

General Rubrics

These General Rubrics, together with the Rubrics appointed in the Services, are a directory for the conduct of Divine Worship.

I. FOR THE SERVICE, MATINS AND VESPERS

The Minister may face the Altar except in such parts of the Services as are a direct address to the Congregation.

A Hymn of Invocation of the Holy Ghost may be sung at the beginning of all Services. At Matins and Vespers any other suitable Hymn may be used at this place.

A Hymn may be sung after the Benediction at all Services.

Silent Prayer should be offered after all Services.

The Propria. The Introit, Collect, Epistle, Gradual, and Gospel, the Propria for the Day, shall be used throughout the week following, except on those Days for which other appointments are made.

When a Greater Festival falls within the week, the Propria for the Festival shall be used until the following Sunday.

The Collects. The Collect for the Sunday is said at Matins throughout the week. It is also said at Vespers daily except on Saturday, when the Collect for the following Sunday is said.

Should a Festival fall within the week, the Collect for the Festival shall be said first on that Day, and if it be a Greater Festival, throughout the remainder of the week.

Whenever the Collect for the Day is said, the full termination as appointed shall be used. If other Collects are said after it, as at Matins and Vespers, the full termination shall be used with the Collect for the Day and with the last Collect only.

The short termination of the Collects used after the Collect for the Day, will usually be: through Jesus Christ, Thy Son, our Lord, or, through the same Jesus Christ, Thy Son, our Lord. Exceptions to this rule will be found printed in full in the Collects and Prayers.

When the Petition is addressed to God, the Father, the full termination is: through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen.

When the Petition is addressed to God, the Son, the termination is: Who liveth and reigneth with the Father and the Holy Ghost, ever One God, world without end. Amen.

When mention is made of our Lord in the body of the Petition, the termination is: through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen.

When mention is made of our Lord, at the end of the Petition, the termination is: Who liveth and reigneth with the Father and the Holy Ghost, One God, world without end. Amen.

When the Petition is addressed to God, the Holy Trinity, the termination is Who liveth and reignest, One God, world without end. Amen.

II. THE SERVICE

At the Hymn of Invocation of the Holy Ghost the Congregation shall rise.

For the Invocation, the Confession and the Declaration of Grace, the Minister may stand in the Chancel before the Altar. At the Introit, he shall stand at the Altar.

When The Service begins with the Introit, the Minister shall go immediately to the Altar.

The Confession of Sins. Beginning with the Versicle: Our help is in the Name of the Lord, the Congregation may kneel for the Confession of Sins and until the Introit. The Versicles and Amens in the Confession of may be said by the Congregation instead of being sung.

The Introit. The Introit for the Day with the Gloria Patri should be sung by the Choir; but the Introit may be sung by the Choir, the Congregation uniting in the Gloria Patri; or the Introit may be said by the Minister, the Choir and the Congregation singing the Gloria Patri.

The Introits have their proper music, but they may be sung to the Psalm Tones. When sung, the Antiphon of the Introit may be repeated after the Gloria Patri.

The Kyrie. The Kyrie may be sung or said responsively by the Minister and the Congregation; or the Minister may say the first petition, the Choir and the Congregation singing the entire Kyrie in response.

The Gloria in Excelsis. The Gloria in Excelsis shall be used invariably on all Festival Days, or when there is a Communion. At other times another Canticle or Hymn of Praise may be sung.

The Lessons. Before the Epistle for the Day, other Lessons of Holy Scripture may be read, but the Epistle, and the Gospel, for the Day shall always be read.

The Gradual for the Day and the Hallelujah. The Gradual for the Day or Season (Propria, p. 37) should be sung by the Choir; or, instead thereof, the simple Hallelujah; or the Sentence for the Season may be sung.

The Creed. The Nicene Creed shall be used on all Festivals and whenever there is a Communion; at other times the Apostles' Creed may be used in its stead.

The General Prayer. Before the General Prayer the Minister shall make mention of any special Petitions. Intercessions or Thanksgivings which may have been requested. He may also make mention of the death of any members of the Congregation.

The General Prayer appointed in the Service shall always be used on Festivals and whenever there is a Communion. At other times the Litany or a selection from the Collects and Prayers (p. 207), or any other suitable Prayer, may be said.

The Lord's Prayer. The Lord's Prayer may be omitted after the General Prayer when there is a Communion; but it shall be omitted at this place when one of the Occasional Offices is used in connection with The Service.

After the General Prayer the Minister may make any needful announcements.

The Holy Communion. The Proper Preface for a Festival shall be used throughout the Festival Season.

In making ready the Elements for the Holy Communion so much of the Bread and Wine shall be placed in the proper Vessels, as, in the judgment of the Minister, will be required for the Administration.

If the consecrated Bread or Wine be spent before all have communed, the Minister shall set apart more, saying aloud so much of the Words of Institution as pertaineth to the Element to be consecrated.

When all have received the Holy Sacrament, the Minister shall cover that which remaineth of the Bread and Wine with the Veil.

When The Service has been completed, a Deacon or other Officer shall remove the Sacramental Vessels from the Altar to the Sacristy, and dispose of that part of the Bread and Wine which remaineth as follows: He shall carefully remove the Bread from the Paten and Ciborium to a fit receptacle, there to be kept against the next Communion. He shall carry the Chalice to a proper and convenient place without the Church and pour the Wine upon the ground.

III. MATINS

The Congregation shall rise for the Hymn at the beginning of Matins.

The Invitatory. The Invitatory is always used with the Venite. It may vary with the Season.

The first part: Come, let us worship the Lord, may be sung or said before the Venite by the Minister, or by a single voice; the Choir and Congregation responding: For He is our Maker. After the Venite and Gloria Patri, the whole Invitatory should be repeated, in the same manner.

The Psalm. In the reading or singing of the Psalter at Matins, Psalm 95 (Venite) shall not be used.

An Antiphon may be sung with each Psalm.

When an Antiphon is used with the Psalm, it should be sung by a single voice before the Psalm, and repeated after the Psalm and Gloria Patri by the entire Choir.

The Lesson. One or more Lessons shall be read. On Sundays or Festivals one Lesson shall be read from the Epistles and one from the Gospels. A Lesson from the Old Testament may also be read, as a first Lesson.

In announcing the Lesson the Minister shall say: The First Lesson [or Second, or Gospel] is written in the _____ Chapter of _____, beginning at the _____ Verse. The Lesson ended, he shall say: Here endeth the First [or Second, or Gospel] Lesson. After that he shall say: O Lord, have mercy upon us.

The Responsory. The Responsory varies with the Season and may be sung by the Choir after the last Lesson.

The Sermon. The Sermon or Address may follow the Lesson and Responsory as appointed. Or it may follow the Benedicamus; the Sermon shall then be followed by a Hymn, a Collect, and the Benediction.

Matin Canticles. The Te Deum. Proper at Matins on all Sundays except in Advent and from Septuagesima to Palm Sunday, and also proper on all Festivals and during their Seasons.

The Benedictus. Proper on all Sundays in Advent, and from Septuagesima to Palm Sunday, also proper for daily use.

The Benedicte. Proper on Festivals and during Eastertide.

The Dignus est Agnus. Proper during the Easter season and Ascension-tide. May also be used during the Trinity Season.

The Beatitudes. Proper during Trinity Season, but may be used any other time except Sundays.

Any of the other Canticles, except the Magnificat and the Nunc Dimittis, may be used at Matins on any day except a Sunday or a Festival.

An Antiphon may be sung with any of the Canticles except the Te Deum. It should be sung by a single voice before the Canticle and repeated after the Canticle by the entire Choir.

The Prayer. Instead of the Prayer appointed, the Suffrages, the Litany or other Prayers may be said. The Congregation may kneel for the Suffrages or the Litany, except on Sundays and Festivals.

The Collect. The Collect for the Sunday is said at Matins; throughout the week. Additional rubrics governing the use of Collects are given on p. 484.

IV. VESPERS

The Congregation shall rise for the Hymn at the beginning of Vespers.

The Psalm. An Antiphon may be sung with each Psalm.

When an Antiphon is used with a Psalm it should be sung by a single voice before the Psalm and repeated after the Psalm and Gloria Patri by the entire Choir.

In announcing the Lesson the Minister shall say: The First Lesson [or Second, or Gospel] is written in the _____ Chapter of _____, beginning at the _____ Verse. The Lesson ended, he shall say: Here endeth the First [or Second, or Gospel] Lesson. After that he shall say: O Lord, have mercy upon us.

The Responsory. The Responsory varies with the Season and may be sung by the Choir after the last Lesson.

The Sermon. The Sermon or Address may follow the Lesson and Responsory as appointed. Or it may follow the Benedicamus; the Sermon shall then be followed by a Hymn, a Collect, and the Benediction.

Vesper Canticles. The Magnificat. Proper on all Festivals, but may be used at any other time.

The Nunc Dimittis. Proper at any time except the Greater Festivals.

The Dignus est Agnus. Proper during the Easter Season and Ascension-tide. May also be used during the Trinity Season.

On Festivals a special Versicle as appointed in the Propria may be used with the Canticle.

An Antiphon may be sung with the Canticle.

The Prayer. Instead of the Prayer appointed, the Suffrages, the Litany or other Prayers may be said. The Congregation may kneel for the Suffrages or the Litany, except on Sundays and Festivals.

The Collect. The Collect for the Sunday is said at Vespers, throughout the week until Friday; but on Saturday, the Collect for the following Sunday is said.

The Collect proper for any Sunday or other Festival may be used at Vespers of the day before.

Additional rubrics governing the use of Collects are given on p. 484.

V. PARAMENTS

The Color of all hangings: Altar Antependia, Pulpit and Lectern Falls, etc., shall be of the Proper Color of the Day or Season.

The Liturgical Colors are: White, Red, Green, Violet, Black.

The proper use is as follows:

White. From and with Vespers of the Eve of the Nativity, through the Epiphany Season (except the Day of St. Stephen, Martyr, on which Day the Color is Red).

From Easter Day to the Vespers of the Saturday before Whitsunday.

On the Festival of the Transfiguration. On the Presentation. On the Festival of the Holy Trinity and its Octave.

On the Days of the Annunciation and of the Visitation.

On the Day of St Michael and all Angels.

Red. From and with Vespers of the Saturday before Whitsunday to the Vespers of the Saturday before the Festival of the Holy Trinity.

On the Festival of the Reformation and the Sunday after.

On the Apostles' Days and on all Evangelists' Days (excepting St. John, Apostle, Evangelist).

On Martyrs' Days.

On All Saints' Day.
For the Dedication of a Church.
For all Church Anniversaries.
For the Festival of Harvest.
For the Day of Thanksgiving.

Green. From and with Vespers of the Saturday before Septuagesima to Vespers of the day before Ash Wednesday, Beginning with the Second Sunday after the Festival of the Holy Trinity and throughout the Trinity Season to Vespers of the Saturday before Advent Sunday, except on such Festivals and Days for which there is a special appointment.

Violet. From and with Vespers of the Saturday before Advent Sunday to Vespers of the Eve of the Nativity.

From and with Vespers of the day before Ash Wednesday and throughout Lent (excepting Good Friday) to Vespers of the Eve of Easter.

Black. For Good Friday. For a Day of Humiliation.

The Celebration of the Holy Communion, the Solemnization of Holy Matrimony and the Order for the Burial of the Dead, shall not affect the Proper Color for Day or Season in use when these Services may be held.

The Altar Linens. The Fair Linen, a cloth covering the Altar, extending one-third or two-third to the floor at the narrow end and a span in front, shall always be upon the Altar.

Sacramental linens. The Corporal, a square of very fine linen, is laid on the centre of the Fair Linen cloth. Upon it the Sacramental Vessels are placed The Fall, a small square of heavy cardboard covered with linen, is used to cover the Chalice. It should be removed at the consecration.

The Purificators, squares of heavy linen, are used to cleanse the rim of the Chalice during the Administration.

The Veil made of silk or of the finest linen, is used to cover the Sacramental Vessels upon the Altar. It is removed before the Preface and should be folded carefully and laid upon the Altar and again placed over the Sacramental Vessels after the Administration at the Nunc Dimittis.

The Sacramental Linens when not in use should be properly folded and kept in the Burse, a square envelope made of strong cardboard covered with silk or heavy linen.

VI. THE CHURCH YEAR

Advent Sunday

The Advent Season—Four Weeks

St. Thomas, Apostle December 21

Christmas Day, The Nativity of our Lord December 25

St. Stephen, Martyr December 26

St. John, Apostle, Evangelist December 27

The Circumcision of our Lord January 1

The Epiphany of our Lord	January 6
The Epiphany Season—One to Six Weeks	
The Transfiguration of our Lord	
Septuagesima Sunday	
Sexagesima Sunday	
Quinquagesima Sunday	
The Conversion of St. Paul	January 25
The Presentation of our Lord	February 2
St. Matthias, Apostle	February 24
Ash Wednesday, The First Day of Lent	
The Lenten-tide—Forty-six Days	
Invocavit, 1st Sunday in Lent	
Reminiscere, 2d Sunday in Lent	
Oculi, 3d Sunday in Lent	
Laetare, 4th Sunday in Lent	
Judica, Passion Sunday	
Palmarum, 6th Sunday in Lent	
Monday in Holy Week	
Tuesday in Holy Week	
Wednesday in Holy Week	
Thursday in Holy Week	
Good Friday	
Saturday in Holy Week	
Easter Day, The Resurrection of our Lord	
The Easter Season—Forty Days	
The Annunciation	March 25
Quasimodogeniti, 1st Sunday after Easter	
Misericordias, 2d Sunday after Easter	
Jubilate, 3d Sunday after Easter	
Cantate, 4th Sunday after Easter	
Rogate, 5th Sunday after Easter	
The Ascension of our Lord	
Exaudi, The Sunday after the Ascension	
St. Mark, Evangelist	April 25
St. Philip and St. James, Apostles	May 1
Whitsunday	
The Festival of the Holy Trinity	
The Trinity Season—Twenty-two to Twenty-seven Weeks	
The Nativity of St. John, the Baptist	June 24

St. Peter and St. Paul, Apostles	June 29
The Visitation	July 2
St. James, the Elder, Apostle	July 25
St. Bartholomew, Apostle	August 24
St. Matthew, Apostle, Evangelist	September 21
St. Michael and All Angels	September 29
St. Luke, Evangelist	October 18
St. Simon and St. Jude, Apostles	October 28
The Festival of the Reformation	October 31
All Saints' Day	November 1
St. Andrew, Apostle	November 30

CALENDAR RUBRICS

The Moveable Festivals all depend upon Easter except Advent.

Advent Sunday is always the nearest Sunday to St. Andrew's Day, the thirtieth day of November, whether before or after.

Easter is always the first Sunday after the Full Moon which happens upon, or next after the twenty-first day of March; and if the Full Moon happens upon a Sunday, Easter is the Sunday after.

The time of Easter being found, the other Festivals occur as follows:

Septuagesima Sunday is nine weeks before Easter.

Ash Wednesday, or the beginning of Lent, is forty-six days before Easter.

Palm Sunday, or the beginning of Holy Week, is eight days before Easter.

Holy Thursday is the Thursday before Easter.

Good Friday is the Friday before Easter.

Ascension Day is forty days after Easter.

Whitsunday is seven weeks after Easter.

Trinity Sunday is eight weeks after Easter.

PRECEDENCE OF FESTIVALS AND DAYS

I. The following days shall be observed invariably as appointed in the Calendar. A Day or Festival concurring with any of these here noted may be observed the first open day thereafter.

GREATER FESTIVALS AND DAYS:

The Sundays of Advent.

The Nativity.

The Circumcision.

The Epiphany

The Transfiguration.

Septuagesima.

Sexagesima.

Quinquagesima.

Ash Wednesday.
The Sundays in Lent.
The Days of Holy Week.
Easter Day and the Day following.
The Ascension and the Sunday following.
Pentecost and the Day following.
The Festival of the Holy Trinity.
Reformation.

II. When a Lesser Festival falls on a Sunday not noted in Rubric I, the Introit, Collect, Epistle, Gradual, and Gospel, for the Festival shall be used, and the Collect for the Sunday shall be said after the Collect for the Day.

LESSER FESTIVALS:

All Apostles', Evangelists' and Martyrs' Days.
The Presentation, the Visitation and the Annunciation.
St. Michael and All Angels.
All Saints' Day.

