



Customary
for the
Diocese of St. Cuthbert

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Introduction

It is with some degree of apprehension that I have approached the idea of publishing a “customary” for the Diocese. When we consider the following statements in the preamble of the Canons of the Communion, we can see the vision for diversity in expression anticipated in a people living out their faith in the context of the convergence of the three great streams of Christianity.

3. *The Communion's approach to liturgy and worship is not based on legislative but normative practice as defined by the Scriptures, the Book of Common Prayer, the historic practice of the Church.*
4. *We anticipate liturgical practice to be expressed in three broad categories; low or Evangelical Church, broad Church, high or Anglo-Catholic Church. The practice of a local congregation is recognized and determined by its relationship to its bishop.*

The concern is that a document such as this, if not interpreted in the light of the vision of the Communion, can serve to inhibit this diversity, or mandate certain behavior or practice as a requisite for fellowship. These customary practices are not included in the canonical requirements for full communion, as reproduced below, nor should there be tacit inclusion on the part of any within the Communion

The context for all relationship is Catholicity.

A) FULL COMMUNION

Includes reciprocity of ministry and full participation in all levels of worship, mission, and practice, and anticipates the following practice and posture:

1. *Orthodoxy as defined in the five-fold dictum: One Bible, Two Testaments, Three Creeds (Apostles, Nicene, Athanasian), Four Councils, Five Centuries,*
2. *Catholicity arising from the Apostolic and Patristic Era defined by that faith "believed everywhere, always, by everyone",*
3. *Affirmation of the Chicago-Lambeth Quadrilateral, which affirms the authority of Scripture,*
4. *Embracing the meaning and participation in Apostolic Succession,*
5. *Pursuit of Convergence practice and ministry,*

This Communion, retaining Liturgy which shall not be imperative or repressive of freedom in prayer, accepts The Book of Common Prayer, as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church, A.D. 1785, and subsequent editions of 1928 and 1979, preserving the right of each congregation to select the form it so desires. The Communion reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire."

However, the diversity of our backgrounds and experiences, makes the publication of a customary such as this, an even greater need. This need is not a need for conformity, but a need for communication and understanding. What may be being expressed by a practice of an individual of a primarily evangelical heritage may be communicating a message quite contrary to their intent to an observer from a liturgical background. This is not a unique problem within this Communion, but is inherent in any cross-cultural interaction. It is hoped that this customary will promote effective communication and prevent unneeded misunderstanding and embarrassment.

My sincere desire is that practices on the part of those within this diocese or seeking to relationship with us that are not in conformity with this customary would be met with a spirit of grace and appreciation for the gift of diversity we have been given. May it never be used as a measure or standard for acceptance and fellowship.

Your fellow-servant in Christ,
+ Rob

Clerical Dress

1. The wearing of a clerical dress normally shall be confined to those in ordained ministry. Candidates for Holy Orders in active ministry who have been previously ordained by groups not in Apostolic Succession, that have as a part of their tradition worn clericals, may continue to do so within the context of that ministry.
2. The wearing of clericals is strongly encouraged in the context of public ministry, and at the discretion of the minister at other times.
3. The normative for a priest or deacon shall be a black clerical shirt. Other colors are permitted, with purple being reserved for the bishop.
4. Anglican or Roman style collars are acceptable.

Vestments

1. Eucharistic Vestments

- A. Celebrant
 - Cassock-Alb
 - Cincture
 - Stole
 - Chasuble
- B. Assisting Priests
 - Cassock-Alb
 - Cincture
 - Stole
- C. Deacon
 - Cassock-Alb
 - Cincture
 - Stole
 - Dalmatic
- D. Acolytes
 - Cassock-Alb
 - Cincture

2. Non-Eucharistic Liturgies and Processions

- A. Celebrant
 - Cassock-Alb
 - Cincture
 - Stole
 - (Cope)
- B. Assisting Priests
 - Cassock-Alb
 - Cincture
 - Stole
 - (Cope)
- C. Deacon
 - Cassock-Alb
 - Cincture
 - Stole
 - Dalmatic
- D. Acolytes
 - Cassock-Alb
 - Cincture

3. *Daily Office*

A. Officiant
Cassock or Cassock-Alb
Surplice

B. Assisting Ministers
Same As Above

Notes:

A stole is appropriate for preaching.

Unless a Eucharist is to follow, a stole is not appropriate for the Daily Office.

A cope is not worn over a chasuble.

4. *Religious*

Members of Religious Orders may wear their respective habits in lieu of the Cassock-Alb, unless directed otherwise by the Bishop.

Forms of Address

| PERSON | ADDRESS | SALUTATION* |
|-------------------|--|--------------------------------------|
| Abbot | The Right Reverend Abbot _____ , Abbot of _____ | Dear Father Abbot |
| Archbishop | The Most Reverend _____ , Archbishop of _____ | Dear Archbishop _____ (last name) |
| Archdeacon | The Venerable _____ , Archdeacon of _____ | Dear Archdeacon _____ (last name) |
| Bishop | The Right Reverend _____ , Bishop of _____ . | Dear Bishop _____ (last name) |
| Canon | The Reverend Canon _____ | Dear Canon _____ (last name) |
| Deacon | The Reverend _____ | Dear Deacon _____ (last name) |
| Priest | The Reverend _____ | Dear Father _____ (last name) |

Note:

Regarding Signature:

A small cross may be inscribed before a bishop's signature.

A small cross may be inscribed after a priest's signature.

It is not appropriate for usage outside the context of a signature.

It is not appropriate to use the symbol in conjunction with a written title (i.e. The Rev. John Smith

† or Fr. John Smith †)

*(last name) Within the CEEC it has been practice to use first name rather than last name in salutation. This usage is welcomed and encouraged. However, it is important to understand when addressing someone from another background that use of last name, not first name, is usual.

Sacraments

1. The Holy Eucharist:

- A. The normative practice of parishes and missions within the diocese is the weekly celebration of the Holy Eucharist.
- B. The Sacrament will be made available to all baptized Christians.
- C. The age at which a child shall receive their first communion shall be at the discretion of the parents in consultation with the rector/vicar. At whatever age, this should be treated as a significant event in the life of the child and family.
- D. The celebrant shall be a priest or bishop in the Church.
- E. The consecrated elements may only be served by ordained clergy or licensed lay Eucharistic ministers.
- F. All provisions of the Canons of the Province USA with respect to the Sacrament shall be observed.

2. Baptism

- A. Baptism in water in the Name of the Father, and of the Son, and of the Holy Spirit is recognized as valid, regardless of place, time, or person administrating.
- B. Baptism is appropriately done at the chief weekly Eucharist of the Church.
- C. The Celebrant at Baptism is the Bishop if present, in his absence a priest may preside.
- D. The Baptism itself may be performed by the Celebrant, an assisting priest, or Deacon.
- E. If the Bishop or a Presbyter is not present, a Deacon may perform the service, subject to the instruction in the BCP, upon approval of the Bishop.
- F. It should be assured that the candidate (if not an infant), the parents, and the god-parents have received adequate instruction with regard to the sacrament and their responsibilities.

3. Holy Matrimony

- A. In addition to the following, the sacrament shall conform to the conditions of the BCP and conform to local and state laws.
- B. At least one of the couple to be joined must be a baptized Christian and a member of the local parish community. The stipulation for one to be a member of the local parish community may be relieved for special circumstances (e.g. family members of the priest) upon approval by the bishop.
- C. A minimum of three months notice of intent to marry must be given prior to the marriage. During this time the presiding priest must assure that the couple receive sound pre-marital counseling.
- D. If one of those desiring marriage has been previously married, the marriage must be approved by the bishop.

4. Confirmation

- A. Confirmation in other branches of the One Holy Catholic Church is recognized.
- B. Confirmation is requisite for membership in the local community.
- C. Only the bishop may preside at Confirmation

5. Reconciliation

- A. Participation in this sacrament and teaching concerning the Sacrament of Reconciliation is strongly encouraged.
- B. Only a priest or bishop may minister the Sacrament of Reconciliation.

6. Anointing of the Sick

- A. All Christians are encouraged to be engaged in healing prayer.
- B. In the context of the Sacrament of Anointing of the Sick it is appropriate that a presbyter minister the sacrament. (James 5:14)

7. Holy Orders

- A. Shall be in compliance with the Canons of the Province USA.
- B. The sacrament will under usual circumstances be performed at the Cathedral Parish twice yearly, at the Diocesan Convention and 1 Advent.

Licensed Lay Ministries

Licensed Lay Ministries within the Diocese of St. Cuthbert include Lay Eucharistic Ministers and Lay Readers.

Lay Eucharistic Ministers

1. Administration of the elements at the Eucharist and the administration of the Sacrament to those who are homebound is reserved to the clergy and Licensed Lay Eucharistic Ministers of the Diocese.
2. Lay Eucharistic Ministers may be licensed for administration of the chalice at the Eucharist and/or the distribution of communion to those who are homebound.
3. Lay Eucharistic Ministers must be adult confirmed communicants in good standing. Their manner of life should be wholesome examples to the people of God.
4. The need for, selection, and training of those suitable for the ministry shall be the responsibility of the rector/vicar of the parish or mission.
5. Upon satisfactory completion of training, the applicant may be licensed for a period of up to three years. The license is revocable at any time by the bishop or the minister who requested the licensure.
6. The Lay Eucharistic Minister is licensed for service only in the local congregation.
7. When a deacon serves in the congregation, it would be recommended that the ministry of The Lay Eucharistic Minister be under the deacon's supervision.
8. The administration of the Sacrament to those homebound should occur immediately after the service in the church.

Lay Readers

1. Lay Readers may be licensed for leading the Daily Office in the church.
2. Lay Readers must be adult confirmed communicants in good standing. Their manner of life should be wholesome examples to the people of God.
3. The need for, selection, and training of those suitable for the ministry shall be the responsibility of the rector/vicar of the parish or mission.
4. Upon satisfactory completion of training, the applicant may be licensed for a period of up to three years. The license is revocable at any time by the bishop or the minister who requested the licensure.
5. The Lay Reader is licensed for service only in the local congregation.
6. The Lay Reader will be under the direct supervision of the Rector/Vicar.

Episcopal Visits

1. Requests for specific dates for visitation will be honored whenever possible. Please notify the bishop of specific requests as early as possible.
2. Provision for travel and accommodations are in general the responsibility of the parish. In mission works with limited resources, funding for visits may be available from the diocese.
3. The Bishop usually presides throughout the liturgy.
4. The propers and color appointed for the day are normally used. Exceptions should be approved by the Bishop in advance.
5. If there are to be Confirmation(s), Reception(s), Reaffirmation(s) or Baptism(s), the bishop must be notified in advance.
6. Although it is not a requirement, it is the Bishop's desire to preside at Baptisms whenever possible. Whenever possible, the Bishop should be notified of planned Baptisms so that his attendance can be arranged if possible.
7. When the Bishop presides at the Baptism, the Rector may assist by performing the actual pouring of the water (or immersion). The Bishop always does the Chrismation.
8. Lay persons and deacons should perform all functions appropriate to their orders.
9. The use of Eucharistic Rite II at the main or only service is the norm for the Bishop's visitation. The Diocese will provide service materials. Exceptions should be discussed and cleared in advance.
10. There should be opportunity for the Bishop to meet informally with members of the congregation at some point during the visitation.

Concelebration

With respect to developing suggested norms for concelebration, the following principles were taken into consideration.

1. The worship of the Church, not the rights of individuals is of prime importance.
2. Concelebration is intended to communicate and manifest the unity of the priesthood.
3. The practice of concelebration should not obscure the role of the principal celebrant.
4. All effort should be made to avoid the appearance or communication of clericalism in the practice of concelebration.
5. Priests should not supplant the functions of other liturgical ministers.
6. The practice of concelebration should not detract from the Eucharistic prayer.
7. Sensitivity to space considerations should be practiced..

The following are suggested as guidelines for concelebration within the Diocese of St. Cuthbert.

1. Only the primary celebrant will be vested in chasuble.
2. At the words of institution and the epiclesis, the concelebrating presbyters will extend their hands toward the elements. Verbal concelebration is not encouraged.
3. The number of concelebrating presbyters should take into consideration the size limitations of the sanctuary.
4. The opportunity for concelebration and number of concelebrants will be at the discretion of the primary celebrant.