nonsense flourishes, saying “We pray for Virginia Theological Seminary,” *not* “We pray for our beloved brothers and sisters, the students, faculty, staff, and housecats of the Virginia Theological Seminary.” Keep it short and simple, being wary of practicing your piety and rhetorical arts before others.
- The presiding bishop and the chancellor of the university are remembered by name. The officiant then invites the prayers of the assembly. The prayers are concluded by the versicle and response, “Lord in your mercy/ Hear our prayer.” The officiant then reads the prayer for the school.

- The General Thanksgiving is normally used, followed by “Let us bless the Lord” and one of three concluding sentences of scripture. On occasion, the officiant may say the Prayer of St. Chrysostom in place of the General Thanksgiving.
- The vested personnel line up, reverence the altar together, turn, and process out in the same manner as their entry, stopping only when they reach the sacristy door in the baptistery.

Evening Prayer

- Personnel are vested in cassock and surplice. The tippet, being a mark of clerical status, may be worn by any ordained person. Those with (earned) hoods, a symbol of academic status, may wear them, though this is typically reserved for the faculty or for special occasions.
- The reader and officiant process in that order from the baptistery of the chapel. They line up in the same manner as at morning prayer, reverence together, and move to their seats (see fig. 1, above). All remain standing for the start of the service.
- The officiant leads the service from the chair. The readings and sermon are delivered from the ambo/pulpit.
- Rite II is used, except on Fridays, when Rite I is used.
- Evening prayer is sung on Mondays and Tuesdays. It may be sung on the eve of certain major feasts, as indicated in the rota. It is said on other days. On occasion, when sung Compline is offered later in the evening, evening prayer is said, notwithstanding anything to the contrary contained herein.
- From time to time, the service follows the pattern of choral evensong, with the officiant and Schola singing most of the liturgy, and the congregation reciting the creed and the General Thanksgiving. On these occasions, the liturgy may follow the pattern of the historic prayer book for which the choral setting was composed.
- Typically, evening prayer is in Spanish on Wednesdays.
- Typically, major feasts are observed at evening prayer the night before the date of the feast.
- When incense is used at evensong, the altar is typically censed during the Magnificat.
- The service begins with a sentence of scripture and the versicle, “O God, make speed to save us.”
- All sit for the psalter. The prayer book prescribes, “In reading, a distinct pause should be made at the asterisk.” (BCP, p. 583) The officiants and reader lead the recitation of the psalm, controlling the pace. The pause at the asterisk amounts to the intake of a breath.
- The lessons are announced without citation of chapter and verse. The reading is followed by the sentence, “Here ends the reading.”
- All remain standing for the prayers.
- The officiant selects the form of the Lord’s prayer.
- Suffrages A is used on Mondays, Wednesdays, and Fridays while suffrages B is used on Tuesdays and Thursdays; with the exception that this pattern may be altered for chanted services.
- On major feasts (only), the officiant reads the collect of the day from the prayer book.

- On days other than major feasts, the officiant reads a collect from the prayer book service, using the collect appropriate to the day of the week on Sundays, Fridays, and Saturdays, and using “Peace” on Mondays, “Aid against perils” on Tuesdays, “Protection” or “Presence of Christ” (officiant’s choice) on Wednesdays.
- The first prayer for mission (“O God and Father of all...”) is used on Mondays and Wednesdays, the second (“Keep watch...”) is used on Tuesdays, and the third (“O God...”) is used on Fridays.
- After the prayer for mission, the officiant invites the prayers of the assembly. This is concluded by the versicle and response, “Lord in your mercy/ Hear our prayer.”
- The General Thanksgiving is used, followed by “Let us bless the Lord” and one of three concluding sentences of scripture. On occasion, the officiant may say the Prayer of St. Chrysostom in place of the General Thanksgiving.
- The vested personnel line up, reverence the altar together, turn, and process out in the same manner as their entry, stopping only when they reach the sacristy door in the baptistery.

The Eucharist

Mondays, Tuesdays, and Fridays

- Personnel are vested in albs. Clergy wear stoles appropriate to their order, and the presider wears the chasuble.
- The server, reader, [student preacher,] and presider process in that order from the baptistery of the chapel. They line up in front of the altar, reverence together, and move to their seats (see fig. 2). All remain standing for the start of the service.

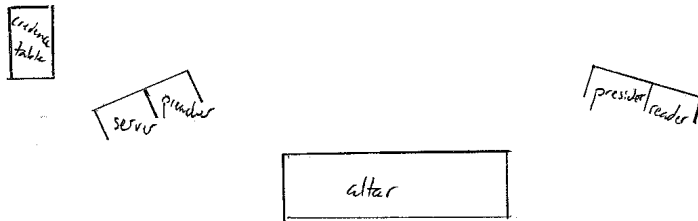


Fig. 2: Seating of the ministers at a noon eucharist.

- The presider leads the pro-anaphora from the chair. The readings and sermon are delivered from the ambo/pulpit.
- Rite II is used on Mondays and Tuesdays; Rite I is used on Fridays.
- The Gloria is generally not used for ordinary weekdays and lesser feasts.
- The cycle of lesser feasts is ordinarily observed, except in Lent. The cycle is set forth in a list linked from the seminary webpage, being a modified list drawn from Lesser Feasts and Fasts 2006, the trial use days approved at General Convention 2018, and local

observances. The lectionary for lesser feasts are found in *Holy Women Holy Men*, or in a binder located in the sacristy (for those added by General Convention in 2018, until they are made more widely available by the church). Collects may be found in *Holy Women Holy Men*, though the presider retains the option of substituting the corresponding collect from *A Great Cloud of Witnesses*.

-When there is no lesser feast, the seasonally appropriate daily eucharistic lectionary in *Holy Women Holy Men* is used. In Lent, the lesser feast is not used. When the daily Lenten lectionary in *Holy Women Holy Men* is used, the saint may be mentioned at the prayers of the people or in the eucharistic prayer (if using prayer B or D), and the saint's collect may be used as the concluding collect after the prayers of the people.

-When a major feast falls on a Monday, Tuesday, or Friday, the feast is observed. On major feasts, the eucharistic prayer is chanted. The Gloria/kyrie/Trisagion, sanctus, and fraction anthem are sung, as is an offertory hymn, all with organ accompaniment.*

-On alternating Tuesdays in each month, the eucharist is celebrated in Spanish.

-On those Tuesdays in which the eucharist is celebrated in English, it is sung *a capella*: the eucharistic prayer is chanted; the Gloria/Kyrie/Trisagion, Sanctus, and Fraction are sung, using a simple setting such as David Hurd's *New Plainsong*; a short, simple hymn is sung at the offertory.

-When the Tuesday eucharist is in English, it uses the texts from *Enriching Our Worship*.

-The lessons are announced without citation of chapter and verse. The reading is followed with the concluding formula, "The Word of the Lord/ Thanks be to God."

-The homily should not exceed five minutes in length. There are no exceptions.

-The Nicene Creed is reserved to Sundays and other major feasts.

-The reader leads the prayers of the people from the chair.

-The confession is said, except in Easter season.

-After the exchange of the peace, the presider, server and any deacon or assisting priest make use of the hand sanitizer at their seats, prior to handling the altar vessels, bread, and wine.

-The server prepares the table by placing on it the corporal, and then the bookstand and altar book. The server then places the cup on the table. The presider then steps behind the altar and receives the bread and wine (and collection basket) from members of the congregation, placing the bread and wine on the altar. The presider partially fills the chalice and replaces the flagon on the altar. The server brings a vessel containing water to the presider. Water is added to both cup and flagon, and the vessel containing water is returned to the server.

-The server washes the presider's hands, if the lavabo is desired.

-The presider chooses the eucharistic prayer. Ordinarily, prayer A is used in Lent and B in other seasons, with D used on occasion. Prayer C may be used at the celebrant's discretion.

-After the presider makes the first tear in the bread, the server brings her/him the additional chalice.

-The presider need not perform the entire action of tearing the bread for consumption at the fraction, but prepares the paten for the start of distribution. The presider fills the additional chalice. When this entire action is finished, the presider says the fraction anthem.

-The presider communicates her/himself, then communicates the server and reader.

- Immediately* after the presider says the invitation (“The gifts of God for the People of God”), sacristans invite the assembly forward to receive communion, so that there is no delay in distribution to the people.
- Communion is at a station in front of the altar, with the presider distributing bread at the center and the reader and server administering the cup, all standing on the stone floor.
- When the distribution is completed, the presider and reader place their implements on the credence table and return to their seats. The server clears the altar (leaving behind the altar book if the presider desires to say the postcommunion and blessing from the altar).
- All stand for the postcommunion prayer. The presider may lead the postcommunion prayer (and say the blessing) either from the chair or from the altar.
- The appropriate seasonal blessing from the *Book of Occasional Services* is used, if applicable. It is always appropriate to omit the blessing in Rite II; the liturgy does not assume that a blessing is necessary if everyone present has received communion.
- The dismissal follows after the blessing, or directly after the postcommunion prayer, if the blessing is not used. One of the first three options is preferred, as they actually send the assembly forth; the final form, a Gallican form historically used on penitential occasions in the Roman rite, is perhaps fitting in Lent.
- All reverence and depart in the same fashion as they entered, stopping only when they reach the sacristy door in the baptistery.
- Any concluding “sacristy prayers” are said in the sacristy, rather than in full view of the departing congregation.
- The reader and server assist the sacristan in consuming the leftover consecrated bread and wine in the sacristy, without ceremony or fuss. The additional direction in the prayer book instructing that the leftovers are to be consumed “reverently” came into the English prayer book tradition in 1662 as a corrective to Cranmer’s 1552 rubric telling the curate to take them home for lunch.

- *For major feasts on a Monday, Tuesday, or Friday, these modifications *may* be used:
 - A deacon may be added to the personnel. The deacon sits in the chair next to the presider. The server sits in a chair near the credence table.
 - The deacon and preacher move to the ambo as described in the section on the Wednesday eucharist below.
 - The setting of the table follows the pattern on Wednesdays.
- The deacon serves as a chalice bearer, along with the reader, while the presider distributes bread

Public Service of Healing (one Tuesday in most months)

- The structure of the service follows that found in the Book of Occasional Services.
- All vest and enter according to the directions for an ordinary noon eucharist (described above).
- The presider leads the pro-anaphora from the chair. The readings and sermon are delivered from the ambo/pulpit.
- The opening acclamation is followed by the collect of the day.
- The proper of the day is used for the readings, as described in the section on the noon eucharist (above). When a major feast falls on a Tuesday, the feast is observed.

- On major feasts, the service is sung, with organ accompaniment, as outlined above. On other Tuesdays in which the liturgy is celebrated in English, it is sung *a capella*.
- The lessons are announced without citation of chapter and verse. The reading is followed with the concluding formula, “The Word of the Lord/ Thanks be to God.”
- The homily is restricted to four minutes.** This is a crucial restriction, due to the overall length of the service. **There are no exceptions.**
- The Nicene Creed is reserved to Sundays and other major feasts.
- The reader leads the Litany of Healing from the chair (in place of the usual prayers of the people), and the presider uses a concluding collect from the *Book of Occasional Services*.
- The confession is said, except in Easter season.
- The server places the vial of the oil of the sick atop a folded purificator on the altar. The presider pours a bit of the oil into the lid, which functions as an anointing bowl. This action is done at the altar, in full view of the congregation.
- The presider crosses to the floor in front of the altar, with the server following, and invites those desiring the laying on of hands to come forward.
- The anthem is said as the people come forward.
- The “strong tower” blessing is said over the gathered people.
- The server holds the anointing bowl for the presider while the presider dips her/his thumb. The presider imposes hands upon and anoints those coming forward.
- The peace is exchanged. The anointing bowl and vial are returned to the credence table.
- After the exchange of the peace, the presider, server and any deacon or assisting priest make use of the hand sanitizer at their seats, prior to handling the altar vessels, bread, and wine.
- The offertory, eucharistic prayer, and distribution follow the guidelines for the noon eucharist listed above.
- All stand for the postcommunion prayer, which is drawn from the Public Service of Healing in the Book of Occasional Services. The presider may lead the postcommunion prayer and say the blessing either from the chair or from the altar.
- The blessing from the Public Service of Healing in the Book of Occasional Services is used; the dismissal follows.
- All reverence and depart in the same fashion as they entered, stopping only when they reach the sacristy door in the baptistery.

Wednesday Eucharist

- Personnel, except for the assigned reader, are vested in albs. Clergy wear stoles appropriate to their order, and the presider wears the chasuble.
- The reader sits in the congregation, in street clothes, in reasonable proximity to the ambo.

-The order of procession is as follows:

crucifer/server
torch torch
[lay preacher]
[supernumerary clergy, if any]
[assisting presbyter, if preaching or concelebrating]
deacon of the mass
presider

-The crucifer, trailed by the two torch-bearers, process up the center aisle to the altar, passing to the right of the altar and up the steps to the alcove at right. The crucifer and torch-bearers place their equipment in the niche and move to their seats.

-The preacher, deacon, and presider line up in front of the altar, reverence together, and move to their seats (see fig. 3). All remain standing for the start of the service.

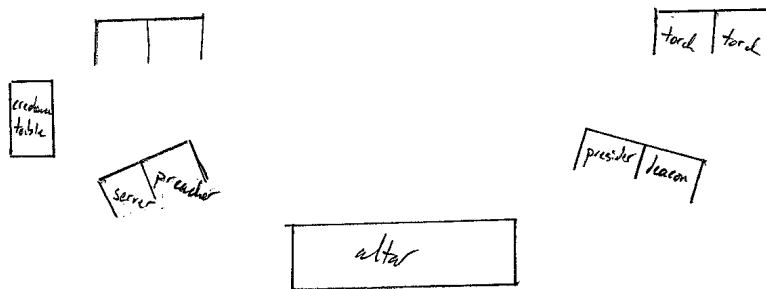


Fig. 3 The seating of the ministers at the Wednesday eucharist

-The presider leads the pro-anaphora from the chair. The readings and sermon are delivered from the ambo/pulpit.

-The presider may wish the deacon to hold the book for her/him at the chair.

-Details of service music, readings, etc. are planned in advance and are found in the service leaflet.

-Readings follow those of the day, using the prayer book calendar of major feasts, the modified calendar of lesser feasts from *Holy Women Holy Men*, and the seasonal weekday eucharistic lectionaries in the absence of a major or lesser feast. The lesser feasts are not observed in Lent.

-The lessons are announced without citation of chapter and verse. The reading is followed with the concluding formula, "The Word of the Lord/ Thanks be to God."

- For the reading of the gospel, both deacon and preacher walk from the chair to the area of the ambo. The preacher stands back from the ambo while the deacon reads the gospel. The deacon sits in a nearby chair (reserved for the purpose) during the sermon. Both return together to the chair after the sermon.
- The Nicene Creed is reserved to Sundays and other major feasts, in accordance with the rubrics of the prayer book.
- The deacon leads the prayers of the people from his/her seat. In the absence of a deacon, the second reader goes to the ambo and leads the prayers.
- The confession is said, except in Easter season when it is always omitted.
- After the exchange of the peace, the presider, server and any deacon or assisting priest make use of the hand sanitizer at their seats, prior to handling the altar vessels, bread, and wine.
- The deacon prepares the table, receiving items brought to her/him from the credence table by the server. The server brings them in the following order: corporal, book (and bookstand), cup. Persons from the congregation bring forward the bread and wine, handing them directly to the deacon across the altar. The server brings water, and the deacon prepares the cup and flagon before returning the water to the server. In the absence of a deacon, an assisting presbyter performs these functions. In the absence of both a deacon and an assisting presbyter, the celebrant does so.
- The server washes the presider's hands, if the lavabo is desired, as well as those of any concelebrants.
- During the eucharistic prayer, the deacon stands to the presider's right, in reach of the chalice. An assisting presbyter stands to the presider's left (unless there is no deacon, in which case s/he stands to the right). If there are multiple presbyters, in addition to the presider, they stand to the left and right of the presider, being sure not to squeeze out the deacon.
- In prayer D, the deacon may (by prior arrangement of the presider) recite the diptychs, beginning with "Remember (NN. and) all who minister...," and concluding with "... bring them into the place of eternal joy and light."
- The deacon elevates the chalice at the Great Amen.
- After the presider makes the first tear in the bread, the server brings the presider and any presbyters the additional paten(s) and the deacon the additional chalices. The deacon fills the chalices, while the presider and any presbyters tear the bread.
- The clergy need not perform the entire action of tearing the bread for consumption at the fraction. If the fraction anthem is to be said, rather than sung, this is done when the entire action is finished.
- The presider communicates her/himself, then presbyters standing at the altar communicate themselves, and they then communicate the deacon. The clergy then communicate the assisting laity.
- Immediately* after the invitation ("The gifts of God for the People of God"), the choir moves to receive communion so that there is no delay in communicating the choir.
- After receiving their implements, the clergy and assistants turn to face the choir and communicate them. Those distributing bread stand behind the altar. Those distributing wine stand on the floor, in line with the side pillars. As soon as the choir has received, the clergy and assistants move to the front of the altar.

-Directly after the presider says the invitation (“The gifts of God for the People of God”), sacristans invite the assembly forward to receive communion, so that there is no delay in distribution to the people. The people will stand for some time while the choir receives communion; this is desirable rather than problematic.

-Communion of the assembly is at stations on the floor in front of the altar, with the presider and a presbyter distributing bread at the center, standing on the stone floor. In the absence of another minister in presbyteral orders, the deacon distributes bread. The server, deacon, and torch bearers (and a lay preacher, if any) administer the cup, stationing themselves outboard of those distributing bread and standing several feet apart, in line with the side pillars. In the absence of a deacon, the second reader comes from the congregation (in street clothes) at the invitation, is communicated, and joins the altar party in administering the cup.

-Ministers of communion replenish their own patens and chalices from any additional, consecrated bread and wine at the altar. In the event that they run out and there is no additional, consecrated bread and wine on the altar, they get the attention of the presider and a sacristan. The sacristan procures additional bread and/or wine from the sacristy and brings it to the altar, where the presider uses the form for “additional consecration” in the Altar Book. This situation should not normally arise.

-When the distribution is completed, all place their implements on the credence table and return to their seats, except the torch-bearers, who proceed directly to the alcove where their torches have been hung, and the server and deacon. The deacon, assisted by the server, clears the altar (leaving behind the altar book if the presider desires to say the postcommunion and blessing from the altar). The server then goes to the alcove to collect the cross.

-All stand for the postcommunion prayer. The presider may lead the postcommunion prayer and say the blessing either from the chair or from the altar.

-The celebrant may give a blessing, which is always optional in the Rite II eucharist. The appropriate seasonal blessing is used, if applicable. (As a general rule, the rite II liturgy presumes that there is no need for a blessing if all present have received communion.)

-The deacon immediately follows with the dismissal. The postlude follows immediately.

-The torches and crucifer leave from the alcove at the start of the postlude. They pause in the center aisle five feet before the altar, facing towards the west door. As the crucifer passes them, the clergy move to the front of the altar and reverence it with a bow. Once the clergy have bowed, the crucifer leads the procession (in the same order that it entered) down the center aisle into the narthex, entering the sacristy from the door in the narthex.

-Space permitting, any concluding “sacristy prayers” are said in the sacristy, rather than in full view of the departing congregation.

Thursday Eucharist

-Thursday eucharists are planned by a student committee, in consultation with the liturgics faculty, subject to the approval of the ordinary of the chapel (the dean), or the sub-dean of the chapel. Students preach at the Thursday eucharist, and sermons generally run between 8 and 12 minutes.

Seasonal Matters

The Daily Office

Season after Pentecost

-No seasonal variants from the norm.

Advent

-No seasonal variants.

Epiphany Season

-No seasonal variants from the norm.

Lent

-The confession is said at morning prayer on Wednesdays as well as Fridays.

-The collect of the day is used for the major feasts: St. Joseph, St. Matthias, and the Annunciation.

-In accordance with the prayer book lectionary, Psalm 95 is used as the Invitatory on Fridays at Morning Prayer.

Holy Week

-The confession is said at morning prayer on Wednesday.

-At morning prayer, the third prayer for mission (“Lord Jesus Christ...”) is used.

-There is no daily office on Good Friday.

-Each day in Holy Week has the standing of a “major feast,” and so the collect of the day is used (from the prayer book).

Easter

-The confession is not used in morning prayer.

-Pascha Nostrum is used as the Invitatory at morning prayer throughout the season.

-The optional “Alleluias” are used with “Let us bless the Lord.”

-Each day in Easter Week has the standing of a “major feast,” and so the collect of the day is used (from the prayer book).

The Eucharist

Season after Pentecost

-Gloria in excelsis is used at Wednesday eucharists and major feasts and is optional on Thursdays; otherwise, use Kyrie or Trisagion.

-Eucharistic Prayer B or D is typically used on Wednesdays and Thursdays; prayers A, B, and D are preferred, although C is possible, on other weekdays.

Advent

- The Gloria is suppressed: use either Kyrie or Trisagion.
- The ordinary opening acclamation is used (“Blessed be God..”).
- Eucharistic prayer B is typically used.
- The seasonal blessing from the *Book of Occasional Services* (BOS) is used.

Epiphany Season

- Gloria in excelsis is used at Wednesday eucharists and major feasts and optional on Thursdays; otherwise, we use Kyrie or Trisagion.
- Eucharistic prayer B is typically used.
- Preface of Epiphany is used throughout the season (except on feast days).
- The four-part seasonal blessing is used through the Sunday after Epiphany in years A and B, or the Second Sunday after Epiphany in year C. The shorter form seasonal blessing may be used throughout the season, if desired.

Lent

- The Daily Lenten lectionary in *Holy Women Holy Men* is used (not the minor feasts).
- If a minor feast falls on a given day, that saint’s collect may be used as the collect after the prayers of the people on that day.
- Only St Matthias, St Joseph, and the Annunciation are observed as saints’ days in Lent.*
- The Penitential Order—which was devised not for penitential occasions or for Lent, but rather to imitate Roman liturgical structure—is *never* used. (An authentically Anglican option for a penitential opening rite is the Great Litany.)
- The Gloria is suppressed; the Kyrie or Trisagion is used.
- The confession of sin may *not* be omitted.
- Eucharistic prayer A is typically used.
- The first preface for Lent is ordinarily used through the week of 3 Lent; the second preface is ordinarily used thereafter. In some cases, the readings in the lectionary will suggest a different choice.
- The blessing is omitted, replaced by the solemn prayer over the people from BOS.

*for major feasts in Lent:

- white vesture is used for St. Joseph and the Annunciation, red for St. Matthias.
- the Gloria is used on the Annunciation.
- the appropriate preface is used.
- eucharistic prayer B or D is typically used on the Annunciation.
- the blessing may be used on the Annunciation.

Easter

- The Pascha Nostrum is used in Easter Week.
- The Gloria or the Pascha Nostrum is used thereafter.
- The Nicene Creed is said in Easter Week.
- The *confession is omitted* for the Great Fifty Days of Easter, without exception.
- Eucharistic prayer B or D is typically used.
- The seasonal blessing in BOS is used.

Liturgical Formularies and Rites

Worship in the Chapel of the Apostles is according to the 1979 Book of Common Prayer and its authorized supplements, including the Book of Occasional Services and *Enriching our Worship*. Hymnody is drawn from the *Hymnal 1982* and its authorized supplements, such as *Lift Every Voice and Sing II*, *Voices Found*, and *Wonder, Love, and Praise*, as well as from other sources. Hymnody from sources beyond the Hymnal and its authorized supplements is used with the permission of the ordinary or the sub-dean.

The eucharist on alternate Tuesdays is in Spanish. One Wednesday eucharist each year, usually in the fall semester, is in Spanish.

The eucharist on Thursday nights, which is student-planned, uses the Order of Worship for Evening, the Order for the Celebration of the Holy Eucharist, and *Enriching our Worship*, in addition to the Rite II texts in the Book of Common Prayer. Rite I is never used on Thursdays.

The liturgy uses the texts of *Enriching our Worship* from time to time. Currently, this takes place on a rotating basis at Morning Prayer and on Tuesdays at the eucharist when the liturgy is in English.

Presiders may, at their discretion, use the modified eucharistic prayers A and D approved by General Convention 2018. They may use the corrected version of modified eucharistic prayer B, as contained in the binder in the sacristy.

The Chapel of the Apostles uses the Revised Common Lectionary as the Sunday lectionary. We use the prayer book's Daily Office Lectionary and the various eucharistic lectionaries contained in *Holy Women Holy Men* for lesser feasts and for ordinary weekdays.

Worship Planning for Wednesday and Thursday Eucharists

Wednesday eucharists:

Wednesday eucharists are planned in monthly meetings. The liturgics and church music faculty chair the meeting, and the faculty preachers and celebrants for the month help shape the liturgies.

Thursday eucharists:

The Thursday eucharist is intended to be an opportunity for students to take the lead in worship planning. Thursday eucharists are planned in hour-long meetings by a team of seniors. Each team serves for a period of several weeks, and each planning session involves debriefing the last liturgy observed and learning from its successes or failures, as well as planning the next liturgies.

Bulletins

Weekly bulletins provide information on the variable texts used at the Daily Office and at the Eucharist on Mondays, Tuesdays, and Fridays. Separate, individual bulletins are produced for the Wednesday and Thursday eucharists and for special events. Bulletins for the Wednesday and Thursday eucharists, being internal to the community, list preacher, presider, and deacon with ecclesiastical titles only (e.g., “The Rev. John Smith,”). Bulletins for special events typically include academic degrees, using postnominals (e.g., “The Rev. John Smith, D.D., Ph.D.”).

Incense

Incense is used at all major celebrations of the community: Matriculation, Commencement, the principal eucharist during the DuBose lectures, All Saints’ Day, the Great Vigil of Easter. Incense may be used at any Wednesday eucharist that falls on a principal feast or major holy day, as defined by the Book of Common Prayer (p. 15-17). Incense is used whenever the Order of Worship for Evening is used. Incense may be used at a Thursday evening eucharist; however, it is best to reserve it to festal occasions.

Incense may be used in a thurible or in a stationary brazier. When a thurible is used, the thurifer precedes the crucifer in the processions. The altar is censed during the Gloria. The gospel book is censed before it is read. The altar and elements are censed by the presider after the table is prepared at the offertory, and then the ministers and people are censed by the thurifer. In all cases, the presider charges the thurible, except at the retiring procession. When the stationary brazier is used, it is placed on a low table before the altar. The celebrant adds incense to the charcoal at the Gloria (or hymn of praise). The deacon adds incense on her or his way to the ambo to read the gospel. The celebrant adds incense at the offertory, after the table is set and before the lavabo.

In general, it is helpful to remember that incense works best when it adds its distinctive aroma and then rises to the ceiling of the liturgical space. Hanging clouds of thick smoke can be a distraction, being evocative of both Zephaniah 1:15 and a Grateful Dead show, and in any case they are unhelpful to any asthma sufferers in the congregation (roughly 8% of the population of the US is diagnosed with asthma, and about 10% of school-aged children). Thurifers should swing the thurible when in procession, but not when standing and waiting (e.g., during the reading of the gospel, when such swinging is likely to asphyxiate the organist). When the stationary brazier is used, only one or two spoonfuls is sufficient when adding incense. The point is the aroma; one is not deploying an obscurant to cover the retreat of the sacred ministers.

Liturgical Etiquette: Vesture, Gesture, and Posture

How we dress is an indicator of our professionalism; it conveys respect for others and for the worship of the church. Like it or not, people judge us from afar, on the basis of our appearance, and it hurts to kick against the goads.

As a general rule, if an item of vesture (or haberdashery, or an accessory) draws attention to the wearer, it is probably not appropriate. To paraphrase the classic break-up line, in the liturgy it's really not all about you. Really.

In the Western tradition, only a bishop wears a pectoral cross in the liturgy (or while in clerical attire, for that matter). Wearing a pectoral cross in the liturgy or in street clothes sends the same message as wearing a mitre. "Pectoral cross" refers to any cross worn around the neck. (There is no exception for the "St. Luke's Cross" formerly distributed by the alumni association, which might be kept for one's ecclesiastical hope chest.)

For anyone except a bishop, rings other than wedding and engagement rings are likewise to be avoided in the liturgy (and, for that matter, anytime one is wearing clericals). The ring is part of a bishop's official insignia, and one generally does not want to look as though one covets one's boss's job. (Even if you really do. *Especially* if you really do.)

For that matter, wristwatches, bracelets, and other personal accessories are distracting in the liturgy, and it is a good discipline to remove them from the wrist before the liturgy. This will be especially important when presiding at the eucharist, because the presider's gestures are an important part of the liturgical action.

Black shoes (closed at the toe *and* heel) should be worn when serving in the liturgy (and by "black shoes," one normally does not include Converse "Chuck Taylors" dyed black, Crocs, waders, boots, or anything that might be worn while deployed on hazardous duty, even if black in color). Children serving at the Thursday night eucharist have a sub-decanal dispensation from this rule, but please—no sneakers that light up or have wheels. The point of black shoes is that they do not draw attention to themselves. Footwear other than conventional black shoes inevitably does distract.

One wears choir dress (cassock and surplice) for the office and an alb when one is serving at the altar for the eucharist. Supernumerary clergy at large events, such as ordinations, celebrations of new ministry, etc., wear choir dress, as do clergy assisting with, but not ministers of, the eucharist (e.g., bearing a chalice but not the "deacon of the mass"). Cassocks are black, unless one is a bishop, cathedral dean, or canon. (Bishops generally wear purple all the time, while canons and deans don a purple cassock when in choir dress and a black cassock trimmed with red or purple under the alb or as walking-around dress. Rural or area deans, which is to say the head of a regional deanery within a diocese, do not properly style themselves "The Very Rev.," a title reserved to deans of institutions such as cathedrals and seminaries where there is an on-site staff, nor do they wear purple. In Latin, *Decanus* meant that one presided over a staff of at least ten.)

At some point in their time at the School, M.Div. and D.A.S. students will want to acquire a cassock and surplice—it will be their graduation attire. It is often best to do this in the first semester of enrollment. There is no theological statement lurking behind the choice of a single-breasted or double-breasted cassock: Anglicans often wear so-called "Roman" cassocks, and the Jesuits once wore something similar to the so-called

“Anglican” cassock. (Similarly, when that day comes, you will find that there is no theological significance behind the kind of collar, round or tab, that one chooses.)

The tippet or scarf, being a mark of clerical status, may be worn by any ordained person with choir dress (cassock and surplice). It is not worn by the laity, under any circumstances. In most parts of the Anglican communion, the tippet/scarf is worn only in the daily office, not at the eucharist. The tippet/scarf is worn *over* an academic hood, not under it. These days, tippets may have seals (typically of the wearer’s seminary, diocese, or the Episcopal Church), but the classic form does not. If you do indulge in tippet seals, please bear in mind that seals are not merit badges, and limit yourself to one at each end of the tippet. In this country, one never, under any circumstances, appends military decorations to one’s tippet.

The cassock or alb should reach the *top of the shoes*. The surplice should be nearly that long. “High-water” albs simply look silly.

One’s alb should look like everyone else’s. Appareled albs, albs with lace, and other variations defeat the purpose of the alb by making one’s alb distinctive. They also undermine the noble simplicity of the liturgical garment. Thus, lace is to be avoided at all costs.

The hood on an alb is traditionally a sign of monastic profession, and therefore celibacy. Unless you have made those particular vows, and that particular sacrifice, skip the hooded alb. Let the monks have their compensations. Cinctures were a 9th century development, and many modern albs as designed to work without them. Detachable amices were an attempt to keep sweat from staining vestments and to minimize the laundry burden; modern hygiene and machine washable albs make them dispensable.

Albs draw their name (*tunica alba*) from their proper color, which is white. A “natural” or “oatmeal” colored alb is a contradiction in terms. (A good bit of patristic literature emphasized the whiteness of the garment, using it as a metaphor for spiritual purity; one blanches at thought of the moral implications of an “oatmeal” alb.) If your own alb does not resemble those customarily used at the Chapel, please use one of the Chapel’s albs when serving in the liturgy.

Apart from certain, limited ceremonial occasions at which academic regalia is worn, headgear is not worn indoors by those who are not bishops.

Liturgical gestures and postures bear meaning. In general, if one doesn’t know *why* one is doing something, one should refrain from making the gesture.

One should *never* cross one’s legs while vested. The visual effect is immodest at best.

One reverences the altar with a bow when entering and exiting the chapel in procession. In the Western tradition, one reverences the *altar*, not the cross or crucifix. At the Chapel

of the Apostles, one does not reverence the altar when crossing from one side of the space to the other, only on entering and exiting the chapel itself.

A member of the congregation may choose to acknowledge a passing processional cross with a simple bow (a nod of the head). The strange practice of the crucifer in a retiring procession stopping at the West door, and then each member of the retiring procession pausing to bow to the cross before exiting, is not to be imitated.

If one is carrying anything other than a book, one does not reverence the altar. This is especially important for torch-bearers to remember, lest someone be set alight.

Some presiders reverence the altar with a kiss on entering and exiting. Deacons and assisting presbyters will want to be alert to this possibility, to avoid pedestrian collisions.

Some presiders (and more frequently, bishops) reverence the gospel book with a kiss after it has been read and before the sermon or homily. Deacons should be alert to this possibility and should proffer the book, if asked.

Other Notes

-The sacristans facilitate worship by attending to the equipment, vesture, and supplies needed for each liturgy, as well as the basic upkeep of the chapel. They also advise officiants/presiders on questions regarding customary use and can stand in, when needed, for absent lay participants.

-Never, under any circumstances, does a presbyter vest and/or serve as a deacon. In the absence of a deacon, the diaconal duties are reassigned in accordance with the rubrics and directions contained in the prayer book. Presbyters who vest as deacons send a disparaging message to vocational deacons about their order, and the prayer book is careful to distinguish the role of an assisting priest functioning in the absence of a deacon.

- *As a general rule in the liturgy: anytime one uses a hymn, one must also sing the gloria/kyrie/Trisagion, sanctus, and fraction.* This is the sort of lore that one once could presume that everyone knew, which is why no rubric records it. But it is nonetheless a rule.

-A Note on Concelebration: The most ancient form of concelebration, whether by bishops or presbyters, was to stand at the altar with the presider for the eucharistic prayer and to join in the breaking of the bread. This what is intended in the directions, "Concerning the Service," in the 1979 BCP, and it is the normative pattern for presbyters at the Chapel of the Apostles. The practice of extending hands (palm downward at the words of institution, palm upward at the *epiclesis*), might plausibly be done elsewhere on high holy days if the celebrant so desires, but it is really too much at most celebrations in a space as modest as the Chapel of the Apostles.

[For those who find themselves elsewhere in circumstances in which concelebration with gestures seems desirable—as when a diocesan bishop presides at a celebration with presbyters of the diocese—one might reasonably follow the guide at <https://www.churchpublishing.org/media/9542/ConcelebrationOfTheEucharist.pdf>.] “Audible” concelebration, in which concelebrants recite the canon, or at least the words of institution, along with the presider, is unhelpful in the extreme and does not happen at the Chapel of the Apostles. Similarly, the bizarre practice, sometimes observed in the wild, of clergy in street clothes in the nave “concelebrating” from afar by extending hands or reciting texts *sotto voce* is not to be imitated, on pain of ecclesiastical censure by an Ordinary Who is Not Amused.

Notes on Presiding

Clergy have a great deal of discretion in presiding at the eucharist in the Chapel, in terms of gestures, postures, and other ceremonies, but it is important to represent the ethos of the 1979 prayer book.

—In most liturgical structures, collects are not the prayer, but rather *terminate* prayer. The words, “Let us pray,” before the collect of the day are an invitation to prayer. The congregation is invited to pray silently, and the presider then concludes the silent prayer with an audible collect. A pause, however brief, between “Let us pray” and the collect is important.

—The offering of the bread and wine happens in the course of the eucharistic prayer. Therefore one should not lift or elevate the gifts at the offertory, nor murmur silent prayers or incantations at that point in the liturgy.

—The *Benedictus qui venit* is a text that refers to Jesus, not the presider or the assembly, being the praise-shout from the triumphal entry of Palm Sunday. The gesture of crossing one’s self is a holdover from medieval practice, when (during the silent canon) the bread was elevated during an elaborate, sung sanctus. These factors make any gesture during the *Benedictus qui venit* out of place.

—Too much action around the words of institution suggests that something definitive has happened to the bread and wine at that point. Yet several of the eucharistic prayers refer to the gifts *subsequently* as bread and wine, and all except prayer C include a petition for the Holy Spirit to consecrate the gifts *after* the words of institution; it was this petition that both the churches of the East and the Scottish Nonjurors (whose eucharistic structure we adopted in this country) held to be consecratory. Further, twentieth- and twenty-first century Anglican theology as well as Justin Martyr hold that the entire eucharistic prayer consecrates, ratified by the people’s “Amen.” Therefore, any bow, genuflection, or elevation at the words of institution is premature at best and idolatrous at worst. Please refrain.

Appendix 1:
Worship Schedule

	Monday	Tuesday	Wednesday	Thursday	Friday
8:05	MP (hymns & canticles)	Sung MP	Sung MP	Sung MP	MP (hymns & canticles)
11:00			Eucharist (principal)		
Noon	Eucharist (simple)	Eucharist (sung <i>a capella</i> when not Spanish)			Eucharist (simple)
5:10	Sung EP	Sung EP	EP (Spanish)		EP (said)
5:45				Eucharist (major)	

Appendix 2:
School of Theology/ Chapel of the Apostles
Baptismal Policy

Baptism is the central sacrament of the Christian community. It calls us into a new and indissoluble relationship with God through Christ. It is, in the words of the Book of Common Prayer (1979), "full initiation by water and the Holy Spirit into Christ's Body the Church."

As such, baptism is a matter of central importance to the life of the Christian community. At the School of Theology, we conform to the norms for baptism expressed in the Book of Common Prayer (1979). Baptisms that take place at the Chapel of the Apostles are governed by the policy hereinafter described, which is our effort to live into the norms of the prayer book.

Baptisms occur under the supervision of the Dean of the School of Theology, as ordinary of the chapel. Pastoral care of the parties involved is under the supervision of the Dean and the University Chaplain.

Those eligible for baptism at the Chapel of the Apostles are the children and dependents of the students, faculty, and staff of the School of Theology.

We observe two baptismal occasions in the year: the Easter Vigil and All Saints'. Baptisms take place in the context of the regularly scheduled worship of the School of Theology. Baptisms at times other than public worship are so radically in tension with the principles and rubrics of the Book of Common Prayer that we do not expect to entertain such requests. Emergency baptism, in grave circumstances, is of course always available.

The presiding minister at baptism is the normative minister at the public liturgy of the chapel. The minister scheduled for the day is drawn from the faculty and staff of the School of Theology and All Saints' Chapel. Other clergy may serve in assisting roles, at the invitation of the dean.

The commitments made in baptism are of the utmost gravity. They are not to be made without sufficient preparation. Sponsors (or "godparents") must be capable of the vows they will make on behalf of a candidate. The baptismal candidates and/or their parents, and also their sponsors, are to undergo substantial and significant preparation with the presiding minister or the person the dean may designate.

The commitments made in baptism are understood as being made with the congregation standing in solidarity with the whole communion of saints in heaven and on earth and, within that communion, in solidarity with other congregations: those from which students and their families come and those to which they will go.