

School for Deacons: Chapel Customary

Introduction

The purpose of this customary is to provide some order for our common worship in the Chapel. During the academic year, three dozen services are planned and conducted with considerable care but with changing liturgical 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 the School for Deacons (SFD), and we celebrate it twice every school weekend. We also say the Daily Office, in the form of Morning and Evening Prayer. The public is welcome to attend all services. In addition, the entire community, including family and friends, meets at 6:00 PM on two Saturdays of each semester for Holy Eucharist, followed by a social hour and dinner.

To lead public corporate worship is a privilege, which presupposes adequate training and specific preparations for each occasion. Whether one is to preside at the Eucharist, preach, officiate at the Office, play a musical instrument, lead singing, read Holy Scripture, lead the Prayers of the People, or serve at the altar, prayerful and thoughtful preparation is necessary so that one is ready to offer one's best, natural, human self as a leader of God's people in worship.

The Book of Common Prayer (BCP) provides rites using both traditional (Rite I) and contemporary (Rite II) language. While members of the SFD community will have personal preferences, to prepare graduates to serve in the whole church, chapel worship uses both rites, at the direction of the Dean.

As a school of the Episcopal Church, the School for Deacons is also a place and a community that both reflects and influences the liturgical life of the Church. In addition, we are a school committed to diversity and hospitality in all that we undertake, including our worship. Hence, we make regular use of the Supplemental Liturgical Materials prepared by the Standing Commission for Liturgy and Music (SCLM) and approved for use by General Convention. SFD's practice of gender-inclusive language is only one aspect of our commitment to diversity and hospitality. As members of a multicultural society, where languages and customs differ, we may use languages other than English in some of our chapel services.

Expectations, Training and Responsibilities of Worship Participants

In order to maintain the integrity and high quality of worship leadership, and so that the future leadership of the Church may be adequately prepared, the School for Deacons has the following expectations and policies for those who lead and participate in chapel worship.

Expectations

All SFD students are expected to attend all our community's worship, arriving promptly, and to participate in planning and facilitating when scheduled. This includes, but is not limited to, reading and officiating at the Daily Office; serving as acolytes, Lay Liturgical Assistants (LLAs), lectors, cantors, thurifers and Ministers of Ceremonies (MCs) during the Holy Eucharist. All second and third year students are required to preach as assigned. First year students are assigned to assist in the Sacristy.

Liturgical Roles

Student Deacon: Year 3

Lay Liturgical Assistant: Year 3

Crucifer: Year 3

Minister of Ceremonies (Eucharist): Year 3

Preacher: Year 3 and Year 2

Intercessor (Eucharist): Year 2

Thurifer: Year 3 and Year 2

Torch Bearer: Year 2 and Year 1

Lector at Eucharist: Year 2 and Year 1

Usher and Oblation Bearer at the Eucharist: Year 2 and Year 1

Cantor (Eucharist): Year 3, Year 2, and Year 1

Assisting Sacristan (Eucharist): Year 1

Officiant at the Daily Office: Year 2

Lector at the Daily Office: Year 2

Training

All students will be trained as LLAs, lectors, officiants, and MCs in three venues:

- Liturgical Practicum classes,
- Prayer Book Studies 1 & 2 classes
- periodic training sessions offered under the supervision of the Dean of Chapel, other instructors, MCs and/or the Sacristan.

In addition, before the liturgical team leaves the Sacristy following a service, there will be a few minutes devoted to review of the service, initiated by the Dean of Chapel, Presider, or MC.

The Dean of Chapel and the Faculty are available to give guidance and feedback to students concerning specific occasions of worship leadership. We strongly suggest that students seek out a faculty member or an experienced and competent student from whom they can receive constructive feedback. In the past, students who have planned for and scheduled feedback sessions have received the most benefit in learning and doing practical liturgy. In this way, a student can take on greater responsibility for learning by seeking feedback, choosing a mentor, and delineating feedback criteria.

Responsibilities

Each semester, the Dean (or Dean's appointee) will establish a Liturgical Rota, containing the schedule and clergy/MC/preaching assignments for leading and participating in the School's worship. All members of the SFD community receive a copy of the Rota at the beginning of each semester.

- The Preacher is responsible for the planning of the Holy Eucharist at which s/he is assigned to preach; the Minister of Ceremonies is responsible for the preparation and conduct of the assigned service of Holy Eucharist including selection of most of the non-clerical participants for the services (see guidelines on page 7).
- The Officiant is responsible for planning Morning or Evening Prayer and selecting the lectors.

The MC should communicate with the Presider in advance to go over specific information about the planned service, such as lessons, music, and ceremonies. The MC is responsible for the smooth celebration of the liturgy, and must be ready to intercede in case of confusion or difficulty. The MC is also the "first responder" in any medical emergency. All aspects of the service must be coordinated with the Dean of Chapel, who acts as the direct faculty supervisor of all school liturgies.

The Sacristans are responsible for ensuring that all vestments, altar supplies and other service needs are kept clean, in good repair, and ready for use. The MC should closely coordinate services with the Sacristans so that all needed supplies will be available. The Sacristans will train First Year students as assistant Sacristans. The Sacristans are also responsible for ensuring that bread is supplied for each Eucharist (normally by student volunteers).

Under the leadership of the MC, all liturgical participants are to prepare and rehearse their parts in advance of the service in which they are to participate. Rehearsal times will be set by the MC. Participants are expected to attend rehearsals, and the MC is authorized to replace personnel who fail to appear on time.

Vestments and Attire

We vest for worship to minimize our individual differences and also to minimize distractions to those in the congregation. To that end, please observe the following:

- avoid bold patterns (or T-shirts with slogans) when vesting in an alb
- wear dark shoes
- earrings should be discrete
- necklaces (including crosses) are not worn over vestments

For the Office: officiant and preacher vest in cassock and surplice (available in the sacristy)

For the Eucharist: Most participants vest in albs. The preacher and MC vest in cassock and surplice; if the preacher is also filling another liturgical role, s/he vests in an alb.

Service Times

Most weekends:

Holy Eucharist	7:45 AM Saturday
Evening Prayer	5:40 PM Saturday
Holy Eucharist	8:30 AM Sunday

Weekends with a Community Dinner:

Morning Prayer	7:45 AM Saturday
Holy Eucharist	6:00 PM Saturday
Holy Eucharist	8:30 AM Sunday

Appointed Readings

The Propers are obtained from the Liturgical Rota. Sunday services will follow the Revised Common Lectionary - Episcopal Version for the appropriate year and Holy Days as specified in the *Book of Common Prayer*. Saturday propers are selected by the Dean to commemorate deacons and other diaconal voices. During “ordinary time” (the Sundays with numbered propers), we use the GR (gospel-related) texts for the first reading on Sundays. The readings will be read from the New Revised Standard Version (NRSV) of the Bible unless specified or otherwise approved by the Dean or Dean of Chapel, in consultation with the Preacher.

Lessons and Canticles

Reading Scripture aloud in community is challenging. Lectors will want to communicate the Word clearly and thoughtfully. Remember that appointed lections are part of a larger reading-in-course that surrounds the particular portion read at any one service.

Readings should be rehearsed well in advance of the service. Lectors should become familiar with the actual book they will be reading from, as layouts can vary greatly from one edition to another. Check pronunciation of Biblical names with the Westminster Bible Dictionary provided in the Sacristy or a similar guide.

The Lector should announce each lesson clearly, using the formula provided in the Book of Common Prayer.

At the Eucharist, the reading is usually ended by saying, “The Word of the Lord”, with the response, “Thanks be to God.”

At the Eucharist when rites from “Enriching our Worship” are used, the reading is ended by saying, “Hear what the Spirit is saying to God’s people”, with the response, “Thanks be to God.”

Lessons are introduced differently in Morning and Evening Prayer because, in the Daily Office, the lessons traditionally had a didactic (teaching) purpose. They should be introduced and concluded as follows:

A reading from the prophet Isaiah.

Here ends the reading.

A reading from the letter of Paul to the Romans.

Here ends the reading.

A reading from the Gospel according to Luke.

Here ends the reading.

The Language of Readings and Sermons

The chapel Lectern Bible is the NRSV, the most gender-inclusive version approved for use in the public worship of the Episcopal Church. **The policy at the School for Deacons is that readers in chapel shall not change the language of assigned lectionary texts.** Exceptions to this rule are possible only if granted by the Dean or Dean of Chapel. Those planning the service must submit such a request in writing to the Dean or Dean of Chapel.

Theological, pastoral and historical justifications for changing the liturgical language of the church are now under nearly constant review, and seem to invite as many opinions as there are Christians. As Episcopalians, we are “people of the book” and seek to remain faithful to the spirit (if not always the letter) of *The Book of Common Prayer* in the conduct of worship. At the same time, we embrace the work of the Standing Commission on Liturgy and Music (SCLM) in offering fresh ways of crafting worship.

Here, as in so many aspects of our life in community, we must distinguish between our roles as a member of a worshipping community and as a leader of a worshipping community. As members of a worshipping community, we are free to substitute pronouns, etc., providing it is done without distracting our brothers and sisters. As leaders of worship, we have a different responsibility. At the presentation in the ordination service, the ordinand declares him/herself ready and willing to “conform to the doctrine, discipline, and worship of the Episcopal Church.” We can live out this declaration of conformity at every service we lead by using texts authorized by the church. In this, as in so many aspects of our common life, we may need to put aside our personal preferences to enable the worship of the whole community. **In short, don’t change the words when you are in a leadership role in the service!**

Acts of Personal Piety

“Acts of Personal Piety” include such practices as bowing, genuflecting, kneeling, and making the sign of the cross. When you are a member of the congregation in school liturgies, you may follow your customary practice. When you are a vested member of the Liturgical Team, you are expected to follow the leadership of the Presider and do what and when s/he does. Places to be aware especially are the end of the Creed, the Benedictus, and the epiclesis in the Eucharistic Prayer.

The Holy Eucharist

3 weeks before the service

The Preacher (in consultation with the Dean of Chapel) plans the order of the service, including the selection of hymns, using the forms provided.

Guidelines for Selecting Music: Music is an essential part of worship. We do God and the worshipping community a disservice by picking only our favorite hymns or those we know. Each preacher will be provided with a resource for choosing the music for the appointed Sunday or Feast. The Dean of Chapel and other faculty members are available for consultation, but it is expected that students will endeavor to demonstrate leadership in this area. Additional instructions are on page 18.

The Minister of Ceremonies (MC) selects the participants in the service, consults with the Dean of Chapel, and then notifies the participants of their assignments.

Selecting Participants

When choosing service participants, the MC should keep in mind the school's purpose in training all students in all roles. Please note the following regarding liturgical roles:

- All First and Second Year students are assigned to one of two Liturgical Teams, one of which designated the Primary team each school weekend.
- The MC should assign the primary roles of thurifer, acolyte, lector, and intercessor (Prayers of the People) ONLY to members of the Primary team. Ushers and Oblation Bearers may be recruited from the other team.
- The roles of Lay Liturgical Assistant, Student Deacon, and Crucifer are reserved for students in their final year at the school and are assigned on the Rota; Cantors are assigned by the Dean of Chapel.
- The Prayers of the People are prepared and led primarily by second year and, occasionally, by third year students.
- All other roles are specified on the Planning Document. Attention should be directed to incorporating first year students and to ensuring that all students have equal opportunity to serve in all roles for which they are eligible.

2 weeks before the service

- The Preacher submits the order of service to the Dean of Chapel for review and revision, as needed; for Saturday liturgies, prepares the biography for the bulletin.
- The MC notifies the Intercessors of their assignment, gives them the proper scripture citations, and reminds them to submit their prayers for review one week prior to the service.
- The MC should contact the Presider to see if s/he has any preferences regarding the service and go over any questions s/he might have.
- When the Dean of Chapel has approved the order of service, the Preacher contacts the musician(s) participating in the service, and if necessary, sends copies of any special music to both the musician and office.
- If any special physical arrangements are needed for the service, the Preacher should notify the MC, who should discuss them with the Sacristan.

1 week before the service

- The MC contacts all participants in the service to remind them of their assignments.
- The MC provides the lectionary citations to each Lector.
- The Preacher sends the order of service (and the biography for Saturday commemorations) to the school office, as directed, with copies to the Dean of Chapel, the School Musician, the MC, and the Sacristans. On Sundays only, the Presider and the Deacon are included in this distribution.

The Sacristans make arrangements for bread and wine for the service.

45 minutes before the service

The Sacristans, assistant Sacristans, MC, and Crucifer arrive and go over last minute concerns and changes. It is the responsibility of the Crucifer to assist the MC.

The MC keeps track of those serving as they arrive, and arranges for replacements as needed.

The Sacristans and assistants prepare the Presider's vestments (see diagram in Sacristy).

All participants who will be vested in the service arrive at the chapel and vest immediately. These include:

- Presider
- Deacon(s) and Student Deacon
- Preacher (if appropriate)
- LLA
- Torch Bearers
- Thurifer (if assigned)

When the Presider arrives, s/he should check in with the MC and Sacristan for any final updates.

Albs, provided by CDSP, are available in the Sacristy, although participants are encouraged to bring their own. The Presider's chasuble and stole are provided by the School for Deacons.

The Sacristans and assistants set up the chapel for worship, as follows:

- Prepare the space
- Check that the altar is vested in an appropriate color
- Place BCP, hymnals, and bulletins on pews for altar party
- Place the hymn numbers on the hymn board
- Set the credence table:
 - Veiled chalice
 - Second chalice and Second paten
 - Lavabo bowl and towel
 - Cruet of water
 - Hand sanitizer
- Place the following on the table near the chapel door:
 - Bread on paten and Flagon of wine
 - Alms baskets (if an offering will be taken)
 - Bulletins
 - Additional hymnals (from the Chapel Closet), if required

30 minutes before the service

The following participants arrive at the chapel:

- Lector(s)
- Intercessor
- Cantor (when scheduled)
- Musician

The MC holds a run-through of the service with all participants in the Chapel.

The Cantor reports to the Musician to rehearse music for which s/he is responsible.

The Crucifer carries the Processional Cross to the Sacristy. (During Eastertide, the Crucifer may carry the Paschal Candle instead of the Processional Cross.) The Torch Bearers carry the torches to the Sacristy.

The Thurifer gets his/her supplies from the Sacristy cabinet. Please make sure there is a spoon and adequate incense in the boat. The Thurifer places extra pieces of charcoal (and a lighter!) in a convenient place near the chapel door, where it can be easily retrieved during the service. (See Appendix for complete instructions.)

The Lectors mark the day's lessons in the Bible on the ambo. Place "Post-it" notes with the appropriate introduction and conclusion at the beginning and end of each lesson.

The (Student) Deacon marks the Gospel Book.

The LLA checks that any other needed books are prepared, especially Lesser Feasts and Fasts and the Book of Occasional Services, if used.

The LLA marks the following sections in the service book:

- Entrance Rite/Acclamation
- Penitential Order (if appropriate)
- Collect of the Day
- Collect after the Prayers of the People (if needed)
- Creed (when used)
- Sursum Corda ("The Lord be with you . . . Lift up your hearts")
- Proper Preface
- Eucharistic Prayer
- The Lord's Prayer (version marked with a flag)
- Prayer of Thanksgiving (which one? Marked with a flag)
- Seasonal Blessing (if appropriate)

The LLA and Presider should work together to make sure the correct prayers are marked throughout. The Presider should also tell the LLA how s/he prefers the Altar Book to be held and if the LLA should cue (point to) the passages being read. The MC may help the LLA mark the service book.

The (Student) Deacon and Presider should discuss who will bid

- the Confession (if any),
- the Nicene Creed (if used),
- the Eucharistic Acclamation, and
- the Lord's Prayer.

The Deacon and Presider should discuss whether the Deacon will ask a blessing of the Presider before proclaiming the Gospel.

15 minutes before the service

These unvested participants arrive:

- Oblation bearers
- Ushers

| The Thurifer lights the charcoal.

5 minutes before the service

The MC cues the organist that the service will begin in 5 minutes.

The Torch Bearers light their torches for the Procession.

The LLA prepares the Altar Book so that s/he may turn directly to the first prayer in the service.

The Sacristan rings the chapel bell (for evening services only.)

Procession

The altar party gathers outside the Sacristy or in the Courtyard. The Presider leads a pre-service prayer or invites the altar party to silence.

| The Thurifer offers the thurible and boat to the Presider, who adds incense to the thurible.

Order of Procession:

- (Thurifer)
- Crucifer
- Torch Bearers
- MC
- Preacher
- LLA
- (Student Deacon)
- Deacon, carrying the Gospel Book
- Presider

The procession can be either silent or accompanied by instrumental music. The MC should cue the organist to start the processional music.

The Deacon carries the Gospel Book and places it on the Altar.

| The Thurifer moves through the chapel and out the door to the Sacristy porch.

The Crucifer places the Processional Cross (Paschal Candle, during Eastertide) in its stand. The Torch Bearers place their torches in the stands. The Preacher and MC go to their seats.

The LLA, (Student) Deacon, and Presider move to the altar, reverence, and move behind the Altar. The LLA opens the Altar Book to the opening of the service.

The Liturgy of the Word

Acclamation

The LLA holds the Altar Book for the Presider. The Presider sings or says the Opening Acclamation and may say the Collect for Purity, if appointed.

Penitential Order (if appointed)

If the service begins with the Penitential Order, the Presider may read one or more sentences of Scripture. The (Student) Deacon bids the confession, allows a period of silent reflection, and then begins the confession. All vested ministers remain standing for the Confession. Members of the congregation may kneel for the Confession and then stand immediately after the Absolution.

Gloria/Kyrie/Hymn of Praise

The (Student) Deacon brings hymnals to the Altar.
During the singing, the LLA turns to the Collect for the Day.

Collect of the Day

The LLA holds the Altar Book for the Presider.

First Reading

All sit. The Lector comes to the ambo and reads the Lesson. When finished, the Lector returns to his/her seat. A period of reflective silence is kept.

Psalm

The Congregation remains seated for the singing of the Psalm. The Musician will begin the Psalm after an appropriate silence.

| During the Psalm, the Thurifer exits the chapel to prepare the thurible as needed.

Second Reading

The Lector moves to the ambo during the last verse of the Psalm and reads the Lesson. When finished, the Lector returns to his/her seat. A period of reflective silence is kept. As the reading nears its conclusion, the Thurifer prepares the incense and moves to a place near the chapel door, outside the building.

Proclamation of the Gospel

All stand. The MC removes the Bible from the ambo and places it on the table nearby.

The Gospel is preceded by either an Alleluia and Verse or a sequence hymn. The Deacon may stand in front of the Presider and request a blessing. The Deacon picks up the Gospel Book and moves to the ambo. During the Gospel Acclamation or the last stanza of the hymn, the Thurifer enters and stands near the ambo.

The Deacon introduces the Gospel.

| The Thurifer then offers the thurible to the Deacon, who censes the Gospel Book. The Deacon returns the thurible to the Thurifer. The Thurifer carries the thurible outside onto the Sacristy porch.

The Gospel concluded, the Deacon returns the Gospel Book to the altar and returns to his/her seat.

With the “traditional” configuration of the Chapel, there may be a Gospel Procession into the midst of the assembly at Saturday evening and Sunday morning Eucharists. The Dean of Chapel or MC will explain and lead the rehearsal of this Procession.

Homily

All sit for the homily.

The LLA turns to the Creed (if appropriate) or the Collect after the Prayers of the People. A significant period of reflective silence is observed following the homily.

****The Presider will stand to indicate when the service should continue.****

Creed

The Nicene Creed is used on Sundays and Holy Days. Normally it is not used on weekdays (including Saturday).

After the Creed, the LLA turns to the Collect after the Prayers of the People.

Prayers of the People

The (Student) Deacon invites the prayers of the congregation, which are led by an appointed Intercessor. Provision is made for the congregation to add its own intercessions, either throughout the prayers or at the end of the last petition.

Once the prayers are complete, the LLA holds the book for the Presider, who gathers the prayers with a closing Collect.

Confession

If a Confession has not already been said, it may now be bid by the (Student) Deacon, when appointed. For the procedure, see “Penitential Order” above.

Peace

The Presider greets the people and all exchange the Peace.

Offertory Sentence

After an appropriate interval, the Presider says the Offertory Sentence.

The Holy Communion

Offertory

The Thurifer exits the chapel to prepare the thurible as needed.

As an Offertory hymn is sung, a collection may be taken. One offering of alms is received each school weekend. The Ushers receive the offering and meet the Oblation Bearers in the rear of the nave.

The LLA hand the corporal and pall (or the burse) to the (Student) Deacon. While the (Student) Deacon (removes the corporal and) spreads it on the altar, the LLA unveils the chalice (if needed), and takes the chalice and paten to the table. (The LLA receives the burse from the (Student) Deacon and returns it to the credence table.) The (Student) Deacon places the chalice and paten on the corporal.

The Ushers and Oblation Bearers carry the offering of alms, followed by the bread and wine, to the altar

The Presider blesses the alms, then the ushers hand the basins to the LLA, who places them on the credence table and carries the water cruet to the Deacon. The (Student) Deacon receives the bread and wine and prepares the altar.

The (Student) Deacon hands the water cruet to the LLA so that s/he may assist the Presider at the lavabo. If incense is being used, the LLA places the water cruet on the credence table.

The LLA brings the Altar Book, open to the *Sursum Corda*.

The (Student) Deacon signals the Presider when the altar is ready. The Presider moves to the Altar. If incense is being used, the (Student) Deacon and LLA move well away from the Altar while it is being censed, then return to the Altar to be censed.

The Thurifer carries the prepared thurible to the Presider. The Presider takes the thurible and censes the oblations and altar. The Presider then gives the thurible back to the Thurifer, who censes the sanctuary party and people. The Thurifer carries the thurible to the Sacristy porch.

The LLA assists the Presider with the Lavabo. After the washing of hands, the LLA returns the bowl, towel, and cruet to the credence table, then moves to the Presider's side

The Great Thanksgiving

The LLA assists the Presider, turning pages and cueing lines as requested. The Presider may say or sing the *Sursum Corda*. Those serving at the altar should follow the Presider's cues in making the sign of the cross, bowing, etc.

At the Presider's discretion, the (Student) Deacon may bid the Eucharistic Acclamation and the Lord's Prayer. The Lord's Prayer may be said or sung, as appointed.

Fraction Anthem

The Presider breaks the bread. A time of reflective silence is kept, after which the Musician begins the Fraction Anthem. During the anthem, the Presider moves to the side of the altar and breaks up the remaining bread. The LLA carries the second paten and chalice to the altar. The (Student) Deacon prepares the second paten and chalice.

The Presider invites the congregation to Communion.

Communion

The ministers of communion are the Presider (bread), Deacon (chalice), and LLA (chalice). On Community Nights, the Presider and Deacon administer bread, and the LLA and Crucifer administers the chalices. When a Student Deacon is present, the Student Deacon replaces the LLA as chalice bearer on Sunday mornings.

The ministers of communion may receive the sacrament, then move to assigned places to administer communion to the congregation. At the Presider's discretion, the ministers of communion may receive the sacrament after it has been administered to the congregation.

A Post-Communion hymn is sung during the distribution of communion.

After Communion

The Presider, (Student) Deacon, and chalice bearers take their vessels to the credence table and return to the altar. Ablutions are performed after the service.

The Presider stands aside while the (Student) Deacon folds the corporal. The LLA covers the vessels, then receives the corporal from the (Student) Deacon. The LLA places the corporal on the credence table, returns to the altar, and turns to the Post-Communion Prayer.

The Presider leads the Post-Communion prayer. All are seated for the announcements.

Announcements

The Dean and other staff members may make announcements at this time.
The MC and the Ushers count the number of people in the congregation.

Blessing and Dismissal

All stand. The Presider, (Student) Deacon and LLA move to the altar. The Presider may bless the people. The (Student) Deacon dismisses the people. "Alleluia, alleluia." is added only in the Easter season.

Exit Procession

The exit procession takes place accompanied by instrumental music or in silence. The Deacon leads the (Student Deacon), Presider and EM in front of the altar to form a single row with the Presider in the center. The Crucifer, Torch Bearers, and other members of the altar party form a second row behind the LLA, Presider, and Deacon. All reverence the altar together at the Presider's cue, then file out in single file to the Sacristy. The back row leaves first, followed by the LLA, (Student Deacon), Deacon, and Presider (in that order).

Once outside the door of the Sacristy, the Presider may lead the altar party in a closing prayer.

After the Service

The Thurifer cleans the thurible, then returns the equipment and supplies in the Sacristy cabinet.

All vested participants hang up their vestments.

The MC and Ushers determine how many people participated in the service. The MC records the service information in the chapel Record of Services.

The MC makes sure that the Presider, Preacher, Deacon and LLA all sign the Record of Services book.

The Sacristan and assistants clean up the chapel.

The Sacristan and assistants wash and store the Eucharistic vessels.

If an offering has been received, the Sacristan delivers it to the School Administrator.

The Daily Office

Three weeks before the service

The Dean of Chapel sends a planning template to the Officiant who completes and submits the plan to the Dean of Chapel two weeks prior to the service. After approval by the Dean of Chapel, the plan is submitted to the SFD office by 9 a.m. on Tuesday before the scheduled service.

In the fall semester, Evening Prayer is sung using the canticles appointed in the Evensong Leaflet. The Officiant chooses the hymn and selects the lectors (and cantor, if needed). When Evening Prayer using EOW texts and Morning Prayer are appointed, the Officiant chooses the canticles, hymn and prayers, and lectors (and cantor, if needed).

After the morning Eucharist (for Evening Prayer) or 30 minutes before the service (for Morning Prayer)

The Lectors mark the lessons in the Bible on the ambo.

For evening offices, the Sacristan moves the Evensong Candle to a place in front of the Ambo.

The Sacristan places the bulletins on the table at the entrance to the Chapel.

Evening: 10 minutes before the service; Morning: 30 minutes before

All participants in the service arrive at the chapel. The Officiant and Preacher vest in cassock and surplice.

5 minutes before the service

The Sacristan lights the candles at the ambo and, in the evening, rings the Chapel bell.

Entrance

The Officiant and Preacher meet outside the Sacristy. The Officiant may lead a pre-service prayer.

The Officiant leads the procession into the chapel, usually from the North Door of the Chapel. Both move to their seats in the pews on either side of the ambo. If desired, they may take their places before the congregation arrives.

Opening Sentence

The Officiant may say one of the opening sentences of Scripture, according to liturgical season. The Confession may be omitted, except in Lent. It is ALWAYS omitted during the Fifty Days of Easter.

Invitatory and Psalter

If the Invitatory Psalm (or *Phos hilaron* in the Evening) will be sung, the Officiant sings the opening versicle (Preces); if not sung, the Officiant says it.

The *Gloria Patri* is always included. The Alleluia is also included, except in Lent.

At Morning Prayer, an antiphon may be said or sung before and after the Invitatory Psalm.

At Evening Prayer, the *Phos hilaron* is sung or said, without an Antiphon.

Psalm(s) Appointed for the Day

All sit for the reading of the Psalms. The Officiant leads the congregation in the Psalms appointed for the day. Rubrics governing the different methods of psalmody are found on page 582 of the BCP. The Officiant should announce the method before the first Psalm. The *Gloria Patri* (without *Alleluia*) is always said by the entire congregation at the conclusion of the final Psalm.

First Lesson

The First Lesson is a reading from the Old Testament or Apocrypha, as appointed in the Daily Office Lectionary.

The Lector moves to the ambo and announces the appointed Scripture by saying, “A reading from _____”. (Please see page 4.) The Lector should not cite chapter and verse. The Lector concludes the Lesson by saying “Here ends the reading.” The Lector then returns to his/her seat. A period of reflective silence is kept.

First Canticle

All stand. The first canticle is sung or said. At Evening Prayer in the Fall, the metrical setting of the Song of Mary is used. At Evening Prayer in the Spring and at Morning Prayer, the Canticle from Hebrew Scriptures is selected by the Officiant. See the chart on page 145 of the BCP or at the end of the EOW Evening Prayer booklet.

Second Lesson

The Second Lesson is one of the New Testament readings appointed for the day, as found in the Daily Office Lectionary.

The Lector moves to the ambo and announces the appointed Scripture by saying, “A reading from the book of _____”. If the Lesson is taken from the Gospels, the Lector introduces the Lesson by saying, “A reading from the Gospel according to _____”. The Lector should not cite chapter and verse. The Lector concludes the Lesson by saying “Here ends the reading.” The Lector then returns to his/her seat. A period of reflective silence is kept.

Second Canticle

All stand. The second canticle is sung or said. At Evening Prayer in the Fall, the metrical setting of the Song of Simeon is used. At Evening Prayer in the Spring and at Morning Prayer, the Canticle from the Christian Scriptures is selected by the Officiant. See the chart on page 145 of the BCP or at the end of the EOW Evening Prayer booklet.

Homily

The Homilist, as appointed, may preach a six to eight minute Homily.

Apostles' Creed

All stand and sing or say the Apostles' Creed.

If a Creed has already been said or will be said at another service, the Apostles' Creed may be omitted.

Lord's Prayer

The Officiant introduces and leads the Lord's Prayer. Either the traditional or contemporary version may be used.

Suffrages

The Officiant leads one of the sets of Suffrages, which may be either sung (preferred) or said.

Collects

The Collect of the Day and the Collect for Saturday from the Evening (or Morning, as appointed) Prayer service is said, followed by a Prayer for Mission.

After the Collects and prayers, a hymn or anthem is sung.

The Officiant may bid the congregation to add intercessions, either silently or aloud at this time.

General Thanksgiving/Prayer of St. Chrysostom

The Officiant may lead the congregation in the General Thanksgiving or the Prayer of St. Chrysostom.

Dismissal

The Officiant either says or sings the dismissal. The congregation responds, “Thanks be to God,” adding “Alleluia, alleluia” only in the Easter season.

The Officiant may add a concluding sentence of Scripture.

Announcements

The Dean and other staff members may make announcements at this time.

Exit

The Officiant and Homilist exit the chapel in single file. Once outside the chapel, the Officiant may lead a closing prayer.

After the Service

The Sacristan extinguishes the candles and cleans up and closes the chapel.

The Sacristan records the service information in the chapel Record of Services.

The Officiant and Preacher sign the Record of Services Book.

The Officiant and Preacher hang up their vestments.