

Customary Usage for the Chapel of the Apostles

(rev. 12/20)

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

- Officiant and reader (and preacher, if any) vest in cassock and surplice. Because of health precautions, they must supply their own. 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 officiant and reader (and preacher, if there is a sermon) process from the baptistery of the chapel. The reader leads, followed by the preacher (if any), and then the officiant, maintaining six feet of separation at all times. They reverence the altar individually and move to their seats. The officiant sits on the front row, closest to the ambo, on the Hamilton Hall side. The preacher, if present, sits on the front row, closest to the ambo, on the Tennessee Ave. side. If there is a preacher, the reader sits on the front row on the Tennessee Ave. side, six feet away from the preacher's seat. Otherwise, the reader sits on the front row where the preacher would sit. All remain standing for the start of the service.
- The officiant leads the service from the chair, while wearing a lavalier microphone. The readings and sermon are delivered from the ambo/pulpit.
- Rite II is used Monday through Thursday. *Enriching Our Worship* texts are used on Friday at Morning Prayer.
- The entire morning office is said, as singing and chanting pose unacceptable risks.
- 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 psalm is read in unison. The prayer book prescribes, "In reading, a distinct pause should be made at the asterisk." (BCP, p. 583) The pause at the asterisk is brief, no longer than the intake of a breath. *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,” except in Enriching Our Worship (Friday mornings), when no sentence is used at all.
- When a sermon is preached, it follows the second lesson, before the canticle. 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 and Tuesdays, while suffrages B is used on Wednesdays and Thursdays; the form of Suffrages in EOW is used on Fridays.
- 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 prayer for mission, 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 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 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. One does not use both.
- The vested personnel process out individually in the same manner as their entry, stopping only when they reach the baptistery.

Evening Prayer

- Officiant and reader vest in cassock and surplice. Because of health precautions, they must supply their own. 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 leads the officiant as they enter from the baptistery of the chapel, maintaining six feet of separation. They reverence the altar individually and moves to their seats. The officiant sits on the front row, closest to the ambo, on the Hamilton Hall side. The reader sits on the front row, closest to the ambo, on the Tennessee Ave. side.

All remain standing for the start of the service.

-The officiant leads the service from the chair, wearing a lavalier microphone. The readings and sermon are delivered from the ambo/pulpit.

- Rite II is used Monday through Thursday. Rite I is used on Friday at Evening Prayer.

-Evening prayer is said at all times, because singing and chanting present unacceptable risks.

-Typically, evening prayer is in Spanish on Wednesdays. While the daily eucharist is suspended, Spanish is used at evening prayer on alternate Tuesdays as well.

-Typically, major feasts are observed at evening prayer the night before the date of the feast.

-The service begins with a sentence of scripture and the versicle, "O God, make speed to save us."

-All sit for the psalter. The psalm is recited in unison. The prayer book prescribes, "In reading, a distinct pause should be made at the asterisk" (BCP, p. 583). The officiant and reader lead the recitation of the psalm, controlling the pace. The pause at the asterisk is brief, not longer than 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," except in Rite I (Friday evenings), when it is followed by "Here endeth the Lesson."

-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.

-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, and not in addition to, the General Thanksgiving.

-The vested personnel process out in the same manner as their entry, stopping only when they reach the sacristy door in the baptistery.

The Eucharist

Wednesday Eucharist

- The Wednesday principal liturgy will take place in All Saints' Chapel (with the exception of the first such eucharist of fall term, which will take place outdoors). It will be streamed for those unable to attend in person.
- The server, presider, deacon, and preacher are vested in albs. Clergy wear stoles appropriate to their order, and the presider wears the chasuble.
- Prior to the service, the sacristans (having thoroughly sanitized their hands and wearing masks and gloves) place in readiness a flagon with wine, a ciborium with individual wafers for the congregation, and a paten with a single priest's host, which is covered by a cloth.
- No alms basin is set out, nor is an offering collected during the service.
- All wear masks, which are not removed (except briefly to consume the consecrated bread).
- The reader sits in the congregation, in street clothes, in reasonable proximity to the ambo.
- The server, preacher, deacon, and presider process in that order from the Treasury, maintaining a six-foot separation at all times and reverencing the altar individually. All move to their seats and remain standing for the start of the service.
- The presider leads the pro-anaphora from the chair. In All Saints', the lessons and prayers of the people are read from the lectern, while the gospel is read and the sermon is preached from the pulpit. (The readings and sermon are delivered from the ambo if outdoors.) Care is taken to make sure that one reader exits the lectern before the next one enters. Readers use hand sanitizer before approaching the lectern or ambo, and they do not touch the microphone or book.
- Readings follow those of the day, using the prayer book calendar of major feasts, the modified calendar of lesser feasts from *Lesser Feasts and Fasts 2018*, 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."
- The Nicene Creed is reserved to Sundays and other major feasts, in accordance with the rubrics of the prayer book.
- The confession is said, except in Easter season when it is always omitted.
- The Peace is exchanged as a verbal greeting only, without any physical contact.
- After the exchange of the peace, the presider, server, preacher, and deacon make use of the hand sanitizer at their seats, prior to handling the altar vessels, bread, and wine. Once sanitized, they avoid touching surfaces. The server and deacon don clear, vinyl gloves.
- The deacon prepares the table, receiving items brought to her/him from the credence table by the server.
- Wafer bread is used, brought to the altar in two closed ciboria (bread boxes). Gluten-free wafers are brought to the altar in a closed pyx. Wine is in a closed flagon. The paten with a single priest host is brought to the altar, *covered*.
- In setting the table, sufficient wine is poured into the chalice for the presider alone to receive. Water is added to the wine.
- After setting the table, the deacon returns to her/his seat and removes gloves.

- When the presider arrives at the altar, s/he removes the covering over the paten.
- During the eucharistic prayer, the presider stands alone at the altar.
- The ciboria remain covered at all times during the eucharistic prayer, Lord's prayer, Fraction sentence, and invitation to communion.
- The presider communicates her/himself in both kinds, then takes up a ciborium. The assisting priest (if any) steps forward at the same time, takes up the other ciborium, and communicates herself. Both then sanitize their hands once again and don clear vinyl gloves. The presider communicates the deacon.
- The deacon returns to her/his seat, sanitizes hands, and dons a new pair of gloves.
- If there is an assisting priest, the assisting priest distributes ordinary wafers, and the deacon takes up the pyx of gluten-free wafers. If there is no assisting priest, the deacon distributes ordinary wafers, and the server sanitizes hands, dons fresh gloves, and takes up the pyx of gluten-free wafers.
- The two distributing ordinary wafers stand in front of the altar at least seven feet apart. The one distributing gluten-free wafers stands seven feet outboard of the presider.
- A sacristan directs the members of the congregation in coming forward to receive bread. They merge into a single line in the center aisle. They maintain six feet of separation at all times.
- Members of the congregation come forward. They and the ministers of communion extend hands at arm's length, and the ministers drop a wafer into the cupped hands of the communicant.
- Members of the congregation carry the wafer back to their seats, are seated, and then shift their mask and consume the wafer. They ensure that their masks are properly replaced immediately afterwards.
- When the distribution is completed, the ministers of communion place their implements on the credence table. They remove their gloves and sanitize their hands again.
- The server takes any remaining items from the altar and returns them to the credence table.
- 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 presider gives the blessing (if desired).
- The deacon gives the dismissal.
- The server, preacher, deacon, and presider depart in the manner that they entered.

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

-No seasonal variants.

Advent

-The Gloria is suppressed: use either Kyrie or Trisagion.

-The ordinary opening acclamation is used (“Blessed be God..”).

-The seasonal blessing from the *Book of Occasional Services* (BOS) is used.

Epiphany Season

-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 eucharistic lectionary 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.
- 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.
- 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.
- The seasonal blessing in BOS is used.

Bulletins and Books

Until the pandemic subsides, bulletins will be available online for members of the community to download or print. A small number of single-use bulletins will be made for all services, for visitors. Shared prayer books and hymnals will be removed from the chapel.

Incense

Because incense can trigger a cough in some people, incense will not be used for the duration of the pandemic.

Vesture

Students should wear their own albs, cassocks, and surplices when serving in the chapel. We will not loan out vesture this school year, because of the problems of keeping shared items clean.

In purchasing these, remember the following:

Albs

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. Cinctures were a 9th century development, and many modern albs are 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.)

The alb should reach the top of the shoes. "High-water" albs simply look silly.

Cassock and Surplice

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 cassock should reach the *top of the shoes*. The surplice should be nearly that long.