



Church Divinity School of the Pacific

Customary for Chapel Worship

AY 2015-2016

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Introduction

“In corporate worship, we unite ourselves with others to acknowledge the holiness of God, to hear God’s Word, to offer prayer, and to celebrate the sacraments.” (The Catechism, BCP pg. 857)

At a seminary and graduate theological center such as this, our prayer in common is both the real worship of a real community and an opportunity for reflection and practice for preachers and future liturgical leaders. The purpose of this customary is to provide order for our common worship in the Chapel. During the academic year, fourteen liturgies each week are planned with considerable care but with ever changing ministerial groups. Often there is little time for last-minute decisions before a service, so it is important for all participants to prepare for their roles before coming to the sacristy.

The Holy Eucharist is the center of our worship at CDSP, and we celebrate it together every Monday, Tuesday, and Friday at 11:30 a.m. On Thursdays, the whole community (spouses, partners, children, other friends and loved ones) gathers at 5:45 for Holy Eucharist, followed by a social hour and dinner. We also pray the Daily Office, in the form of Morning Prayer Monday through Friday at 7:30 a.m., and Evening Prayer Monday, Tuesday, Wednesday and Friday at 5:30 p.m. The greater public is always welcome to participate in all our liturgies.

To lead public, corporate worship is a privilege and a responsibility, which presupposes adequate training and specific preparation for each occasion. Prayerful and thoughtful preparation is necessary so that one is ready to offer one’s best in the worship of God by the people of God. In addition, the experience of participating in worship on a regular basis is the best preparation and most fundamental formation to be a leader in the Church.

The Book of Common Prayer 1979 (BCP) provides two different eucharistic rites. Chapel worship primarily uses these rites as well as the supplemental materials now available, especially *Enriching Our Worship* (EOW). In addition, students have the opportunity to participate in and learn from other rites of the Anglican Communion.

As a seminary of the Episcopal Church, CDSP is a place and a community that both reflects and influences the liturgical life of the Church. To that end, we hope that the careful liturgical experimentation and enculturation practiced here will influence parish practices in the coming years. We are a seminary committed to diversity and hospitality in all that we undertake, including our worship. CDSP’s practice of inclusive language is one aspect of our commitment to diversity and hospitality, another is our commitment to using languages other than English and cultural forms from other parts of the Anglican Communion in our chapel services. Please join us as a worshipping community and a place where good liturgy is grown for the sake of the whole church.

Expectations and Training of Liturgical Leaders

In order to maintain the integrity and high quality of worship leadership, and in order to prepare more adequately the future leadership of the Church, CDSP has the following expectations and policies for chapel presiders and other liturgical ministers:

Expectations of M.Div. and Ordination-track CAS

1. All M.Div. and ordination-track CAS students are expected to participate in CDSP liturgies on a regular and sustained basis, finding a pattern of worship attendance that is sufficiently full to be a real and necessary part of their formation in a ministerial and professional degree. This pattern will be worked out with one's academic advisor during your first academic semester. Please anticipate that you will be asked about your participation in chapel worship on a regular basis, as it forms part of the official reviews for M.Div. students.
2. As part of their academic program, all M.Div. and ordination-track CAS students are required to participate regularly in planning and leading CDSP community worship. This is done through rota assignments, especially for the Thursday Eucharist. These liturgies are prepared and planned by the rota'ed participants assigned for a given liturgy. The meeting for these liturgies is generally two weeks before the scheduled Eucharist on Wednesdays from 11:15-12:15. This is a multi-stage process that includes preparation for the meeting, the planning meeting, the liturgy itself, and the follow-up reflection immediately following the liturgy.
3. The faculty and other ordained members of the community are scheduled to preside at the Eucharists throughout the week; non-ordained faculty are scheduled to preach and occasionally lead a midday Liturgy of the Word in place of Eucharist.
4. Students are welcome to be included on the rota to lead Monday and Friday Liturgies of the Word and homily. If you are so interested, please send your request by email to the Dean of Chapel in the first week of each semester.
5. All M.Div. and ordination-track CAS students are required to preach in the context of the Holy Eucharist in chapel at least once during their senior year. The sermons are scheduled on Tuesdays throughout the academic year and listed on the regular rota. Each student preacher will be responsible for meeting with their advisor before and after the preaching event – the first meeting to discuss any concerns about the preaching, and the latter to reflect on the delivery and content of the sermon. The faculty are listening in five particular ways: the preacher's manner of interpreting scripture; the preacher's theological maturity; the preacher's pastoral sensitivity; the preacher's awareness of liturgical and community contexts; the preacher's composition and delivery of the sermon. In addition, preachers must communicate with George

Emblom (or Christopher Putnam in the fall) to think about music choices for the liturgy in question. This must be done by the Thursday preceding their preaching – no exceptions. Student preachers are responsible for picking up and returning the recording device from the appropriate office prior to the Tuesday liturgy.

6. Non-M.Div. students and staff may officiate and read at Morning and Evening Prayer, and serve as readers and acolytes at the Eucharist. Staff may preach as their gifts and interests guide them. Priority will be given, however, to M.Div. students as this is part of their professional liturgical formation and to faculty, for whom this participation is a requirement of their contract.

Training

1. M.Div. students will be trained as lectors, hospitality ministers, assisting sacristans, acolytes, lay assistants, deacons, thurifers, and officiants in three venues: a) the first year *Fundamentals of Worship* class; b) the pre-liturgy rehearsals; c) regularly scheduled workshops prior to first assignment.
2. In addition to the scheduled Thursday evening reflections (immediately following the liturgy) and the critical reflections on alternative and experimental liturgies, students are always welcome to ask questions and solicit feedback on their role in any given liturgy. Those who do so on a regular basis benefit from the teaching moment and participate more fully in their own liturgical education. Always feel free to ask questions - this is a learning community!

Responsibility

1. All members of the CDSP community receive a copy of the Chapel Rota (the schedule and assignments for leading worship) at the beginning of each semester. **Anyone who is unable to serve when scheduled must find a substitute, and notify the sacristans. The only official Rota is posted near the sacristy door. Changes must be sent to the sacristy email address (sacristy@cdsp.edu) and will be incorporated in a weekly revised Rota produced by the sacristans and printed in the weekly newsletter, *The Blue Sheet*.**
2. All liturgical participants are to prepare and rehearse their parts in advance of the service in which they are to participate. Excepting Morning Prayer, group rehearsals will be conducted by a sacristan or Dean of Chapel 30 minutes before the liturgy. These rehearsal times are posted on the Rota (11:00 a.m. for the 11:30 a.m. liturgies, 5:00 p.m. for the 5:30 p.m. liturgies and 5:10 p.m. for the 5:45 p.m. liturgy on Thursday evening). Participants are expected to participate in the rehearsals, being vested and ready at the appropriate time. Sacristans are authorized to replace personnel who fail to appear on time (10 minutes after the beginning of the rehearsal).

3. M.Div. students who do not honor their Rota obligations will be referred to the Dean of the Chapel and notice sent to their academic advisors as well. Please remember your responsibility to the common prayer of this community.

Liturgy Scheduling and Appointed Readings

Morning Prayer is prayed at 7:30 a.m. each day (Monday-Friday) on a volunteer basis (not scheduled on the Rota). A sign-up sheet is in the Office side of the chapel. Ask a sacristan. Holy Eucharist is ordinarily celebrated Monday, Tuesday, Friday at 11:30 a.m. and Thursday at 5:45 p.m. Evening Prayer is prayed daily at 5:30 p.m. except Thursdays.

The Prayer Book Daily Office Lectionary provides three readings for each day (see BCP page 934 – 995). The custom of the CDSP chapel is to follow the pattern of readings as suggested when Offices are read twice a day. Fall Semester 2015 this will be the Old Testament and Gospel lessons at Morning Prayer, the New Testament and a non-scriptural reading at Evening Prayer (see p.934 of BCP). A non-scriptural reading means that during penitential and festal seasons, on feast days and other days at the discretion of the officiant, Evening Prayer has room to accommodate a reading from the elsewhere in the Christian tradition. The Psalm(s) for Morning Prayer is the first psalm or set of psalms listed (before the cluster of four dots) and the Psalm(s) for Evening Prayer is the last psalm or set of psalms listed (after the cluster of four dots).

Our readings for the daily Holy Eucharist are drawn from the RCL Eucharistic Lectionary of the *Book of Common Prayer* and the provisional *Holy Women, Holy Men (HWHM)*. These books are in the sacristy and available for purchase through Church Publishing (<http://www.churchpublishing.org>). Citations for propers for all liturgies will be published in the CDSP Rota and page numbers will be clearly marked on the Rota so that members of the community can access the readings well in advance of the liturgy. Special commemorations and observances are designated on the Rota also. The ones to be observed in All Saints Chapel are determined by the Worship Committee before each semester begins. With the exception of alternative liturgies approved by the Dean of Chapel and the Worship Committee, the commemorations or feasts will be observed as noted in the Rota. Unless otherwise announced, all CDSP liturgies will be held in the Chapel.

The Daily Office: Introduction

Morning and Evening Prayer provide two daily, corporate opportunities for prayer. These pivotal hours of the day have provided the foundation for the ancient Christian tradition of marking the hours of the day, and especially the turning of the night to day and the day to night, for centuries.

Evening Prayer at the end of the day has traditionally been a time for reflecting back on the day, and asking for forgiveness for what was not right and for protection throughout the coming night. The candle lit against the dark has been the primary symbol of evening prayer as the tangible reminder of Christ, the light of the world. Morning Prayer, on the other hand, has traditionally had an emphasis on praise, thanksgiving for the new day, and hope for what it will bring. For centuries the primary symbol of Christ in our midst at this liturgy has been the rising sun, rather than candles, which carries with it another understanding of the light of Christ as well as the emphasis on the second coming of Christ in the eastern orientation of the morning sunrise. Both morning and evening prayer, intimately joined to the time of day and the natural cycle, provide greater opportunities for prayer linked to creation in the multiplicity of canticles, psalms and other texts used at these hours.

The Daily Office: Morning Prayer

Morning Prayer Rite I begins on BCP page 37, Rite II begins on BCP page 74. We use a separate booklet for EOW services of Morning and Evening Prayer. Morning Prayer may be chanted on Tuesdays and said in Spanish according to Rite II on a day of the week (***both dependent on the abilities and interests of the gathered community***). Officiants and lectors are not assigned so members of the community are encouraged to sign up to lead. Sign-up sheets for officiant and lector are maintained in a binder in the chapel on the office side. The EOW booklets, Spanish BCPs, and prepared booklets for sung Morning Prayer are in the chapel closet. Officiants are encouraged to choose a hymn or song for all to sing (accompaniment not necessary). Needless to say, the volunteer nature of the liturgical leadership should not be a deterrent to adequate preparation on the part of the officiant. The officiant is expected to arrive in the chapel 15 minutes before Morning Prayer to open doors, turn on lights and set out books and booklets if they are to be used. The officiant ordinarily leads the service in street clothing.

If you are interested in participating in these liturgies as an officiant but are unfamiliar with the liturgy, we suggest three avenues of approach: first, participate in Morning Prayer until you feel you know something of the Office's structure and ethos; second, consult with the Dean of the Chapel or a sacristan about any questions you have or resources which are unfamiliar; third, attend a workshop on leading Morning Prayer. For EOW services, please use the prepared booklets, which have incorporated the supplemental materials for the Episcopal Church in the United States, and the inclusive language psalters (*Psalter for the Christian People*, found in the chapel closet). The lector should read all the lessons and

readings. Generally the Confession of Sin is NOT done at Morning Prayer as it is used at the Holy Eucharist and/or Evening Prayer. We also use alternative Morning Prayer texts and prayers from other member churches of the Anglican Communion on Friday mornings (at the discretion of the officiant). Please check with the Dean of Chapel or Head Sacristan before moving forward with one of these options.

The Daily Office: Evening Prayer

Evening Prayer Rite I begins on BCP page 60 and Evening Prayer Rite II begins on BCP page 115. We use a separate booklet for EOW Evening Prayer. Evening Prayer is done each weekday at 5:30p.m. (excepting Thursdays) as part of the official Rota prayer of the community. Officiants and lectors are assigned and the officiants and lectors vest in cassock and surplice for the liturgy. Many of the services are sung, and great care is exercised in planning and executing this office. For assistance with chanting Evening Prayer officiants should review the service ahead of time with the Director of Chapel Music. A workshop for chanting is also offered each semester. The Rota dictates which Rite is used (I, II, EOW). EOW booklets are available as are other materials drawn from Anglican rites. In addition, there are copies of the inclusive-language psalter (*Psalter for the Christian People*) in the chapel closet; these are to be used when the Evening Prayer is prayed from EOW.

Preparation: It is important for the officiant to prepare the liturgy in advance (particularly paying attention to the flexibility and variables available). Officiant and lector should plan to arrive at the sacristy one half-hour early (5:00 p.m.) for rehearsal. Refer to the rubrics of the Book of Common Prayer, found within the service itself as well as at the beginning and the end of the Daily Office section of the BCP (“Concerning the Service”, p. 36, and “Additional Directions,” pp. 141ff). There is a half-sheet form for the Officiant’s use, which has been helpful in keeping the Officiant on-track through the various choices for prayer. Before leaving the sacristy, the officiant may lead the altar party in prayer.

Ecumenical Evening Prayer: CDSP has a tradition of offering an occasional pattern of ecumenical evening prayers, using the ecumenical format based on early church patterns. Participation in the preparation and execution of these liturgies is on a volunteer basis and warmly welcomed. Please contact the Dean of Chapel for information on the schedule of these liturgies in any given semester.

Tuesday Evening Prayer: In the CDSP chapel a distinction is made between Sung Evening Prayer, our usual practice, and Evensong with psalms, canticles and anthem sung by a choir. On Tuesday evenings the Chapel Musician is present and assists with the selection of music and accompanies the music as appropriate. When you are assigned to the Tuesday Evening Prayer as Officiant, please check with Christopher Putnam (in the fall semester) or George Emblom (in the spring) regarding the music choices and ask for assistance, if needed, in leading the chants. **Please do this before the preceding Thursday.**

Elements of Evening Prayer BCP Structure

Opening Sentences: (standing) When the General Confession is used in the Office (see below), the service begins with an opening sentence of Scripture, as appropriate.

General Confession: (Kneeling) If the General Confession is said, a deacon or an unordained officiant invokes a corporate absolution while still kneeling, by changing the pronouns in the absolution from “you” to “us.” Because of the general ethos of Evening Prayer (see p. 7), the Confession is appropriate outside of feasts and the Easter season.

Invitatory and Psalter: (standing for invitatory, sitting for psalms) When there is no General Confession, the officiant may begin either with an Opening Sentence, or at once with the Invitatory. Let there be a rhythmic pause after the people’s response (“...shall proclaim your praise...”) so that everyone may begin the *Gloria Patri* (“Glory to the Father,...”) together. The *Phos Hilaron* (“O Gracious Light”) or an Invitatory Psalm follows, and this may be preceded by one of the Antiphons. Although the *Gloria Patri* may be used at the end of the Invitatory Psalm, it is not our practice to add it (see BCP, p. 141). However, it is used at the conclusion of the readings from the Psalter.

Please note that EOW further develops the alternative beginning to Evening Prayer, which is the *lucernarium* or Service of Light. Using this option can also incorporate the “Anthems at the Candle Lighting” found in the Book of Occasional Services (BOS). The rubrics in the BCP are a little confusing at this point. For the sake of clarity, the candle(s) are lit FIRST before any of the prayers or anthems are sung in praise of the light.

Choosing the format with which to begin Evening Prayer should be influenced by a number of factors, including the season of the liturgical year. The ancient tradition of the *lucernarium* is most appropriate for a number of feasts as well as the seasons of Advent/Christmas and Easter.

Lessons and Canticles: (sit for readings, stand for canticles) Proclaiming Scripture aloud in community is challenging. Readers will want to communicate the Word clearly and thoughtfully. Readings should be rehearsed well in advance of the service using the NRSV lectern bible. Remember, please, that appointed readings are part of a larger reading-in-course that surrounds the particular portion read at any one service. If necessary, you may check pronunciation of biblical names with reference materials provided in the sacristy. At Evening Prayer, the lector reads the designated lesson (and the non-scriptural reading if selected). The reader should announce each reading clearly, using the formula provided in the Book of Common Prayer. It is our custom to introduce the lection by using the word “reading,” and to end it with the word “lesson.” For example, if one were to read from Romans, one would introduce it by first saying, “A reading from Paul’s letter to the Romans,” and then once the proclamation is finished, to punctuate it by saying, “Here ends the lesson.” There is no congregational response to this conclusion of the lesson.

The reader returns to the chair after reading each appointed lesson. Our custom is to allow for a good minute of reflective silence following the reading before the Canticle begins. If there is a second non-scriptural reading, it follows the scripture lesson after a brief silence. The Officiant and congregation stand for the Canticle. On those occasions when the Canticles are sung, this will cue the musicians and the assembly. When the *Gloria Patri* is provided as an option at the close of a Canticle and the Canticle is being sung, our practice is to sing the *Gloria Patri* as well. If the Canticle has an antiphon, it may be sung or said at the beginning and again after the *Gloria Patri*, or it may be omitted. After the Canticle or the non-scripture reading, the Office proceeds to the Creed.

There is a table of Canticles for both Morning and Evening Prayer on pp 144-145 in the BCP and for EOW, in the back of the booklet. Optional choices may be substituted for one or the other of the existing canticles. In order to choose appropriate canticles, the officiant will need to take into consideration the liturgical season, or the particular feast or images/themes present in the lessons or prayer of that day. Please ask a sacristan for assistance if you are unsure.

Apostles' Creed: (stand) The officiant should pause after "I believe in God..." so that the people may continue in unison: "the Father almighty..."

Lord's Prayer, Suffrages, and Collects: (stand or kneel) The Creed, Salutation and Lord's Prayer may be sung (monotoned) by officiant and congregation, or said. If they are monotoned, the Suffrages are to be sung also. If the Lord's Prayer is said, the officiant should pause after "Our Father" (for the traditional version) or "Our Father in heaven" (for the contemporary version) so that the people may continue in unison. Two or three collects are normatively read by the officiant. The Collect of the Day is read first, followed by an office collect and then by one of the Collects for Mission, which the officiant selects. The officiant should read the collects thoughtfully, and read the closings in such a way that the people will know when they are expected to say "Amen".

An **Office Hymn (stand)** may be sung at this point. This marks a shift in the community prayer from the general Collects that have gone before to the specific ones about to be used.

Intercessions: (stand or kneel) The prayer cycles for Morning and Evening Prayer are in a binder in the chapel. Because this is a community with three daily liturgies, the cycles should be prayed daily, but need not be repeated at every liturgy, and they are almost always included in the Holy Eucharist.

Individual prayer requests, particularly in the form of offering names for the sick, distressed and for those who have died, are listed on the board in the sacristy (and at times of the year in the appropriate book in the chapel). When praying for the sick and distressed first names only will be used. When we pray for the dead, the person's full name should be used.

The intercessions that follow may be any appropriate intercessory prayer from the BCP. Presiders should be familiar with and choose carefully from the selection on pages 814-833. One or two usually suffice. The six forms of “The Prayers of the People” (pages 383-393 BCP) are more appropriate for us in the Holy Eucharist. Together with, or in lieu of, such intercessions, the officiant may bid the free intercessions of the congregation. The officiant may conclude these free intercessions with a Collect such as the ones found on pages 394-395. The General Thanksgiving or A Prayer of St. Chrysostom generally follows.

Conclusion: (stand) Morning and Evening Prayer conclude with “Let us bless the Lord...” and one of the concluding scriptural sentences.

The Holy Eucharist

At CDSP we use BCP Rites I and II, the Supplemental Liturgical materials produced by the Standing Liturgical Commission (EOW), and the various other resources, including non-American Anglican Rites. Members of the community assigned to lead worship should pay close attention to the variables in language between these rites (e.g., “and with thy spirit”), which often trip participants moving from one rite to another. CDSP does not regularly celebrate the Sunday Holy Eucharist together, so we practice a unity of progressive solemnity within our liturgies. This means that weekday eucharistic liturgies should not compete with the primary liturgy of the week, which is the Sunday celebration of the Eucharist. In a related way, the weekday Eucharists are simpler on non-feast days than on feast days so that those feasts of the church can stand out as the more universal celebrations, which they are. In addition, within our own weekly pattern (setting feast days aside), Thursday takes precedence in solemnity, Tuesdays follow, and Monday and Fridays are generally very simple said liturgies.

Posture and Gesture: By use of posture, gesture, music, art, environment, movement and the physical “stuff” of the liturgy, we confirm our belief in an incarnate God, an incarnational, sacramental faith and the goodness of creation. Liturgy is more than words; it calls for the use of all our senses: sight, hearing, touch, taste, smell and movement – and the fullness of the rite calls us to use our whole selves in our praise of God. Presiders use both words and non-verbal gestures to differentiate between different types of monologues and dialogues, and movement and posture changes are important ways to outwardly manifest our beliefs, especially when the presider is praying in the name of all present.

The BCP occasionally indicates where a specific posture is appropriate to a given liturgical situation. In general, we sit to listen to lessons and homilies, and sit to sing or say the Psalms and for some hymns. We stand at the entrance and exit of the liturgical ministers, at the offertory, to sing canticles and for some hymns, for the Gospel and for the recitation of the Creed. We may kneel for the Confession and Absolution. Standing throughout the Great Thanksgiving at the Eucharist (and for all prayers through the Great Fifty Days of Easter) was the normative posture in the ancient church for all corporate prayer and particularly

for this prayer. Standing emphasizes the participatory nature of the prayer, as well as its corporate and theological emphases, but all liturgical ministers who are vested should follow the presider in standing, kneeling, sitting and every other gesture, including making the sign of the cross, and bowing one's head at the name of "Jesus." The exception to this custom is during the Absolution or the Blessing for which the priest or bishop alone stands.

Ministers: The *Presider* is the bishop or priest designated *Celebrant* in the BCP. Authorized by the Dean of the Chapel, (**see Appendix C for "Visiting Presiders and Preachers") he or she will take a more active role in the preparation of the eucharistic liturgies on mid-day Eucharists, unless those days fall on feast days. (On Thursdays, the planning, celebration and review responsibilities are shared by the liturgy team, which includes the presider). The *Preacher* offers the homily, and may or may not be the *Presider*. The *Ordained Assistant* is either an ordained *Deacon* or an ordained priest, referred to as the *Assisting Priest*. Note, however, that in the absence of a deacon, the Presider says the invitation to Confession and the Dismissal. The *Lay Assistant* is the lay minister assisting at the altar. The *Intercessor* is usually the *Lay Assistant* when there is no deacon. The *Master of Ceremonies* on Thursday evening and large celebrations is normally the sacristan designated to oversee a given service. On occasions of greater solemnity, there may also be other acolytes, such as *Torches*, *Crucifer* and a *Thurifer*.

Preparation: Before each celebration of Holy Eucharist, the presider, preacher and lay assistant (and deacon if present) will want to confer with the sacristan and Director of Chapel Music about various details. The sacristan will see that a rehearsal is called before each liturgy and that appropriate materials are in place. Candles on the altar and elsewhere are normally lit before the liturgy begins. The presider leads the altar party in prayer before the service.

Vestments: For normative weekday liturgies, the presider wears a chasuble over the stole over an alb and the others in the ministerial group wear an alb. On days of greater solemnity, the deacon may wear a Dalmatic. Acolytes and the Master of Ceremonies wear cassock and surplice.

The Liturgy

Entrance/Gathering of the community: Most weekday Eucharists begin with the **Opening Acclamation** proclaimed from the door (and the Collect for Purity if using Rite I) and a short procession, preferably with the opening music. The order of procession is lay assistant (who moves to the front of the altar on the left side); the deacon, moving to the front on the right side, preacher, if present, follows the deacon, and moves to the altar to the left of the lay assistant. Finally, the presider moves to the front of altar at center. On the presider's cue, all reverence the altar and then move to their assigned chairs. On days of greater solemnity a more elaborate procession may begin the liturgy and will be rehearsed before the liturgy. On these feast or seasonal observances, there may also be a Kyrie, Trisagion, or Gloria to augment the introductory rites. In addition, there may be particular occasions or seasons where no procession takes place. Please note that all liturgical movements and gestures will be addressed, rehearsed and clarified in rehearsal. There are

several different arrangements for the chapel, and changing the floor plan for a particular liturgical season necessitates a change in some of the processional formats, including no processions normatively in Lent. These will be addressed in rehearsals and then maintained for a sufficient amount of time so that they will not be a source of confusion for participants.

The Collect of the Day: may be sung or said from the chair or near the altar. Our custom is for all to remain standing for the Collect. The structure of the collect, as presidential prayer, is important in both its verbal and non-verbal dimensions. The introductory greeting: “The Lord be with you” with hands folded is followed by an invitation to prayer, followed by silent prayer, followed by the collect which “collects” the prayers of all present. The *orans* posture for the presider, used during the collect alone, outwardly expresses that the presider speaks in the name of all present. This necessitates the use of a lay assistant to hold the book. After the Amen, the altar party retires to their assigned seats and the reader moves directly to the ambo.

The Lessons: The threefold source for readings at the eucharistic liturgies are laid out on page 6 of this customary. At the Eucharist, the conclusion to the proclamation is “The Word of the Lord,” (or the alternatives in EOW) to which the assembly responds “Thanks be to God.” After each reading, the lector returns to his or her seat for the psalm or hymn, unless the lector is the person leading the psalm, in which case, because the psalm is also scriptural proclamation, it is led from the ambo. We remain seated for the psalm (whether chanted, spoken, or in a hymn setting.)

For the Gospel, the musicians wait for the presider to stand as a cue to begin the Gospel Acclamation. The deacon or the presider moves to the ambo during the last verse of the hymn. On occasion, there may be a Gospel procession that will include the torchbearers and thurifer, if incense is used. After the Gospel, all return to their places. If the preacher is using the ambo, the gospeller (deacon or priest) carries the Gospel Book from the ambo and lays it on the altar. If the occasion calls for the use of incense, the Gospel reading is announced, then the book censed by the one proclaiming, and the thurifer remains present throughout the Gospel reading, exiting in the processional return.

A **Homily** follows. Because these are weekday liturgies, the homily should be in proportion to the rest of the liturgy, 7-10 minutes should be considered the normative length for the longer liturgies, 3-5 minutes for the shorter liturgies. **On Mondays and Fridays it is up to the discretion of the presider whether there is any preaching at all, or a brief reflection or shared conversation.**

The service continues with the **Nicene Creed** when appointed for feast days.

The Prayers of the People: Prayers are usually led by the deacon or, in the absence of a deacon, by the lay assistant or another lay person. The BCP outlines the components for the prayers on BCP page 359, and models for writing Prayers of the People are found in Forms I through VI, BCP pages 383 – 393. In addition, there are more resources for Prayers of the

People in the sacristy that may be borrowed. Specially composed intercessions are strongly encouraged; **please confirm the prayers with the presider two days before the liturgy, and send to the sacristy *the day before the liturgy (by 5 p.m.)***. The presider concludes the prayers with a Collect, a Doxology, or, if a Confession of Sin has come at the end (e.g., Form VI), an Absolution.

Confession of Sin: With the exception of the 50 days of Easter, a form of the General Confession may be included at the Eucharist at the discretion of the presider (Rite II). The Confession of Sins is normative at Rite I (outside of Easter and feasts). It is introduced by the deacon or the presider with the short sentence, "Let us confess..." The presider will determine whether the altar party will stand or kneel for the confession.

The Peace: If there is no Confession, the presider invites the community to offer one another a sign of peace. It is our custom to exchange the peace with those near us, thereby recognizing the presence of Christ in each other and in our midst, as a sign of reconciliation, and as a seal on the prayers of the people that have preceded this exchange. Please do not circulate around the chapel to greet friends – the action of treating the kiss of peace as a type of "coffee hour without the coffee" is both exclusive (only greeting those you know) and destructive of the theology of the ritual action. Please save other conversation for after the liturgy.

The Preparation of the Gifts and Altar: The deacon, if present, otherwise the presider and the lay assistant move to the altar to prepare it for the Great Thanksgiving. The deacon or presider sets the table, while the lay assistant brings the vessels from the credence table. Bread and wine may be brought from the credence table or from the congregation. On Thursday evenings, offerings for the Celtic Cross Missionary Society may be taken during the singing of the Offertory Hymn. Gluten free wafers and non-alcoholic wine are always offered at each Eucharist.

When the altar has been prepared, the bread and wine made ready, and the altar book positioned and opened to the correct page, the lay assistant moves toward the presider to do the lavabo and then the presider begins the Great Thanksgiving. The ordained assistant stands to the right of the presider, the lay assistant to the left. If incense is used, the book is not placed on the table and the thurifer brings the thurible for the presider to cense the gifts. The thurifer then takes the thurible and, after censing those standing at the altar and moving throughout the gathered community, returns the thurible to its outside hook. In this case, the lavabo follows the incensation.

The Great Thanksgiving: Throughout the prayer the ordained assistant and the lay assistant remain beside the presider, ready to help in any way that may be appropriate. The lay assistant should arrive prepared to point words in the altar book and familiar enough with the text to turn pages appropriately. Both the ordained assistant and the lay assistant should be ready to follow the presider's posture and gestures: standing, bowing, crossing, etc. All ministers at the holy table follow the prayers from the altar book.

The Distribution: Ordinarily two chalices of wine and one of non-alcoholic wine, and one paten are used, the presider distributing the consecrated bread, the ordained assistant and the lay assistant administering the chalices. On Thursday nights, a second communion station is generally necessary, requiring the participation of other members of the altar party in the distribution (the proportion of two chalices to one paten is always observed). In the case of two stations, the deacon and presider distribute the consecrated bread while the others administer the four chalices. Normative practice is to receive the consecrated bread in hand (the 4th century practice seems commendable even today: “make your left hand a throne for the right, as for that which is to receive a King” – Cyril of Jerusalem) and then drink from the chalice. However, chalice bearers should be alert to other practices such as intinction, which is done by the one **giving** communion, not the one **receiving** communion. Chalice bearers should use the purificators frequently to clean the rim of the cup. Chalice bearers should also be attentive to communicants who reach for the chalice as opposed to those who want the one administering to hold onto the chalice. The preferred formulas are “the body of Christ, the bread of heaven” and “the blood of Christ, the cup of salvation” which both allow for a response of “Amen” from the person receiving (for Rite II and Rite II/EOW liturgies). In Rite I the formula used is generally, “The Body (Blood) of our Lord Jesus Christ keep you in everlasting life.”

It is preferable to sing during the distribution of communion, as stated in the BCP, but there may also be an appropriate hymn after communion, functioning as a meditative time before the post-communion prayer. The altar party may receive communion last or first, at the discretion of the presider, (except at Rite I where the celebrant always receives first) and except on Thursday evenings when the altar party receives last. (**See Appendix D) The altar is cleared and the remaining elements are placed on the credence table prior to the post-communion prayer, which is led by the presider. Immediately following the liturgy, members of the altar party and community reverently consume the consecrated elements at the credence table.

The Dismissal: The Blessing is optional in Rite II, normative in Rite I. At times, we will use the solemn blessings for seasons found in BOS, which will be pointed out to the presider at the rehearsal preceding the liturgy. The deacon (in the absence of a deacon, the presider) gives the Dismissal (optional in Rite I). On ordinary occasions, the altar party, led by the lay assistant, follows around to the front of the altar and all reverence on the presider’s que. The order of recession is lay assistant, deacon, preacher, presider, leaving in the same order they entered. On more solemn occasions, the altar party remains behind the altar until the torches and crucifer have arrived with their implements, and then proceed as above, following the torches and crucifer out (at which point the dismissal follows the closing hymn – If appointed. The closing hymn is an option in the BCP).

Tuesday Eucharist and Senior Preaching: We have the pleasure of hearing each graduating senior preach on a Tuesday at the Holy Eucharist during the academic year. If you are a senior you will be assigned a Tuesday on the rota. Make sure you read the scriptures and follow the homiletic procedures that you know from your preaching classes.

Regarding music choices (both liturgical music and hymns), please have a conversation with George Emblom about two weeks prior to your assigned date. **The *absolute last date to make a music request that fits with your preaching is one week (Tuesday) prior to your preaching date. After that date, George will finalize the music, the sacristans will prepare the liturgical books and changes will not be made.***

Holy Eucharist with Prayers for Healing/Anointing

On the first Friday of each month, the Eucharist focuses on the prayer and rituals of the church for the healing of individuals. To that end, these celebrations will include the laying on of hands and anointing. This service has its own booklet prepared by the chapel staff.

Ministers: The rubrics of the BCP state that the ordinary minister of this rite is a priest. Priests are, by virtue of their ordination, ministers of healing and reconciliation in the church. Laypersons and deacons may perform the anointing at a liturgy “in cases of necessity,” using oil blessed by a bishop. Other members of the community may assist the presider throughout the liturgy, including during the anointing of the sick.

Intercession: The laying on of hands and anointing for healing is administered to the one who approaches the sacrament in need of healing for him or herself. At the intercessions, however, prayers for healing for others and for the world are not only appropriate but also central to “the priesthood of all believers” whose corporate prayers are always efficacious through the action of the Holy Spirit. So in the CDSP chapel we do not do anointing by proxy.

Structure: The rite of laying on of hands and anointing follows the homily and precedes the liturgy of the Eucharist proper, thus allowing the Eucharist to be the summation of all our other sacramental actions.

Liturgies of the Word

During several weeks in the term services will be held on Mondays and Fridays during the time of the Eucharist, led by a single lay presider and homilist from the faculty or by a student volunteer. These will be Liturgies of the Word based on the structure of the LOW of the eucharistic rite, but with clear differences in that they will conclude with the Peace. The form generally follows the rubrics set forth on pages 406-07 of the BCP. These liturgies will have a lay assistant to aid the presider, who may assist with the readings and the prayers, or other duties as assigned. Lest there be confusion, officiants at these liturgies need to take particular care in not imitating the liturgical gestures used by a priest during the Eucharist. Because this is not a eucharistic liturgy, the gospel will be read with proclamation as in the Offices rather than proclaimed as at the Eucharist. In addition, the homily will be at the

discretion of the assigned presider, which may be silence, a brief spoken reflection, a conversation, or a short prepared homily.

Procedures for Experimental or Alternative Liturgies

The Worship Committee has established the following procedures for the development of experimental liturgies, which are celebrated occasionally during the academic term. These guidelines apply to the preparation of those liturgies.

Experimental liturgies for a given semester are assigned the preceding semester. Mid-way in the semester, the Worship Committee asks the Worship Committee Representatives from each class to solicit proposals for alternative liturgies for the next semester. Each proposal needs a name of the liturgy, a primary contact person, and a description of what the liturgy might entail. The Worship Committee then works as many alternative liturgies as possible into the worship calendar for the following semester. **Every alternative/experimental liturgy must have a faculty advisor as part of the planning committee.** Those who are proposing and coordinating experimental liturgies should refer to a separate document called **The CDSP Alternative/Experimental Liturgy Manual** which is available from the Sacristy. This document gives helpful information about the resources available, procedures that facilitate good communication, and wisdom gained by those who have done it before.

Most importantly, though, it is vital to coordinate with the Dean of Chapel and with the Sacristan assigned to your liturgy. With many people involved in the planning and preparation, group members need to remember that clear lines of communication and advance preparation are of utmost importance.

Liturgies involving languages other than English require special consideration and careful preparation so that the primary group - the assembly - can fully participate.

Care should also be taken to alert the community to the character of the liturgy, normally by including a brief description in the appropriate *Blue Sheet* newsletter.

The Liturgical Calendar and Patterns of Commemoration

The worshipping community at CDSP regularly observes commemorations found in *Lesser Feasts and Fasts* and *Holy Women, Holy Men*. Given the desire to balance ferial observances with the richness of the calendar, generally no more than two or three commemorations are observed in a given week at the Eucharist. Collects at Evening Prayer typically include the one for the commemoration of the day. During Lent and Easter, observing commemorations is limited. For example, only major feasts or (optionally) commemorations of martyrs are observed in Lent. Generally, there are no

commemorations celebrated during Holy Week and the first week of Easter. A more regular pattern of commemoration resumes during Eastertide.

Commemorations are normally observed on the day assigned for historical, ecclesial and theological reasons. Commemorations may need to be moved for inclusion within the school calendar, such as have been done in the past with the Virgin of Guadalupe (December 12).

Liturgical Music: Personnel and Directives

Music is an integral part of liturgy and we encourage each student to develop a theology of music while at CDSP, particularly one that moves from sacred music as performative or an “extra” to one that sees liturgical and ritual music as an essential part of liturgy. To that end we see music as normative practice and music is a part of most of the weekday liturgies. All members of the community are encouraged to develop their own musical skills and appreciation, making use of the resources available at CDSP, the GTU, and at the University of California and throughout the Bay Area.

Director of Chapel Music: In fall semester 2015 George Emblom is on sabbatical and Christopher Putnam will be the interim Director of Chapel Music. Responsibility for liturgical music is usually delegated to the Director of Chapel Music who works with the presiders, preachers and planners involved in the liturgical preparation. He and the Dean of the Chapel, together with the Worship Committee and sacristans, strive to cultivate and model the relationship of mutual understanding and respect necessary in parishes between clergy and musicians. The Director’s responsibilities includes participation in the Worship Committee, consultation with the Dean of the Chapel and sacristans, rehearsing and directing the *Schola Cantorum*, coordinating and providing music for many weekday liturgies. At his discretion, he may also work in an advisory or leadership capacity with other groups or individuals, assisting them in preparing music in the liturgy. Music for any remaining liturgies (if present) will need to be arranged through the Dean of the Chapel, other faculty, or student musicians.

Schola Cantorum: is an official singing group comprised of students, spouses and partners, faculty and staff. *Schola* generally sings at the Thursday evening Community Eucharist and at other times as arranged. Its members are also available to serve as cantors at Evening Prayer and at other unaccompanied services.

Norman Mealy Scholarship Student:

“The Norman Mealy Music Scholarship is intended to encourage skilled musicians, interested in church music, to attend CDSP and thus ultimately enrich the musical life of the church – both goals close to Norm’s concerns. When awarded, the scholarship helps to pay the tuition of a gifted CDSP student organist or musician who serves as an assistant to the Director of Chapel Music.

This scholarship is named in honor of Norman Mealy, former Professor of Church Music from 1952-1987 and at the Graduate Theological Union from 1976-1987. Dr. Mealy also served as choirmaster at St. Mark's, Berkeley, from 1948-1962.

Participation by other Individuals and Groups: There is ample room in the worship of the CDSP community for musical offerings by individuals and groups, singers and instrumentalists, acting either on their own initiative or by invitation. Opportunities for such offerings have historically included:

- occasional service of sung Evening Prayer or Evensong, including choral psalms, canticles and/or anthems
- regular participation at a particular weekly Eucharist (other than Thursday)
- the offering of instrumental or vocal music before, during, and/or after the Thursday evening liturgy, or at other liturgies such as Evening Prayer
- choosing and leading music at Morning Prayer
- music leadership at the ecumenical Evening Offices

Institutional Support for Student-organized Music: There are multiple copies of a number of different sources for liturgical music here at CDSP, in addition to three annual licenses for legal copying of congregational music. In addition, we encourage the use of music in languages other than English and commend to the student body the wealth of new liturgical music being composed in the Bay Area. CDSP can only provide limited rehearsal space however, arranged through the Director of Chapel Music, the Dean of the Chapel, and the Front Office.

Student Initiatives: Adequate advance planning is necessary for musical offerings by individuals or groups, both to assure the appropriateness of the music for the liturgy in question, and to prevent conflicts or undesirable surprises. This planning involves notification of the Dean of the Chapel and the Director of Chapel Music, the presider and preacher at the liturgy, and the sacristans. This notification should be at least two weeks in advance. The Director of Music may be available to accompany or provide musical guidance, subject to his availability and time limitations. (Please note that the position of Music Director is half-time and not all requests may be able to be met.)

Inclusive and Expansive Language in the Liturgy

Liturgical Language: Theological, pastoral and historical justifications for expanding the liturgical language of the church are now under nearly constant review, and a variety of opinions still continue about which changes should be made, when, for and by whom. For instance, the alternative wording "It is right to give God thanks and praise" (which is how many CDSP liturgical participants now automatically respond during the *Sursum Corda*) has passed into common liturgical usage in All Saints Chapel, but may be new and challenging to other Episcopalians.

Inclusive language has many dimensions: first, there is 'horizontal' inclusivity – how do we speak of human beings? In contemporary American English, 'mankind' or 'men' are generally understood to refer to male human beings and are not, therefore, inclusive. Second, there is 'vertical' inclusive language – how do we name or call God? Christian history has often been richer and more expansive in the variety of descriptive terms given for God than has English language liturgical language in the last few centuries. Both of these, horizontal and vertical considerations, are part of the re-working of liturgical language.

The second and third generations of inclusive language texts have brought us to another concern, that is, how to be both inclusive and evocative, (rather than literal and limiting). Liturgical language is by its very nature, evocative and metaphorical. Some first generation attempts at inclusive language actually removed essential polyvalence in symbolic language, an area which continues to be a challenge in the offering of new texts. Lastly, there is expansive language, related to but not exactly the same as inclusive language. EOW I (1998) was particularly interested in offering examples and occasions for reflection on expansive language: "the ultimate aim of expansive language experiments in the Episcopal Church is to create a language of prayer for all God's people...by offering additional resources to assist worshiping communities wishing to expand the language, images and metaphors used in worship." (11, 5 EOW I)

If the liturgical language of a particular regular (rota'ed) liturgy is to be significantly altered in any way, permission must be granted from the Dean of the Chapel a week in advance. For pastoral reasons it is also important to explain such changes in the worship bulletin or to announce them before the service. Expansive and inclusive language will most likely be at the heart of various alternative/experimental liturgies in the CDSP chapel, but careful attention to theological and communal understandings continue to be important in the overall shaping and use of alternative language.

Scripture readings: The liturgical scriptural texts used in CDSP liturgies are taken from the NRSV, the most gender inclusive version approved for use in the public worship of the Episcopal Church. The policy at CDSP is that readers in chapel will not change the language of assigned lectionary texts. The reasons for leaving the language of the lectionary unchanged are roughly parallel to the reasons for accurate quotation in scholarly writing. (See the "Policy on Gender-Inclusive Language" in the CDSP Academic Handbook, p. 51ff) The same rule does not apply, however, to scriptural texts quoted in homilies. A preacher's words are original to the occasion and are the personal responsibility of the one who preaches. Judicious rephrasing of scriptural stories and sayings to make them more inclusive is encouraged in preaching.

CDSP has purchased a number of the inclusive psalter for use in liturgies (*A Psalter for the Christian People*). They are available in the chapel closet. These psalters are an ecumenical work, but are based on the BCP Psalter. When EOW liturgies are used, this psalter is the source for psalms.

Non-English language liturgies: As CDSP increasingly reflects the international face of the Anglican Communion, we hope to facilitate multicultural worship as normative. We continue to celebrate a series of bilingual English-Spanish language liturgies in response to the desires of the bishops of Province VIII, who have specifically requested or even require ordinands to be able to read the liturgy in Spanish. International students from non-English speaking parts of the Anglican Communion are encouraged to share liturgies from their Provinces with the CDSP community, working with the Dean of Chapel and the Director of Chapel Music.

Liturgical Leadership

The Worship Committee is a faculty advisory committee advisory. The committee consists of faculty, staff and students, including elected class representatives and sacristans. Meetings are generally open to the community. The Worship Committee functions as a clearinghouse for issues related to chapel worship and a means for direct involvement in the overall liturgical life of the school through the chosen representatives. The minutes of these meetings are published in the Blue Sheet. A sub-committee of the Worship committee, **Art and Environment**, coordinates with the worship committee, the Dean of the Chapel and the sacristans in planning the seasonal decorations and symbols used throughout the academic year. Members of the Arts and Environment Committee have a voice on the Worship committee in the person of an M.Div. student, but any member of the CDSP community can be a member of the committee.

The Dean of the Chapel, serving as extension of the Dean and President, has responsibility for the shaping of liturgy in the chapel, the celebrations of feasts and seasons, the arrangement of the liturgical space, the coordination of music and liturgy, oversight of the student sacristans, and responsibility for the preparation and execution of all liturgies within the chapel. In addition, the Dean of Chapel is responsible for the training and preparation of liturgical ministers, through workshops, rehearsals, reflections, helpful critique and consultations. The Dean of the Chapel is designed to be a formational and leadership position in communication with the whole community and most especially with the Dean and President of CDSP.

The sacristans are M.Div. students appointed by the Dean of the Chapel with the approval of the Dean and President of CDSP. They are paid and are given authority to coordinate liturgies, direct rehearsals, assist with workshops, coordinate and construct the Rota, maintain the sacristy and all the liturgical items that are used in various liturgies. One student functions as the Head Sacristan, assuming more responsibilities, coordinating sacristy communications, and acting as MC at designated large liturgies, including Commencement. The sacristans are normatively installed in March for service lasting one to two years, depending on their time remaining before graduation.

Personnel/Useful Phone Numbers

CDSP President and Dean:

The Rev. Dr. W. Mark Richardson mrichardson@cdsp.edu 204-0733

Dean of the Chapel:

The Rev. Dr. L. Ann Hallisey ahallisey@cdsp.edu 201-0716

Director of Chapel Music: *on sabbatical fall 2015*

Mr. George Emblom GAEmblom@aol.com 204-0726
(Assistant Professor of Church Music)

Interim Director of Chapel Music:

Putnam, Christopher cputnam@prodigy.net or xtopherputnam@gmail.com

Sacristans:

sacristy@cdsp.edu 204-0741
Tim Yanni – Head Sacristan
Kelly Aughenbaugh
Ed Milkovich
Christie Fleming

Chair of Worship Committee:

The Rev. Dr. Susanna Singer ssinger@cdsp.edu

A reminder that CDSP liturgical schedules and responsibilities are only applicable during school term. There are generally no CDSP liturgies outside of regularly scheduled class times (academic year and summer school)

Updated 8/22/15

Appendix A: Hospitality Minister and Assisting Sacristan Job Descriptions

Hospitality Minister

The Hospitality Ministers attend to the welcoming of the congregation. Any member of our community may participate in chapel services in the role of Hospitality Minister. Family members (including partners, spouses, older kids, significant others, etc.) are definitely invited to be scheduled for Hospitality Minister.

Learning Goals and Teaching Objectives for Hospitality Ministry

- Raise the “hospitality awareness” of the CDSP community by helping us to remember that hospitality is at the heart of the Gospel and in light of that message we must create a welcoming atmosphere for all persons in all our worship services.
- Create an “ethos” of hospitality in worship by embodied modeling of welcoming behavior.
- Model the kind of hospitality and welcome that would be effective in parish settings.
- Help future clergy leaders gain appreciation for those who perform such liturgical functions in parishes. Over the course of their time here, all students should learn and serve in every liturgical role – from ushers to officiants.

Hospitality Ministry: Role and Responsibilities

- Arrive at the scheduled rehearsal time.
- Ensure that all regularly used liturgical books are set out.
- Stand at each door and greet people as they enter, offering programs and/or special books when appropriate.
- During the service, sit near each door. Be attentive during the service for any assistance needed (helping latecomers find seats, responding to health emergencies, providing assistance in getting to communion, opening and closing doors as needed, responding to any outside concerns or problems, etc.).
- At Thursday Community Eucharists, help the assisting sacristans collect the offering and bring the gifts to the altar.
- After the service, make sure all regularly used liturgical books are tidied and arranged in the seating areas, bulletins are picked up and additional books and pamphlets put away in the closet. This leaves the Chapel ready for the next use.

Assisting Sacristan

The primary role of an Assisting Sacristan is to assist the chapel staff: Dean of the Chapel, Director of Chapel Music, and the Sacristans, before and after the daily Eucharist. Any member of our community may participate in chapel services in the role of Assisting Sacristans.

Learning Goals and Teaching Objectives for Assisting Sacristan

- Gain general familiarity and comfort with preparation and post-service responsibilities for many different types liturgies

- Help future clergy leaders gain appreciation for those who perform such liturgical functions in parishes, especially altar guilds, vergers, and sextons.

Assisting Sacristan: Role and Responsibilities

- Arrive at the scheduled rehearsal time.
- Post hymn numbers on hymn boards and take them down after the service
- Help arrange handouts and extra books
- Light candles
- Ring bell
- Usually one of the assisting sacristans is assigned as lector and the other may be assigned as a second chalice bearer during mid-day Eucharists
- Washing and drying sacred vessels
- Other tasks as assigned by chapel staff

Special Duties for Thursday Community Night Services

- Fold bulletins
- Pre-position offering plates
- Take collection during offertory

Appendix B: Glossary of Customary Terms

Acolyte	A general term for liturgical ministers who may fulfill various roles such as crucifer, torch, assistant.
Ambo	a portable bookstand for liturgical reading of scripture.
Antiphon	a sentence of scripture (usually) used as a refrain before and after a scripture reading, usually a psalm.
BCP	<i>The Book of Common Prayer 1979</i>
BOS	<i>Book of Occasional Services</i>
Canticle	a portion of scripture usually understood to be a "song", but may be sung or said in worship (e.g. The Song of Mary or <i>Magnificat</i>).
Cassock	a long, black sleeved vestment mostly worn at the Offices by officiant and lector, usually worn with a surplice over the top. It may be worn for those liturgical ministers in the Eucharist not directly involved in the altar party.
Cassock-alb	a long, white sleeved liturgical vestment worn for eucharistic liturgies.
Cense	to spread incense smoke by waving a thurible in front of or around or through a congregation or liturgical object.
Chalice and Paten	the cup and plate used for the wine and bread at the Eucharist.
Chasuble	the chief eucharistic vestment, oval in shape, without sleeves, and an opening for the head – looks like an ornate poncho.
Credence Table	a shelf or table upon which the cruets of water and wine, bread, lavabo bowl and towel, chalice and paten are placed in readiness for the Eucharist.
EOW	<i>Enriching Our Worship</i>
Epistle	refers to one of the formal, instructive letters found in the New Testament (e.g. Paul's Letter to the Romans). A portion of a letter is read in the Office and Eucharist.
Feast	a celebratory day or occasion set in the liturgical calendar.
Ferial	a "regular" non-Sunday, non-feast occasion.
GCW	<i>A Great Cloud of Witnesses: A Calendar of Commemorations (2015)</i>
Gospeller	designation for one who reads the Gospel in the Eucharistic liturgies.
Intercession	a prayer offered on behalf of others.
Intinction	describes the practice of receiving communion by dipping the bread/wafer into the chalice and then consuming, rather than drinking from the chalice separately.
Lavabo Bowl and Towel	a small bowl and towel used in the hand washing ritual after the altar is prepared and prior to the Eucharistic prayer.
Lector	the designation for a reader of scripture during worship.
Offertory	the part of the eucharistic liturgy when the altar is prepared for Eucharist with the vessels, bread, and wine, and the alms are gathered and presented from the congregation. The elements (bread and wine) may also be brought forward at this time.

Office	a daily service of the Church other than The Holy Eucharist, e.g. Morning, Noonday or Evening Prayer.
Orans	an ancient prayer posture used in eucharistic liturgies, primarily today by the presider who holds his or her arms outstretches from the sides, palms open, as if to embrace someone.
Petition	a prayer offered for one's self or others.
Purificator	name for small, white linen towel used to wipe the rim of the chalice during Communion.
“reverence the altar”	a solemn bow from the waist (or sometimes nod of the head) in front of the altar.
Rites	a ceremonial, formal, solemn, prayerful practice with a prescribed rule or custom (e.g., Rite I and Rite II in the BCP).
Rota	name for the schedule and assignments for Chapel worship, containing propers (set of readings for the day), services days/times, and liturgical ministers.
Rubrics	a direction or rule governing conduct in services, usually printed in italics in the BCP..
Sacristy	the place or room designated for the care and maintenance of sacred vessels, linens, and vestments. (Found on the westside, 1st floor of Gibbs opposite the Chapel.)
Suffrages	a responsive, fixed set of prayers from the Daily Office (e.g. Suffrages A or B).
Surplice	a white vestment with flowing sleeves worn over the cassock
<i>Sursum Corda</i>	name for the ancient prayer dialogue introducing the Eucharistic Prayer.
Thurible	a portable incense burner, also called a censer. Burning incense - spreading smoke around the congregation, altar party, altar, gospel book, and eucharistic elements - is a symbol of prayer, cleansing, and honor.
Thurifer	the designation for the liturgical minister who carries and swings the thurible in procession and during the service.

Appendix C: Guidelines for Visiting Presiders and Preachers

CDSP welcomes all members of the community, as well as visitors and short-term students, to participate fully in our cycle of liturgy. Because CDSP is a teaching chapel, we work to align how we pray with what we teach. Therefore, we request that you follow these guidelines in addition to the others outlined in the Chapel Customary. The best way, of course, for you to prepare for taking a turn in our weekly chapel schedule is to attend some of our services and ask questions. Sacristans and faculty will be happy to do their best to expand on our particular traditions.

Presiding

Presiders should expect to use the wording printed in the Book of Common Prayer on those days when Rite I or II is normative. When the rubrics say, “Deacon or Celebrant,” and there is no deacon present, the presider performs the designated functions. In places where the rubrics are permissive, check our Customary for the tradition at CDSP. In general, styles of presiding at CDSP vary with individuals but find a middle ground between respecting the simpler patterns of weekday liturgies while being fully embodied (gestures, postures, music, vestments).

We ask you not to add to the liturgies anything that is not contained in the authorized texts. For example, you might have a very inspiring, yea even poetic, invitation to Communion or words at the Dismissal that are cherished by you and/or your home worshipping community. But our students need to be steeped in the basics, and only judiciously and with well-thought-out reasons add to what we’ve been given in the BCP and other authorized texts, and in ways that are contextually appropriate.

In administering communion, we ask that you use one of the formulae offered in the BCP. When we are in Rite I, we urge the lay assistants to use the Rite I words, and request that you model the same. We ask that you *not* use the names of people you may know, or “my brother, sister,” etc. during the distribution of communion. We are attempting to teach a model of eucharistic leadership where the personality of the minister does not become the primary vehicle between the worshiper and the events and symbols around the Table.

You *must* be present for the rehearsal 30 minutes before the liturgy. At the rehearsal, sacristans will go over the physical setup, how we set the altar at the offertory, etc. They will also “walk through” the order of service. This is customary with everyone, not just visitors. It is one of the ways we instruct the students who are assisting you and the sacristans, and it also frees all the ministers from being preoccupied with uncertainty regarding ritual details. The sacristans are there to administer decisions that have already been made by the Dean and President, the Dean of the Chapel and the Worship Committee. There IS “flex” in our system, but if a sacristan says, “we do it *this way*,” please do not put him/her in an awkward position by challenging his/her authority. Major questions about how or why we do things are properly brought to the Dean of the Chapel.

If the person leading intercessions has composed an original set of prayers, he or she has been instructed to show it to you well before the rehearsal. You should not feel cornered into going along with something theologically questionable because it appears to be too late to fix it; it's not!

Preaching

Liturgical preaching weaves together the life of the gathered community in light of the scripture readings, the liturgy itself and the world at large. Please double-check the readings before the liturgy to make sure that they agree with what you understood the lectionary to have assigned for that day. We are aiming at a homiletic style that fits our shorter weekday liturgies. We ask you to limit your homily to the 7-10 minute range for Tuesdays and Thursdays. On Mondays and Fridays we generally have a very brief reflection, or silence, or a directed conversational reflection on the readings. Also, as a point of information, many in the congregation are *not* preparing for ordination, and therefore are not experiencing many of the issues affecting that group alone. At any given liturgy, the assembly may be composed of ordained and lay Anglicans, non-Episcopalians from other GTU schools, one-year students with no religious affiliation, and even neighbors from down the street.

We hope that these guidelines will not appear restrictive but rather clarifying. Please feel free to ask any questions or discuss them with the Dean of the Chapel or the Chair of the Worship Committee. Thank you for joining us in our common worship!

Appendix D: Questions regarding CDSP Liturgical Decisions

After careful consideration among the CDSP community, between the liturgy faculty and particularly within the worship committee, a number of suggestions or traditions have been developed that may be unfamiliar to some people or not explicit in the BCP (or contradictory to the BCP). Probably the two most common reasons for some of the choices we make are: 1) we are not a regular parish and these are weekday liturgies – not intended to replace a Sunday liturgy, but to complement, lead to, and flow out of that Sunday liturgy; 2) we are not a parish and we have a full complement of liturgies each day, so often elements that are requested by the BCP to be present each day may have been at Morning Prayer rather Eucharist, or vice versa. Several of the most frequently asked questions/answers follow below.

Q: Why don't we always do a confession of sin?

There are pastoral, ritual and theological reasons for not dictating the inclusion of a confession at every liturgy. First, it is often left up to the presider or the planning team (outside of Lent when we do it every day, or Rite I when it should always be done). That person or group may have different reasons for inclusion or exclusion of the confession. It often has to do with the readings or the season or the world events call our attention to corporate sin. Ritually, it is not included in every Eucharist because we have usually included it in one of the Offices. A single, daily act of confession is yet another way to stress that the liturgies should be taken as a whole of daily prayer, not as individual prayer occasions. Theologically there is a more important issue going on which is well articulated by Marion Hatchett in reflecting back on the BCP in 1979. He brings to the discussion the historical liturgical anomaly that a public, corporate act of confession originally derived from the private preparation of priests and other liturgical assistants. Including it in the liturgy itself was influenced by Continental, and more particularly Lutheran, theology at the time of the first prayer books, emphasizing what was in some ways the worst of the medieval sense of Eucharist as penitential rather than reconciliatory. Truer to the Anglican tradition and rooted in some early church patterns, is the emphasis on the Eucharist itself as reconciliatory. “...(I)n historic liturgies, the principal expression of confession was in the Eucharistic Prayer, where it took the form of giving thanks to God for having redeemed us from our sins. And in the historic liturgies the absolution was the receiving of the Body and Blood of Christ for the forgiveness of sins. An explicit general confession for the congregation was not a part of eucharistic rites until the continental Reformation, when general confessions came into the rites to take the place of the private confessions.” (Hatchett, “Unfinished Business.”) As alluded to above, an additional component of this is the “fencing” off of the Eucharist – first by baptism (the font before the table) and then by confession, whether it be private or public confession. The Eucharist demands sacrifice – it comes at a cost, but it is not penitential, rather it is reconciliatory.

Q: Why do the presider and the other liturgical ministers sometimes receive communion last rather than first?

Unlike the first question, this one is clearly a contradiction to the rubrics of the BCP (where the presider “takes” communion first). It is a “nudging” towards a direction we would like to see the next BCP take because it is the tip of the iceberg regarding a number of eucharistic hospitality issues. First, it is implemented only for Thursday evening liturgies and is done by extension at other liturgies at the discretion of the presider alone. Theologically it draws on hospitality and, tangentially, logic. From the presider’s point of view, we have an invitation to communion addressed to the congregation (“The Gifts of God for the People of God”). If we then help ourselves first it makes the invitation ritual irrelevant. With the emphasis on meal theology in the Eucharist having been a part of the liturgical reforms of the last 30 years, the analogy has been drawn that we don’t invite people to our houses for dinner, sit down and eat first, and then invite them to the table. Why would we do it here, in the meal of copious hospitality? The answer, of course, is an underlying theology of “you can’t give what you don’t already have” joined to clerical privilege. This approach has been particularly problematic in a number of non-European cultures where hospitality (particularly surrounding meals) finds itself at odds with the medieval tradition. There is an additional issue (theological and ritual), which could be put in connection with this question. That is the choice of the BCP to go with the Roman Rite model of the presider taking communion for him or herself, rather than the Eastern rites model of always receiving. There are many Byzantine-isms (and other Eastern traditions) in all the Anglican rites – surprisingly this is not one of them. A presider could never do a Eucharist alone in these Eastern Rites because he would have no one to receive communion from! Like everyone else, in these rites, the presider RECEIVES the Body and Blood but does not take it! The receiving from the hand of another is theologically desirable – parallel to all we profess of Gospel values and the dynamic of a God who initiates the relationship. Ritually, for us at CDSP on Thursday evenings, it also makes logistical sense because the altar party commune each other after the congregation, allowing for music or meditation within the congregation and in our cramped chapel, it is easier to coordinate communing all and then returning to the table for the altar party to receive last.

Q: Why does only a deacon, or a priest in the absence of a deacon, read the Gospel at a Eucharistic Liturgy?

In this, we are following the rubrics of the *Book of Common Prayer*, the general customs of the Anglican Communion, and the liturgical tradition of the Christian churches since the fourth century where the proclamation of the Gospel was limited to the ordinary minister of the Gospel, the deacon. In the *BCP* the general instructions for the Holy Eucharist (page 354) state clearly that the deacon “should read the Gospel and may lead the Prayers of the People... Deacons should also serve at the Lord’s Table...In the absence of a deacon, these duties may be performed by an assisting priest.” In the actual liturgical texts, the rubric is again repeated: “then, all standing, the Deacon or a Priest reads the Gospel, first saying...”

It may be interesting or contradictory to observe this rubric in comparison to the question above – why stick to this rubric when not following that? There are several reasons. The Liturgy of the Word has a progressive solemnity with the Gospel being the apex of the Liturgy of the Word. We stand for this reading, unlike the other scripture readings. It has its own liturgical introduction and conclusion, its own ceremonies and its own minister. We do not substitute a priest for someone else for the apex of the Liturgy of the Eucharist, commonly understood to be the Eucharistic Prayer proper.

The Gospel (and the setting of the table, and theologically, the leading of the prayers of the people) are the liturgical manifestation of diaconal ministry, a ministry of humble service. Far from being a triumphalistic moment, to honestly proclaim the living word of Christ in the midst of the Church requires a life of service, of living the living words of Christ in action symbolized by the proclamation of the words in the Holy Eucharist.

In the same way, the deacon leads the prayers of the community because the deacon should know first-hand the needs of the community and the needs of the Church and of the world. These are the realities that we hope those preparing for diaconal ordination (whether vocational or transitional) aspire to, and that those who are ordained deacons can model for the rest of us. These are not quasi-priest ministries, but incarnational symbols of humble service to the Word and to the Table with their own integrity and their own systematic unity between what is done in liturgy and what is done in the liturgy of life.