

# CUSTOMARY OF THE ANGLICAN COMMUNITY - SAINT PAUL UNIVERSITY

Including directions for Officiants at Morning Prayer,  
and for the ministers at the Thursday Eucharist

(September 2009)

## Morning Prayer: Directions for Officiants

Most Anglicans experience the Divine Office in two ways. Some attend Morning and Evening Prayer in their parishes on Sundays, where these services are the weekly gatherings of the Christian community, often in the absence of a priest. Others – not just the ordained – pray Morning and Evening Prayer daily throughout the year alone, often silently.

*Corporate* daily Morning (and Evening) Prayer, is often limited to Anglican monastic communities, cathedrals, some parish churches, and theological colleges. Daily liturgical prayer, that is, the Divine Office, is a venerable tradition in colleges and universities in the Anglican Communion, and is celebrated as an integral element of the Anglican Studies Program at Saint Paul University.

Since the style of our celebration of the Divine Office is that of neither private recitation nor of parish Sunday Morning Prayer, these directions are offered to enable you to lead our particular community in its worship with ease, and a sense of the spirit of corporate liturgical prayer in the Anglican tradition.

### Introduction

The rhythm of daily prayer in the life of a worshipping community is not unlike breathing: regularity is essential. It is a matter of practice, though in this case practice is not the same as rehearsal. Rather, practice is the regular and disciplined engagement in particular actions intended to have a formative effect on the practitioner. The regular practice of seeking the presence of God, of praising, thanking and beseeching God, cultivates a habit of mind and action that is sensitive to the divine outside of explicitly religious activities. Part of what contributes to the rhythm of our practice is the regularity of time (8:30 a.m.) and place (the Chapel).

Rhythm is equally established by regularity of structure and style of celebration. The *Book of Alternative Services* (BAS) provides both structure and flexibility in the celebration of the Divine Office. This flexibility provides communities with the option of determining the structure of the Divine Office according to their particular circumstances and according to the season of the liturgical year. Liturgical flexibility is not intended as a *carte blanche* for presiders and officiants; rather, it is to serve the particular needs of particular communities.

These directions reflect the options that have made the most sense for *this* community and its prayer; they have evolved over many years of both continuity and change. (The last revision of this guide was undertaken in November 2008. This version builds on that guides but includes more recent developments in our practice.)

If you have not already done so, I encourage you to read the brief introduction to the Divine Office in the BAS, pp. 36-43.

### Preparation

Consult the Calendar of the BAS (pp. 22-33), the Daily Office Lectionary (DOL - BAS, pp. 452-497), and the Propers (BAS, pp. 268-439) prior to the beginning of Morning Prayer. You will

need to determine whether the day is a feria (or ordinary day) or a festival. Festivals are ranked according to their relative solemnity: Principal Feasts, Holy Days, Other Feasts of our Lord, Other Major Feasts, Fasts, Memorials and Commemorations. (The distinctions between these festivals are to be found in the BAS, pp. 14-21).

A short-cut to finding out these details is to consult *McCausland's Order of Divine Service* (under DOL MP) which contains all of the needed information in one convenient format.

For festivals, we make use of the Rev. Dr. Stephen Reynold's valuable work, *For All the Saints*. Please note that the lections in *For All the Saints* are for the celebration of the Eucharist, and not for Morning or Evening Prayer. The volume in the chapel was given by members of our community as a memorial to Dr. Frances Henderson, an important person in the life of the Anglican Community and an alumna of Saint Paul University, who died in early October, 1996.

It is your responsibility to choose a reader to read the lesson. Ensure that the Bible is open to the appropriate page. We follow the Daily Office Lectionary (DOL), with the psalmody appointed for Morning Prayer. During ordinary time (i.e., during the time of the *ordered* or numbered Sundays after Epiphany and Pentecost) we use one reading. During the seasons of Advent, Lent and Easter we use a reading from each of the two testaments.

Ask someone to lead the intercessions.

Ensure that the lights in the chapel are on, that books are available for everyone (both the BAS and any supplementary music book). If there are newcomers or visitors to the service, please greet them and ensure that they sit with a regular who can help guide them through the service.

Announcements are to be kept to a minimum. Optimally, announce which psalm, canticle, etc. will be used before the service begins so that people can mark their books accordingly. If you announce something in the course of the service, provide enough time for everyone to find their place.

### **Beginning Morning Prayer**

The Divine Office begins when the officiant and community stand. Normally, the Office will begin with the introductory responses on page 47 of the BAS, followed by the "Invitatory Psalm" (i.e., the *Venite*) on page 49. On major festivals or memorials, use the *Jubilate*, page 49. During the Easter season, the Invitatory is "Christ our Passover" on page 50. During Advent, Lent and Easter, use the introductory responses appropriate to the season. See the BAS, pages 96-98.

When beginning on page 47, find the appropriate antiphon on pp. 47-48. Antiphons are said *before* and *after* the invitatory. Before the invitatory, the officiant begins the antiphon, with all joining in at "come let us worship." Following the invitatory, the antiphon is said in its entirety by all. On ordinary days, you will choose one of the first four antiphons (pp. 47-48). If, however, it is a saint's day, holy day, or a season (i.e., Advent, Lent, Easter, etc.) use the appropriate antiphon on page 48.

Music for the open responses is found on page 912. The first form is plainsong; the second is a contemporary chant composition.

The seasonal introductory responses are also followed by the invitatory.

During Lent, don't forget to omit the "A" word (i.e., Alleluia).

If your day is a holy day or saint's day, read (seated) the one page account of the event or person in *For All the Saints* before the beginning of the Office. Then stand to begin the office as usual.

## The Psalms

The psalms (or psalm) appointed are those for Morning Prayer in the DOL. Psalmody is part of Scripture and ought to be heard as well as spoken. As a help to *praying* the psalms, we recite them slowly, observing a pause at the asterix (\*). Such a pause is suggested by the nature of their poetical form, and is the traditional Anglican way of praying the psalms when they are not sung. In most cases, the second half of a psalm verse is an intensification or development of what has been expressed in the first half. One might mentally insert the words "and what is more" at the asterix in order to appreciate that fact.

Our usual practice is to chant the psalms. There are many ways in which this can be done. We use simple chant formulae composed by Dr. Gordon Johnston, our music director. The officiant should become familiar with the melody of the chant in order to begin the psalm clearly and confidently. A pitch pipe is available to establish the pitch.

Psalms are concluded in one of two ways: by the recitation of a psalm prayer by the officiant, or by the *Gloria Patri* (i.e., "Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen.") by all. If using the psalm prayer, observe a short space of silence between the last verse of the psalm and the psalm prayer. The officiant alone recites the prayer. In the case of the *Gloria Patri*, begin the phrase slowly, allowing the others to join in.

## The Proclamation of the Word

The DOL provides three readings for every day of the year, on a two-year cycle. Normally, two readings are used at Morning Prayer. The needs and constraints of our community, however, seem better served when a *single reading* is proclaimed at Morning Prayer. At the beginning of each academic year we make a decision about which reading will be used throughout the term. However, at other times of the year, e.g., Advent and Lent, the two readings are used, one from each of the two testaments.

The community sits during the reading. The reader stands at the lectern. Not only does standing to read make it easier for the Scriptures to be heard, but the posture accents the proclamatory nature of this ministry.

At week-day Morning Prayer, the Gospel is introduced simply by saying “A reading from the gospel according to *N*.” There is no need to cite chapter and verse. There is no acclamation by the congregation. At the conclusion of the reading, say “The Word of the Lord.” All respond, “Thanks be to God.” Readings from other biblical books are introduced in a similar way, e.g., “A reading from the Acts of the Apostles”, “A reading from the Prophet Isaiah,” “A reading from the book Genesis.”

Allow for a period of silence after the reading. One minute should suffice, rather than a desultory pause.

### The Responsory

During Advent, Lent and Easter a seasonal responsory is sung between the first and second readings. See BAS pages 101-109 for examples. Responsories are short texts of scripture arranged on the following pattern: refrain; psalm verse; part of refrain; first half of the Gloria Patri; refrain. Our seasonal responsories are sung to music composed by our music director.

### The Canticle

In the Anglican tradition, as in the rest of Western liturgical tradition, a canticle, usually from Scripture, follows the reading(s). Traditionally, the gospel canticle at Morning Prayer is the Song of Zechariah or *Benedictus*, while that at Evening Prayer is the Song of Mary or *Magnificat*. The BAS has introduced a greater variety of canticles. The BAS offers a table of suggested canticles on pp. 72-73 in order to avoid undue duplication. On major festivals and holy days we will use the *Benedictus*, while other canticles may be used on other days.

As the word “canticle” suggests, they are by definition sung. Here there are a number of options available to you.

The hymn book, *Common Praise*, includes musical settings of a number of canticles: 754, 755, 756, 757, 758, 759, 760, 761. The BAS provides metrical settings of both the *Benedictus* (#19b) and the *Magnificat* (#18b, 18C). These may be sung to hymn tunes that correspond to the metre of the poetry. In *Common Praise* there are additional metrical versions of the *Benedictus* at #11 and #12.

Also available is the short music book *To Sing God's Praise* a collection of biblical canticles from the *Book of Common Prayer (1979)* of the Episcopal Church. You may select a canticle from this collection.

As the office is basically scripture arranged for prayer, we do not substitute hymns for the biblical canticles (apart from the metrical versions discussed above). On some occasions, perhaps on a significant feast and when more time is available, a hymn may be sung after the Lord's Prayer in order to highlight the particular feast.

When choosing a canticle, bear in mind the Scripture reading, the liturgical season, and the particular day if it happens to be a feast or holy day. Pick something that enough people are likely

to know to sing well *a capella*, or unaccompanied. It is the officiant's responsibility to begin the singing. If you are unsure of how to do this, let someone with some background in music lead the singing. (Both Gordon Johnston, music director, and Kevin Flynn, director of the program, will be glad to assist you in learning music.)

### Affirmation of Faith

The BAS provides two options for an affirmation of faith: the Apostles' Creed and the "Hear O Israel." Our custom is to stick with the latter. The officiant begins it without announcement. On a major feast day, however, you may choose to use the Apostles' Creed, in which case, please announce it.

### Intercessions & Thanksgivings

The one designated to lead the intercessions will choose one of the litanies in the BAS. There is no need to announce the litany and the page, since the responses are invariable. During particular liturgical seasons (Advent, Lent, etc.) the seasonal litanies may be used.

The litanies in the BAS are intended to be *models* for intercessors. It is fine to alter them or, indeed, to compose your own provided that they remain *general* intercessions. If in doubt, stick to the forms in the BAS.

Litanies are normatively sung. Anglicans accustomed to the Prayer Book tradition are familiar with chanting the "lesser litany" at Morning and Evening Prayer (pp. 11 & 23). The BAS provides a number of chant formulas on pp. 915-917. These too are suggestions and often need to be adapted to particular litanies. The Taizé community has developed a significant repertoire of chant formulas and responses (especially "Kyrie eleison" or "Lord, have mercy), as has the Iona Community. You may consult the director of the program for these resources.

It is our custom to use the Anglican Cycle of Prayer and the Diocesan prayer list. Announce the intentions of these cycles *before* beginning the litany with words such as "We are asked to pray today in the Anglican Cycle of Prayer for..." Note that the material in the Anglican Cycle of Prayer is not intended simply to be read aloud. They are addressed to Anglicans around the world to inform us of the prayers and needs of local communities. Adapt the material. For instance, if the text says "we pray for grace to discover God's will for our diocese" it is fitting to say, e.g., "we pray that they may have grace to discover God's will for their diocese."

While it is important that Christians pray for one another and for the wider church, it is equally important to pray for the world. As members of a "royal priesthood" it is our calling to offer a "sacrifice" of praise and intercession not only for ourselves, but for others as well. At the conclusion of the litany, the leader may say in these or similar words, "I invite your further prayers and thanksgivings, either silently or aloud." Extempore prayer may then follow.

### The Collect

A *single* collect concludes the intercessions, bringing the general petitions and any

extempore prayers to an end. Commonly, the collect is the one for the previous Sunday, or for the holy day (you may consult *McCausland's* if you are uncertain). You may also choose one of the collects on pp. 130-131 of the BAS. *For All the Saints* has appropriate collects for holy days, commemorations and memorials throughout the year. If a collect is written with only the short ending (i.e., “through Jesus Christ our Lord. Amen.”) you should add the full Trinitarian ending.

In the Anglican tradition, the collect is said by the officiant or presider alone. On behalf of and in the name of the community, the officiant gathers or “collects” all the prayers – spoken or unspoken – into a single prayer which is related to the liturgical occasion. When sung at the office, the collect is sung on one note.

### **The Lord's Prayer**

Use the modern version, with the appropriate introduction, i.e., “Gathering our prayers and praises into one, let us pray as our Saviour taught us.” The music for this version is found on page 918 of the BAS.

### **Dismissal**

If you are the officiant during Eastertide, remember to add “Alleluia” after “Let us bless the Lord.”

Strictly speaking, the office concludes with “Let us bless the Lord. **Thanks be to God.**” Because of the Prayer Book tradition, however, Anglicans are accustomed to adding a short verse of scripture at the end of the office, especially “the Grace.” You may add that text or one of the others suggested in the BAS.

Please sign the Vestry Book and indicate the number of people who were present. If anything interesting happened, make note of it in the “comments” column for posterity.

### **Evening Prayer**

We celebrate Evening Prayer with the University community roughly once a month, on a Thursday evening. The Director of the Program and the Music Director organize the liturgy. Both English and French are used. Music is accompanied by the organ. Students are invited to read, lead the prayers of the people and to act as thurifer. See below for notes on the use of incense.

## THURSDAY EUCHARIST

### Liturgical Coordinator's Check List

- i. Choose an opening hymn. It should be brief and focussed on praise. Hymns in the first-person singular are never appropriate for this hymn. Among the possible choices are such traditional hymnic texts such as the *Gloria in excelsis*, the *Kyrie*, or the *Trisagion*. Musical settings for these may be found in *Common Praise*.
- ii. Choose a gradual hymn which will follow the psalm.
- iii. Choose a Gospel Acclamation from *Common Praise* (#708-715). Read the Gospel and choose a verse or phrase that can be sung as the "verse." Consult with the cantor of the day who will lead the acclamation.  
N.B. During Lent, there is no alleluia. Instead we use either #716 or #717 in *Common Praise*.
- iv. Choose a hymn for the Preparation of the Gifts. This hymn may reflect the lections. Consultation with the preacher may well be helpful. If in doubt, a eucharistic hymn will serve.
- v. Choose a setting for the *Sanctus & Benedictus* (see *Common Praise* #689, 719, 722, 726, 732, 735).
- vi. Choose a suitable fraction anthem (see *Common Praise* #690, 745, 746, 747, 62).
- vii. **Submit your music selections to our musical director, Gordon Johnston, using the webform no later than the Tuesday afternoon before the Thursday Eucharist. If you need help, e-mail him at [gjohnston@ustpaul.ca](mailto:gjohnston@ustpaul.ca) or call him (232-4500) earlier rather than later. Ask (and heed!) his advice.**
- viii. Prepare the bulletin for the liturgy. This should include the following information: Date of celebration; liturgical occasion (e.g., Feast of St. Michael & All Angels); name of presider & preacher (consult our website, [www.anglicanstudies.ca](http://www.anglicanstudies.ca), for the schedule); book, chapter, verses of the readings; psalm refrain (available from Gordon Johnston); appropriate numbers in *Common Praise*. Consult the presider regarding the Eucharistic Prayer. Include the music for whatever acclamation(s) will be sung during the course of the Prayer.

### Preparation for the Celebration

- i. Help arrange the chairs, altar, lectern in the usual positions, turn on the lights, etc. The assistant ought to be able to help you. Some of this can be done following Morning Prayer on Thursdays, but should be done at least 30 minutes before the celebration.
- ii. Consult *McCausland's* for the readings. Mark the bible. In some instances, particular verses may be set within parentheses, i.e., are considered optional. Always include those verses. If there is a choice between lections, consult with the preacher.
- iii. Prepare the candle, chalice, cruets of wine and water, altar linens, corporal, lavabo, etc.

- a) Cruets for wine and water are placed at the back of the chapel. A paten with the bread is set beside them. An additional cruet of wine is placed on the credence table.
- b) On the credence table place the chalices and purificators, the lavabo bowl and towel and a book stand for the sacramentary.
- c) There should be nothing on the altar prior to the preparation of the gifts.
- d) If for some reason the bread-baker does not arrive (or has forgotten [it happens!]), go to the cafeteria and buy a bun.

- iv. Set the cart with the BAS's and hymn books near the entrance to the chapel where they can be picked up. The service bulletin is placed on the cart in the same way.

### **During the Celebration**

- i. Around 12:05 p.m., invite announcements. If the preacher is a guest, welcome him/her. Remind people that lunch follows in the cafeteria.
- ii. Assist the presider and assistant in the administration of Holy Communion.

### **After the Celebration**

- i. Ensure that the ablutions are done completely and reverently.
- ii. Ensure that the preacher and presider have signed the Vestry Book.
- iii. Ensure that the Chapel furniture is returned to the way it was before the celebration.
- iv. Turn off the lights.

### **The Assistant's Role**

The assistant selects the reader, intercessor, and people to bring up the Gifts. On major festivals, the assistant also recruits a thurifer. He/she assists in the Preparation of the Gifts and is a Communion minister. The assistant helps in preparing and cleaning up the chapel.

- i. Arrive early to help set up, hand out books, etc.
- ii. Arrange for the bread-baker or alternate to bring up the bread. Ask someone to bring the wine.
- iii. Just before the service begins, light the candles (matches are usually in a small brass bowl on the counter on the left in the sacristy).
- iii. At the conclusion of the announcements, sound the gong. Allow 1 minute of silence to allow people to collect themselves. Ring the small bell to signify the conclusion of the silence.
- iv. The gong is used during the service to signal a period of silence during which people

may reflect on what they have just received. It is sounded after the first reading and the homily. Ring the small bell after 1 minute of silence. The gong is sounded again after all have received communion and are seated. Ring the small bell after 2 minutes of silence.

v. After the peace, while the singing is still going on, place the corporal on the altar and prepare to receive first the bread and then the wine, placing them on the altar.

vi. Place the large chalice with purificator on the corporal.

vii. Place the book stand to the left of the corporal. Set the sacramentary on it, open to the proper prayers.

viii. If incense is used, assist the thurifer by taking the boat and extending it to the presider who then places incense on the coals. The lavabo follows the censuring.

ix. Bring the lavabo to the presider, i.e., water, the shallow bowl and a towel. Drape the towel over your left arm, and hold the bowl in your left hand. Pour water from the cruet over the fingers of the presider, catching the excess in the bowl. Place the water, bowl and purificator back on the credence table. Return to your place.

x. After the invitation to communion ("The gifts of God for the people of God.") bring the second chalice and purificator to the altar. Receive communion. Help with the administration of communion.

xi. When all have received communion, bring the chalices and purificators to the credence table and return to your seat. Nothing should be left on the altar.

xii. Following the dismissal, help with the ablutions. Assist in cleaning up: dishes need to be washed and put away, linen placed in laundry bag (hanging on the door), rearranging of the furniture.

xiii. Relax, pay attention, be prepared for the unexpected and adapt as necessary.

### **A Note on the Use of Incense**

Incense has been a part of Jewish and Christian liturgy from time immemorial. Directions for its use in Israelite worship are found in Exodus 30. In Leviticus, incense is seen as protection against God's wrath (Lev. 16:12-13). The cloud of smoke both invites and symbolizes God's presence. The psalmist likens his prayer to the rising smoke of incense (Psalm 141:2). The prayers of the saints are described by the Seer of Revelation as incense (Revelation 5:8). St. Paul speaks of the knowledge of Christ as a fragrant odour (2 Cor. 2:14-16).

The use of incense by Christians has three aspects. It is used to honour people, places or objects. It is exorcistic or purificatory. It is used as an oblation. Among Eastern Christians, incense is used, abundantly, not only during the Eucharist but at the Divine Office and other services as well.

In our practice, we use incense on major festivals as a way of heightening the solemnity of the occasion. It is used during the gathering of the community when the altar is censed during the

opening hymn of praise. The gospel book is censed just prior to the proclamation of the gospel. At the preparation of the gifts, the presider censes the gifts, the altar and the people. Incense is burned during the Eucharistic Prayer.

### The Thurifer's Role

- i. Line the inside of the thurible with some aluminum foil. This will help with clean-up later.
- ii. Light charcoal ten minutes before the beginning of the liturgy. Take a piece of charcoal with tongs and hold it over a lighted candle. Charcoal is treated with a starter chemical which will give off some slightly unpleasant fumes. (Lighting the charcoal 10 minutes ahead allows these fumes to disperse and for the charcoal to become sufficiently hot that the incense may burn well.) These fumes may cause the candle to go out if you hold it too close to the flame. Once the charcoal is sparking, you know that it is lit. Place it in the thurible. Keep the lid of the thurible open to allow sufficient oxygen to keep the charcoal going whenever the thurible is hanging on the stand.
- iii. Bring the thurible and incense boat from the sacristy into the chapel just before it is needed, i.e., at the gathering of the community, before the gospel, at the preparation of the gifts. Give the boat to the assistant. Open the thurible and hold it up so that the presider can place incense on the coals. If the presider is to use the thurible, hand it over.
- iv. At the gospel, walk with the thurible to the lectern. When the reader has announced the gospel, hand over the thurible. The reader will cense the book with three swings - over the centre, left and right of the book - and return the thurible to the thurifer. Stand behind the reader, swinging the thurible gently. At the conclusion of the reading, return the thurible to the sacristy.
- v. At the preparation of the gifts, after the presider has completed the censing, stand a few paces behind the presider, facing the congregation. Continue to swing the thurible gently. At the doxology which concludes the Eucharistic Prayer, cense the bread and cup as the presider elevates them. Continue to allow the thurible to swing gently during the Lord's Prayer at the conclusion of which return the thurible to the sacristy.
- vi. At the conclusion of the liturgy, check the condition of the coals. It is likely that they will still be burning somewhat, in which case, close the thurible lid. The next person to use the thurible will remove the spent charcoal and aluminum foil lining. If it has burnt out or gone out altogether, you can throw away the lining and ashes.
- vii. **At the Office** Incense is offered twice during the celebration of Evening Prayer on Thursdays. The first is during the singing of the *Phos Hilaron*, the invitatory hymn of the rite. The second occasion is during the singing of the gospel canticle, usually the Magnificat. In both cases, the presider will cense the altar and paschal candle (if the latter is in use), along with the congregation during the canticle. The thurifer ensures that the coals are lit and assists the officiant as at the Eucharist.

Note: if you do not have much experience with using a thurible, it is a good idea to practice with one, without any charcoal or incense in it. Become familiar with opening and closing it

smoothly. Practice swinging it from side to side and incensing particular objects.

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Thank you for undertaking these ministries which are so important for the worshipping life of our community. If you have any questions or suggestions, please let me know.

Professor Kevin Flynn  
Director, Anglican Studies Program  
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