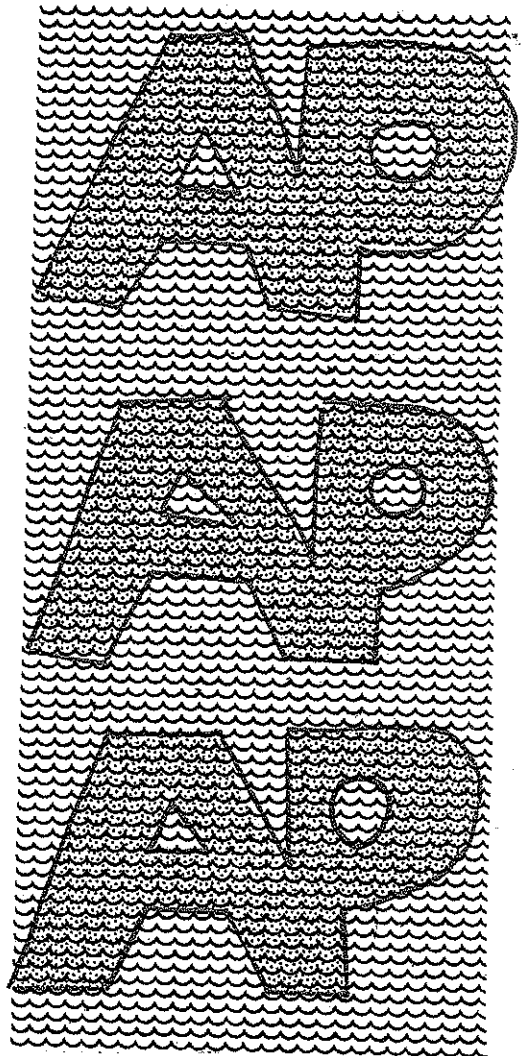


WOMEN



doing the
Eucharist
with com-
mon sense
and grace



To the Reader:

The Church Army is pleased to share this special printing of its Customary with the general membership of Associated Parishes. While designed specifically for the Church Army Training Program, parts of it, perhaps much of it, would be usable in other situations. Other parts would require some modification.

Some of the suggestions given presuppose the existence of a resident community who can be gathered, virtually at the drop of a hat, for rehearsals, discussion, and planning sessions.

The directions assume that the celebration will take place in a small church or chapel, on a weekday, twice a month or so; that the celebrant will often be a "visiting fireman", and that the liturgy will normally be sung. No suggestions are made about situations unlikely to arise, such as the participation of more than two clergymen at any one service.

Sometimes a choice has been made among the rubrical possibilities. The reason for the choice is usually a practical one, and is not intended as a "judgment" on what others might do. This Customary, for example, opts for the reading of all three lessons from the lectern, a not unreasonable practice in a small church in which the lectern also serves as pulpit. It is not intended to suggest that in a large building some other practice, such as reading the Gospel from the pulpit, might not be found more practical.

(Capt.) Howard Galley, M.A.
Dean of Studies
Church Army Training Program

Additional copies available from:

*Church Army in U.S.A.
815 Second Avenue
New York, New York 10017*

© Copyright 1972 by Church Army in U.S.A. Inc.

CHURCH ARMY TRAINING PROGRAM

A CUSTOMARY FOR THE EUCHARIST

Introduction

To the extent possible, members of the training community are to be involved in the planning (and pre-planning) for each celebration.

One of the faculty (not necessarily always the same one) will serve as "local lay pastor" until the worship committee is appointed. From this point on, a faculty member will serve as "advisor" to the committee (and, as necessary, will act as the official liaison person in communicating with the clergy.)

The primary obligation of the worship committee (with respect to the Eucharist) is to be of assistance to the priest who is to preside at the celebration. To this end, they will consult with him (directly or through their advisor) regarding the details of each celebration. As appropriate, they will also assist him by maintaining rotas of qualified servers, lectors, cantors, etc.; and carry out such other duties as he may request.

In particular, they are to assist him by providing (for each separate celebration) a person "skilled in music" [Canon II.6] to suggest (and rehearse) the music to be used, and to lead the congregational singing at the celebration.

It is also the responsibility of the committee to involve (by community meetings or other means) the other members of the congregation in various aspects of the planning process, and to arrange for the recording of data produced by "look back" sessions.

CONTENTS

General Norms:

- Furniture and its use 1
- Persons and apparel 2
- Music 3
- Gestures 4

The Service in Detail:

- Entrance—Gospel 5
- Gospel—Creed 5
- The Prayers 6
- Peace and Offertory 6
- The Great Thanksgiving 7
- Fraction and Communion 8

Specific Duties:

- Of the Song Leader 10
- Of the Psalmist 11
- Of the Lectors 12
- Of the leader of Intercession 12
- Of the Server 13

A CUSTOMARY FOR THE HOLY EUCHARIST

GENERAL NORMS: FURNITURE AND ITS USE.

1. At all celebrations, an effort should be made to convey—by the physical arrangement of the "furniture" of worship, and the use made of it—both the nature of the gathering, and the distinction between the two main parts of the liturgy: Word and Sacrament.
2. Seats for the ministers should be so placed that the priest who presides may be seen to be the "chairman" of the assembly. When there is sufficient space behind the altar (and no appearance of "crowding" will result), the seats are best placed there, facing the congregation.
3. Alternatively, he may preside over the Liturgy of the Word from a chair located at the side of the chancel or sanctuary area. (Since the idea is that he be seen, his chair should not be lined up with, nor obscured by, choir stalls.)
4. The placing of a prayer desk before the chair (when located in the position described in 3) appears to be widespread, and is justified on the basis that it serves as a handy book rack. Visually, however, it suggests "prayer leader" rather than presiding minister. When possible, some other alternative should be chosen: a server, for example, can hold the service book during the Collect if the priest desires to pray it with hands extended.
5. All three lessons should be read from the lectern (and from a Bible!). In the absence of a deacon or second priest, the Gospel is read by the presiding priest. Reading lessons with nothing intervening is, to put it mildly, a discourtesy to those present. It gives them no opportunity to respond to, or to absorb, what has been read. Customarily, the response to the first reading takes the form of a Psalm or Canticle. On occasion, however, a period of silence or of instrumental music (or both) may be more helpful. A hymn or other song is suggested in preparation for hearing the Gospel.
6. It is preferable that the Table of the Lord be free of Communion "paraphernalia" during the Service of the Word. The needed vessels and books (and the bookstand) should be in readiness at some convenient place. The purpose of this is to allow full visual expression to the act of preparing the Table at the Offertory.
7. When placed on the altar at the offertory, the Service Book should be in the traditional position at the priest's left regardless of which way the altar faces (except perhaps in the case of a left-handed priest, since one of the considerations involved is convenience in pouring from cruets).

8. The credence is most conveniently located on the side of the church opposite the book—in order that the book not interfere with the action of preparing the bread and wine.
9. The preparation of the Table at the offertory time is properly done by (adult) servers. This includes the placing of the Book or stand, the bringing of the vessels to the altar, and the spreading of the corporal. (It should take place before the gifts are brought forward—normally simultaneously with the "collection".)
10. Since there is no reason for the priest to be at the altar until the offerings are brought forward [and not even then if there is a deacon or second priest present], it is suggested that the priest read the offertory sentence from the place most convenient for him.

GENERAL NORMS: PERSONS AND APPAREL

11. When a deacon is present—not a priest acting as deacon—he should exercise his complete liturgical ministry, including leading the intercession, spreading the corporal at the offertory, receiving and placing the gifts on the altar (this includes pouring the wine and water into the chalice), ministering the Cup to the people, taking the ablutions, and saying the dismissal.
12. A second priest, when present, should be invited to function as a concelebrating presbyter; and in the absence of a deacon should read the Gospel, prepare the gifts, and minister the Cup.
13. From time to time, and then only in the absence of a deacon or second priest, a lay member of the faculty, duly licensed, may assist with the Cup. (Since such licensing has as its purpose the pastoral need for assistance at large celebrations, it would smack of artificiality to make use of this permission at every small community celebration, though there is no reason why it shouldn't be done occasionally.)
14. In addition the presiding priest, the following "ministers" should function at typical celebrations:
 - a song leader
 - two lectors
 - a leader of intercession
 - a server

On most occasions, the offerings should be brought forward by members of the congregation. And when desired, someone other than the song leader may sing the Psalm and other soloistic parts of the service.

15. In accordance with a long-standing Church Army custom, a plain linen chasuble is "preferred" as the normal vesture of the presiding minister. From time to time, surplice and stole should be used instead; and, on the more grand occasions, a colored chasuble may be worn— as reminders of the various usages known to the Church.
16. Deacons and assisting priests vest in alb or surplice, and stole.
17. The server vests in a surplice. Alternatively, he may "vest" in his Sunday-go-to-Meeting best.

GENERAL NORMS: MUSIC

18. The following parts of the service should ordinarily be sung:
 - Entrance hymn or chant
 - Kyries and/or Gloria
 - The Psalm between the lessons (if not sung, it should normally be recited in unison)
 - Hymn or chant before the Gospel
 - Hymn during the Offertory (optional)
 - Sursum corda, Preface, and Sanctus
 - Anthem at the Fraction
 - Hymn "at the Dismissal"—immediately before the postcommunion prayer, or after it (where the Gloria was)
19. As desired, and when feasible, other parts of the liturgy may be chanted, such as:
 - The opening acclamation (Second Service only)
 - The salutation and Collect of the Day
 - The greeting of Peace by the celebrant
 - Acclamation in the Great Thanksgiving
 - Conclusion of the Thanksgiving and the Lord's Prayer

GENERAL NORMS: GESTURES MADE BY THE MINISTERS

20. Particular gestures are suggested at various points in the detailed description of the liturgy which follows. Special attention has been given to determining practices which are appropriate to either the First or the Second Service, and to the increasing custom of celebrating facing the people.
21. Other gestures (not mentioned in the following) may be used as desired, such as extending the hands toward the people when greeting them, praying Collects with hands extended, [kissing the altar at the beginning and the end of the rite] and making the sign of the Cross at the absolution and blessing. It is, however, strongly urged that gestures made in the course of the Eucharistic Prayer and what follows it not be elaborated much beyond what is suggested. (In particular, it is felt that the multiplying of signs of the Cross is both confusing and inappropriate.)

* * * * *

NOTE: The detailed description of the liturgy given in the following pages is not intended either to "quench the Spirit", nor to prescribe minutely what is to take place. The Eucharist by its very nature is a celebration; an element of relaxed spontaneity properly belongs to it. The reason for giving attention to detail is, rather, to facilitate the mood of celebration--since participants who are uncertain about their particular responsibilities during a service, or about what normally happens next, tend to inhibit, rather than to help, the response of the congregation.

A CUSTOMARY FOR THE EUCHARIST: THE SERVICE IN DETAIL

(See also the directions for the server)

From the Entrance to the Gospel

+The Congregation:

1. Preceded by the server bearing the Bible (and by other ministers if any are present), the Priest enters the church during the singing of a hymn. stands
2. At the entrance to the chancel or sanctuary, he reverences the altar (a low bow) simultaneously with the server who stands at his left. (A deacon or second priest, when present, stands at his right.)
3. He then proceeds to his chair, where he begins the liturgy using one of the following orders:

<u>First Service</u>	<u>Second Service</u>	
Collect for purity	Acclamation	stands
Summary of the Law	Gloria in excelsis	
Kyries or Trisagion	Salutation/Collect	stands
(Gloria in excelsis)	or:	
Salutation	<u>Second Service</u>	
Collect of the Day	Acclamation	stands
	Collect for purity	
	Kyries or Trisagion	
	Salutation/Collect	stands
4. He sits and remains seated during:

The First Lesson	sits
The Psalm	sits
The Second Lesson	sits
5. He stands for the hymn or chant which precedes the Gospel. stands

Gospel/Homily/Creed

6. Towards the end of the hymn, the (deacon or a second priest or the) Priest himself proceeds to the lectern where he announces and reads the Gospel. stands
7. At the end of the reading, he [*elevates the Book somewhat and*] says, "The Gospel of the Lord" and the people reply. [*He may then kiss the Book.*]
8. A brief homily, usually by the priest, follows. A preliminary invocation is not recommended. sits
9. On the days appointed (and also at other times if it seems appropriate to the occasion), the Nicene Creed is said. stands

Italics indicate customs and practices which some clergy will wish to observe, and others not.

At the Prayers

+The Congregation:

(In the First Service the Confession usually follows the Intercession)

10. Standing at his chair, the Priest joins in the Confession and pronounces Absolution. On the great festivals and in Easter Season, the Confession is appropriately omitted.

kneels

(The rubrics do not oblige the ministers or the servers to kneel for confession. If behind the altar it is better that they bow instead.)

11. Remaining at his place, the Priest may introduce the Intercession by a suitable bidding. (Intercession III requires one.)

stands
(In Lent: kneels)

12. He responds to the petitions along with the congregation, and (if there is to be one) says the concluding Collect.

At the Peace and Offertory

13. After the general greeting by the Priest and the people's reply, all greet those about them in some appropriate way. It is desirable that the Priest himself greet (the other ministers and) the server, and one or two persons in the congregation.

stands

14. Then, standing at his place (or, if he prefers, at the altar), he reads a selected Offertory Sentence.

stands

15. He then sits while the Table is prepared. (Yes, he may sing sitting down!)

stands if singing,
otherwise sits

16. When the server has finished preparing the Table, the Priest goes to the altar. (But if there is a deacon or second priest present, what follows is done by that minister, the Priest remaining seated until the time for washing his hands.)

stands

17. The offerings of money, bread, and wine are brought to the minister directly by the person or persons presenting them (not through a succession of acolytes). If the altar faces the people, the offerings may be handed across it to the minister. Alternatively, the minister may stand in front of the altar to receive them, and, turning around, place them on the altar.

stands

18. As soon as the chalice has been prepared, and placed on the corporal beside (rather than behind) the paten, (the oblation bearers return to their places and) the Priest washes his hands.

[When necessary, the minister should protect the chalice from dust, insects, etc., by covering it with a second corporal (folded) or a pall kept in the burse for that purpose.]

19. The Priest then takes his position at the center of the altar as president of the eucharistic fellowship. If the altar faces the people, the server stands to his left (and the deacon or second priest to his right).

+The Congregation:
stands

At the Great Thanksgiving

20. Standing at the Lord's Table, the Priest begins the Eucharistic Prayer with the customary dialogue [and gestures].

stands

21. He sings or says the Preface with hands extended (uplifted).

22. At the end he [*joins his hands and*] sings the Sanctus with the people.

stands

23. Then, with hands extended, he continues the Prayer.

kneels
(In Easter Season:
stands)

24. At the Dominical words concerning the bread, he takes the loaf with both hands (but if wafer bread is used he may take up the paten instead), raises it, and holds it above the Table throughout the narrative.

25. He then replaces it on the paten; and, taking up the chalice in the same way, continues with the words concerning the cup, at the end of which he replaces it on the corporal.

(If there is an additional vessel either of bread or wine, he lays his hand on it briefly at the words "took bread" or "took the cup", and then continues as described above.)

26. When the Second Service is used, the Priest, after replacing the cup [*extends his hands and*] says the memorial acclamation with all the people.

27. With hands extended, he continues the Prayer. *

* Some suggested gestures in the remainder of the Prayer:

27a. At the petition for the sanctifying of the Gifts, he joins his hands, and then immediately holds them outstretched (palms downward) over the vessels, or makes a single sign of the cross over them.

27b. At the beginning of the doxology to the Prayer, he takes the paten with his left hand and the chalice with his right, and raising them high in a gesture of offering (not, however, above his head) he says or sings the doxology. After the people have said the "Amen", he replaces the vessels on the corporal. (But if a deacon is present, it is he who raises the chalice, and the priest the paten.)

+The Congregation:

28. [*With hands joined*] the Priest says or sings the introduction to the Lord's Prayer. Then, with hands extended, he says or sings the prayer with all the people. All join in the opening words, "Our Father".

stands

At the Breaking of the Bread and Communion

29. The Priest bows his head and prays for a while in silence.

30. Then (still in silence) he breaks the Loaf over the paten.

31. The singing of the anthem "Christ our Passover" or some other suitable anthem is then begun, during which he breaks the Bread into smaller portions for Communion. (A second priest, when present, assists in breaking the Bread.)

stands

32. When the First Service is used, he may (especially in Lent) say the prayer of humble access. If the altar faces the people, he remains standing.

kneels
or stands

33. Then, [*having revered the Sacrament by making a low bow or genuflection*] he takes a particle of the Bread (*) and, holding it over the paten or the chalice, faces the people and says the Sentence of Invitation.

34. Then, standing facing the altar, he reverently communicates himself with the same particle, and drinks from the chalice.

35. He then ministers the Sacrament to the (deacon and the) server, using one of the forms of words prescribed; and afterwards proceeds to communicate the people.

* When a second priest is present, the following order is observed:

- a) Before taking this particle, the Priest (saying nothing) extends the paten to his fellow presbyter who takes a portion of the Bread, retains it while the Sentence of Invitation is being said, and then communicates simultaneously with the presiding priest.
- b) Immediately after drinking from the chalice, the presiding priest (again saying nothing) hands it to his concelebrating brother who communicates himself.

36. Communion may be distributed to the people in a number of ways, for example:
- +The Congregation:
stands or kneels
(In Easter Season,
stands)
- i) (If the group is small) the people form a semi-circle in front of the altar. The Priest goes to them, first with the paten, and then with the chalice. (When the communicants receive standing, it is necessary for each one to take hold of and guide the chalice when drinking from it, since the minister will not be able to see into the cup.)
 - ii) The priest with the paten, and the deacon (or other minister) with the chalice take fixed positions in front of the altar or at the chancel step. The communicants come forward single file and stand, each in turn, first before the priest to receive the Bread, and then before the deacon to drink from the cup. (The ministers should take care to stand far enough apart so as not to crowd the approaching communicants.)
 - iii) At the communion rail or chancel step, the communicants kneeling or standing.
37. When all have received, the Priest returns to the altar.
38. If any of the consecrated Sacrament remains, it may then be consumed; immediately after which (the deacon or second priest or) the Priest himself takes the vessels to the credence and cleanses them. But if the amount remaining is too great to be consumed conveniently in the presence of the people, or if a portion of it is being reserved for the Communion of the absent, he places the vessels containing the Sacrament in the center of the altar and covers them with a second corporal.
39. A brief period of recollection, or a hymn of praise, may precede the postcommunion prayer.
40. Standing at the center of the altar, he says the postcommunion prayer. If a hymn follows the prayer, he may return to (and remain at) his chair. stands
41. When the First Service is used, he pronounces the Blessing (optional at the Second Service). The shorter form is suggested for most occasions. kneels
or bows
42. The deacon (in his absence the Priest himself) says the Dismissal and the people reply. stands
43. Then, standing as they did when they first entered the church, the ministers reverence the altar with a low bow and depart. [*If a portion of the consecrated Sacrament intended for the Communion of the absent remains on the Table, a genuflection may be substituted.*] The congregation departs immediately after the ministers.

DUTIES OF THE SONG LEADER

1. Well in advance of the celebration, select (in consultation with the worship committee and their advisor) the music to be sung at the celebration. (Singing is normally to be a capella.)
2. Arrange for any needed rehearsal time. This involves not only the congregation as a whole, but also individuals who are to function as cantors.
3. Sit in the congregation, near the front. If (and it's your choice) you elect to sing the responsorial Psalm yourself, be sure you are located where you can conveniently get to the lectern.
4. In the course of the celebration, lead the congregational singing gently but firmly. In addition:
5. Announce (twice) and begin the Entrance Hymn or Chant.
6. Sing the Kyries (six-fold) alternately with the congregation. You may, however, assign someone else to do this so that you can lead the "answers".

AND/OR, intone Gloria in excelsis.

7. (If you are not acting as Psalmist), lead the congregational refrains in the Psalm which follows the First Lesson.
8. Announce and begin the Hymn before the Gospel. OR (remaining at your place), begin the Alleluia chant and sing the Verse.
9. [When there is one] Announce and begin the Offertory Hymn.
10. Come on strong at the Sanctus (setting a new pitch when necessary).
11. After a suitable silence (wait until after the Bread has been broken once), begin the Anthem at the Breaking of the Bread.
12. Announce and begin the Hymn "at the dismissal" (immediately before or after the postcommunion prayer).

DUTIES OF THE PSALMIST

Introduction

The singing of a Psalm between the readings is the oldest musical feature of the Christian liturgy.

Because its functions are to comment on and to serve as a "bridge" between the lessons, it is traditionally sung from the lectern by a special "minister" (Cantor or Psalmist), the people and priest remaining seated.

By ancient custom, Gloria Patri is not used with this Psalm.

Duties

1. Discover from the Song Leader what the Psalm is to be, and rehearse it carefully under his direction.
2. Take an aisle seat near the front of the congregation.
3. Immediately after the reading of the first lesson, go to the lectern and sing the Refrain. The people repeat it after you. (Don't sing with them--this is your time to breathe!) Then sing the verses as appointed.
4. During the last repetition of the Refrain, return to your seat.

DUTIES OF THE LECTORS

1. Well in advance of the celebration, discover (by asking those who know) what proper is to be used at the service.
2. Look up the proper (in the Green Book) to see what the lessons are to be. Come to agreement on the version of Scripture to be used, and practice on each other. Mark the Bible in the usual way, and deliver it to the server before the celebration.
3. Take places in the congregation.

First Lector

- a) Go to the lectern after the Collect of the Day.
- b) [If the Psalm after the First Lesson is to be recited rather than sung, announce it before doing anything else. Wait for the people to find their places.]
- c) Announce and read the First Lesson (See page 125).
- d) If the Psalm is to be recited, begin it; then leave. But if the Psalm is to be sung, return to your place at once.

Second Lector

- e) Go to the lectern during the last repetition of the refrain to the Psalm. [But if the Psalm is not sung, go to the lectern during it.]
- f) Announce and read the Second Lesson.
- g) Return to your place at once.
- h) Count the congregation and the number of communicants, and make the proper entry.

LEADER OF THE INTERCESSION

1. Well in advance of the celebration, discover which form is to be used. Rehearse it. (Note carefully the rubrics on pages 93 and 111).
2. Take a seat in the congregation.
3. At the proper time, lead the Intercession from your place in the church: standing up (except in Lent).

NOTE: When Intercession 1 or 5 is used, select a few of the petitions marked with a star. They should not all be used on any one occasion.

DUTIES OF THE SERVER

1. Check to see that everything is in its proper place: chalice, linens, paten, bread, cruets, lavabo bowl, alms basin, etc.
2. Light the proper number of candles.
3. Check out the (large) Service Book with the priest to make sure that the ribbons are in the right places. Place the book at his chair. Be sure that hymnals and two small service books are available at your seat.
4. Check the Bible to make sure that all three lessons are marked.
5. Vest in surplice (unless you are to appear in your Sunday best).
6. Carrying the Bible from which the lessons will be read, enter the church during the singing of the Entrance Song [walking immediately ahead of the minister(s).] Hold the Bible straight up, and just high enough to allow yourself to see over the top of it.
7. On arrival at the chancel step, reverence the altar with the minister(s). Your position during the reverence is to his left.
8. Then, immediately place the Bible on the lectern (closed) and go to your seat near the priest's. Remain there until just after the Offertory Sentence.
9. As soon as the priest has said the Sentence [and while the offertory hymn is being sung], prepare the Table:
 - a) place the cushion or missal-stand on the altar (to the left of where the priest will be standing);
 - b) bring the chalice (with the burse on it) to the altar and place it to the right of center;
 - c) [If there is no deacon present] take the burse and remove one of the corporals. Lay the burse aside (flat on the altar toward the back out of the way). Go to the center of the altar and reverently spread the corporal. Then stand aside until the alms have been presented.
10. Receive the alms from the minister and take them to the credence.

11. If the bread and wine have been brought forward by representatives of the congregation, take the water cruet (after removing the stopper) and go to the minister. When he has finished pouring in wine, receive the wine cruet and present the water cruet. Return both cruets to the credence.
- * 11a. When there is no offertory procession, you yourself will serve as "representative of the congregation", presenting first the bread, and then the wine and water (without stoppers) to the minister.
12. Wash the priest's hands. Towel over left forearm.
13. If the altar faces the people, stand beside the priest, facing the people (but not looking at them) during the Great Thanksgiving. Stand at his left, near the Book, but being careful not to crowd him. At the priest's Communion, take a step to the left and turn and face him. Receive Communion where you are, standing.
- * 13a. If the altar faces the wall, your position during the Great Thanksgiving is "the server's usual place". Stand and kneel at the same time as the congregation, and receive Communion in the same way they do.
14. After receiving Communion, stand aside, out of the way.
15. If, after all have received, the minister proceeds to consume what remains of the consecrated Sacrament, go to the credence. Wait there, with the water cruet ready, until he arrives with the vessels. Be generous with the water. Return to your place when the minister does. (The corporal can remain on the altar.)
- * 15a. Alternatively, you may see the Priest cover the vessels with a white veil (a second unfolded corporal). In this case the consuming of the Remains will not take place until after the congregation has departed. [The candles at the altar are not to be extinguished while any portion of the Sacrament remains on the Table.]
16. Stand for the postcommunion prayer, [kneel (or bow) for the blessing] and stand for the dismissal.
17. At the entrance to the chancel, join the minister(s) in making the proper reverence, and lead the procession out (with hands joined).

MATERIALS AVAILABLE FROM CHURCH ARMY

A GUIDE TO THE PROPOSED EUCHARISTIC LECTIONARY: YEAR B
A synopsis in table form of the Lessons and Psalms for each of the Sundays and other special days of Year B. A table of suggested hymns is also included. *Available about September 15*
1-9 @ \$1.75; 10 or more at 1.35

A GUIDE TO THE PROPOSED EUCHARISTIC LECTIONARY: YEAR A
Special offer to our AP friends (as long as our supply lasts): \$1.25 per copy--if you let us know you are AP when you order.

A CUSTOMARY FOR THE EUCHARIST
The same text as found in this issue of "Open". \$2.00 per copy

A HANDBOOK FOR MAUNDY THURSDAY AND GOOD FRIDAY
Contains suggestions for clergy and worship committees in planning the services appointed in STU. \$1.50 per copy

THE VIGIL OF EASTER EVE
A booklet for the Congregation, including "Exsultet", Canticles with music, and the Renewal of Vows. Single copies 50¢ each; in multiples of 25 @ 20¢ each

TABLE OF PSALMS AND CANTICLES FOR THE DAILY OFFICE
A three-week course of Psalmody using the 71 Psalms in STU, with suggested Canticles for each day. Available for a small donation.

MUSIC FOR THE HOLY EUCHARIST AND THE DAILY OFFICE
For Trial Services in Contemporary Language. Composed and edited by Mason Martens. Music for all parts of the Holy Eucharist, 2nd Service, 25 Psalms in responsorial style, and all Canticles (1-3 settings each) in new translation. 1-9 @ \$3.00; 10-24 @ 2.50; 25 or more @ 2.25

TEN CANTICLES, by Edward Gold. Unison & Organ. 8 frequently used canticles, Sanctus and Gloria in excelsis to new texts in STU. Accompaniment edition, \$2.50. Vocal edition, \$2.50 per 10 copies--sold only in units of 10

MUSIC FOR HOLY WEEK - Edited by Mason Martens. For all parts of Palm Sunday, Maundy Thursday, Good Friday, and Easter Vigil Services according to STU (modern texts). 1-9 @ 2.50; 10-24 @ 2.00; 25 or more @ 1.50

THE PASSION ACCORDING TO JOHN
Traditional Passion Tone, for Good Friday. RSV text. Single copy @ \$1.50; 3 or more @ 1.00

o o o o o o o o o o o o o o o o
Please send remittance with your order. We do not have facilities for billing.

Address orders, and make checks payable to:

*Church Army in U.S.A.
815 Second Avenue
New York, New York 10017*

◊◊◊ COMING UP IN "OPEN" -- We are fortunate to share with the Anglican Theological Review in the reprinting of the transcript of a recent colloquium on the still open issue of Christian Initiation as the Episcopal Church celebrates it sacramentally. Watch for "Confirmation Today" in mid-Summer.

◊◊◊ THIS CUSTOMARY IS DESIGNED TO FIT INTO YOUR "CREATE & CELEBRATE" notebook. Naturally, we do not have the corner on the market of what may go into Create & Celebrate. Paper punches do all kinds of wonders with un-punched stuff. Just use Create & Celebrate however you wish. But do put our things in it!

◊◊◊ THE REVEREND WILLIAM WENDT IS OUR CONFERENCE CHAIRMAN -- The Rector of a busy Washington, D.C. parish (who recently found time to marry a couple underwater) will consult with you in designing the kind of Liturgical Conference you want. He has recently organized them on a number of themes for diocesan and parish liturgical committees. Contact him at St. Stephen & the Incarnation Church, 16th & Newton Streets, Washington, D.C. 20010. His telephone is (202) CO5-0142.

◊◊◊ A "CANON CONTEST" -- Won't you send us copies of Eucharistic Prayers that you have used with Rite Three, Form 'D' (Page 87 of the Green Book). We would like to print an "OPEN" dealing exclusively with this option. How are you using it? Send 'em in! We are particularly interested in Canons for special occasions, special seasons.

◊◊◊ MATERIALS AVAILABLE FROM US AT THIS TIME -- "MAKING USE OF TRIAL USE" by David Babin (a study course on the eucharistic rites now on trial, but excellent for eucharistic teaching in general, too) \$1. "USING THE OPTIONS" by Bonnell Spencer (5¢ ea) on how to move from Rite I to Rite II without popping the clutch. "CELEBRATION: COMMUNITY & COMMUNION" our popular course for preparing parents and children for children's communion. (\$1.50) Now in its second printing.

ASSOCIATED PARISHES

61 Gramercy Park North
New York, N.Y. 10010

Address Correction Requested

Non-Profit Organization
U.S. Postage
PAID
New York, New York
Permit Number 8093