

The Clarion Voice

The Journal of

⌘ Anglican Devotional Society ⌘

Volume I Number 1

Eastertide A.D. 2005

A HEARTY WELCOME to the first edition of *The Clarion Voice*, the journal of the Anglican Devotional Society. The Anglican Devotional Society is an organization of committed lay members of the Anglican Communion devoted to the study and furtherance of traditional faith, liturgy and personal devotion. Clergy of the Anglican Communion may be called upon for counsel and liturgical participation as required.

Initial Meeting Held

Evening Prayer followed by Benediction of the Blessed Sacrament was held in the Nativity Chapel of Trinity Cathedral on Wednesday evening February 16, 2005. Immediately following was a reception in the Undercroft, which served as the organizational meeting of the *Anglican Devotional Society*.

The Anglican Devotional Society is an organization of committed lay members of the Anglican Communion devoted to the study and furtherance of traditional faith, liturgy and personal devotion. Clergy of the Anglican Communion may be called upon for counsel and liturgical participation as required.

Membership is open to anyone with an interest in the goals and ideas of the Society. Those interested in joining should contact Dr. Mike Egger or Sean Reed who can provide further details.

The society plans to offer a variety of open events, for Anglicans as well as others in the community, and also to begin a newsletter to help foster and develop educational opportunities to share, explain, and teach the meaning of many of the actions, and manual acts which have over the centuries composed a core element of traditional Anglican belief and practice.

Future events planned include Benediction of the Blessed Sacrament, The Holy Eucharist celebrated in the traditional Anglican rite of the Anglican Missal, including use of the Canon of 1549, a solemn high (Anglican) Mass and other traditional Anglican liturgical practices using a variety of venues.

The newsletter will include opportunities to learn about many of the liturgical actions we see done, or have seen done in the past, to increase awareness of the meaning and theology behind them, as well as to encourage their continuance. The newsletter will also include a question and answer forum.

Those interested in learning more should contact either one of those listed above or email anglican@cox.net or visit www.anglicandevotionalsociety.com

Each Edition of *The Clarion Voice* to have a general topic.

Each edition of *The Clarion Voice* will feature a general educational topic, in addition to the general news and information.

This edition's topic is Holy Water. The reader will find information on many points

surrounding Holy Water, including how it is blessed. Becoming aware of the prayers and blessings given by the priest over the water will often cause one to often view Holy Water in a different light from that point forward.

MOST IMPORTANT!

A Reminder to the reader

The reader is reminded that that many of the topics contained in this publication pertain to matters of personal devotion. These are matters of personal choice based upon the reader's own convictions and beliefs.

Many references and sources phrase many of these actions in direct terms expressing what is "right" and what is "wrong."

The editorial position of this newsletter is to provide information as accurately as possible, based upon research, available resources, known practices, and to draw upon the experience of orthodox Anglican clergy, as to the desired norms of Anglican/Anglo-catholic/Oxford Movement practices without making an attempt to water down the information.

It then remains to individuals themselves to decide which practices are spiritually helpful to them, at the same time knowing that the information presented is offered with the spirit and intention of allowing those who are not familiar with, but would like to fully know, understand, and participate in these actions and practices, as understood by Anglicans over the centuries, to learn to do so and practice them correctly, subject to the explanation above.

It is not the intent of this publication to make or imply judgments on others on the basis of whether they fully participate in these matters of personal devotion.

EMAIL OR US MAIL?

The Clarion Voice is available either by email or US Mail. Please let the editor know of your preference.

Questions & Answers

What is Holy Water?

What does one do with it?

The use of holy water is an ancient custom, and its employment in primitive times is evidenced by the presence of basins to contain it, which have been found in ancient basilicas.

Water may be hallowed as often as it is required and, given a reasonable cause, anywhere; but the blessing, normally, should be confined to the church or sacristy. The rubrics require the water for use in church to be blessed by a priest in surplice and stole. The form for blessing water may be found in the *Anglican Missal* or *A Priest's handbook*.

On entering and leaving a church it is a pious custom to "take holy water" in memory of our baptism and in token of the purity of heart with which we should worship almighty God. The middle finger of the right hand is dipped in the water and the forehead touched with it, and the sign of the cross made.

As an act of courtesy or mark of respect, a person, after dipping a finger in the water, sometimes offers it to another who touches the outstretched finger, and then both convey the water to their foreheads and sign themselves with the holy sign. It is also quite proper for the server at low Mass (the deacon at high Mass, or the MC at sung Mass) thus to present holy water to the celebrant on leaving the sacristy for the beginning of Mass.

At funerals and the Absolutions of the dead, it is customary in many places for mourners and sympathizers, at the close of the ceremony, to go to the foot of the catafalque or grave, as the case may be, and asperse it with holy water with three single propulsions of the sprinkler – center, left, right – while silently saying a prayer for the departed souls or for the souls of all the faithful.

In the past, there was a commendable custom in some churchyards of hanging a vessel of holy water with a sprig of box near a grave so that the faithful may themselves on their visits devoutly sprinkle the resting places

of their relatives and others held in loving remembrance.

Holy water, obtained from the parish priest, may be (and indeed should be) taken away and kept for the use privately by the faithful in their homes, and this more especially should be done when sickness is in the house or danger of death is imminent.

Those who desire holy water for use in their homes should contact a priest who will help obtain a supply. A supply of holy water is always available in the priest's sacristy.

Any clean small bottle may be used for transporting Holy Water to one's home. A variety of inexpensive (under \$2.00) plastic and glass bottles are available at *Gloria Deo* bookstore on the southeast corner of 132nd and Center.

Small Holy water fonts are available for ones home, and are generally wall hung, but some that may set upon a table are available. It is a pious custom to place a holy water font near the principal door to a home.

The price for these range from a couple of dollars to rather expensive depending upon the age, quality, material, etc. They may be found at stores like *Gloria Deo*, but a large variety is available on ebay® as well, with a profound range of styles and types. Do a search on ebay® under "holy water" and see how many options come up!

Holy Water is not generally used at Baptisms. Baptismal water is used, which is water that is blessed during the rite of Baptism, or was blessed during the Vigil of Easter.

In Omaha, Holy Water is available for the use of the faithful when entering All Saint's Episcopal Church, St. Barnabas Church and the Nativity Chapel of Trinity Cathedral.

The Blessing of Holy Water

The form for the blessing of Holy Water is contained in both *A Priest's Handbook* and the *Anglican Missal*. The form in the *Anglican Missal* is most commonly available in *The People's Anglican Missal*, which are available as reprints of the original. This is not a new form, or something recently invented. Prior to the innovations of 2nd Vatican Council, the

Roman Church used basically the same form. Since that time the form used by the Roman Church has been reduced to a mere blessing of water without salt added.

Holy Water is blessed by a priest, in alb or surplice with a stole about his neck.

Holy Water begins as ordinary water. Some salt is then added and finally the water with the salt dissolved in it is blessed.

The priest first blesses the salt in the following manner:

"I Adjure thee, O creature of salt, by the living ✠ God, by the true ✠ God, by the holy ✠ God : by God, who through Elisha the Prophet did command that thou shouldst be cast into the water to the healing of its barrenness : that thou be exorcized for the salvation of all them that believe : be thou made profitable for all them that receive thee, to their healing both in body and soul : let all places wherein thou shalt be sprinkled by delivered from all evil imaginations and wickedness, and the crafts and subtleties of the devil, and let all unclean spirits be exorcized thence, by him who shall come to judge the quick and the dead, and the world by fire."

The following collect is then said by the priest:

"Almighty and everlasting God, we humbly beseech thy infinite goodness, that thou wouldest vouchsafe of thy mercy to ble✠ss and sanct✠fy this thy creature of salt, which thou hast bestowed for the necessities of mankind : let it be profitable for all them that receive it for their healing both in body and soul : and grant that all such things as are touched or sprinkled with the same my be delivered from all uncleanness, and defended against the assaults of all spiritual wickedness..."

The priest then says over the water:

"I adjure thee, O creature of water, in the Name of God ✠ the Father Almighty, and in the Name of Jesus ✠ Christ his Son our Lord, and by the power of the Holy ✠ Ghost : that thou be exorcized to the casting forth of all the power of the enemy, and that thou be enabled to root out and expel the enemy himself and his apostate angels, through the power of the same Jesus Christ our Lord : who shall come to judge the quick and the dead, and the world by fire. "

The following collect is then said by the priest:

“O God, who in the chiefest of thy sacraments appointed for the salvation of mankind, hast ordained the use of the substance of water : mercifully assist us who call upon thee ; pour forth upon this creature, cleansed and made ready for thy service, the abundance of thy beneꝛdiction : that in the service of thy mysteries the same may effectually receive the power of thy heavenly grace for the casting forth of devils, and the healing of diseases : grant that all such things as in the dwellings or possession of thy faithful people are sprinkled with this water may be cleansed from all uncleanness, and delivered from all evil : suffer not the spirit of persilence to dwell therein, nor the breath of corruption : cause to depart from thence all the snares of the unseen enemy: and cast forth by the sprinkling of this water such things as are contrary to the health and peace of them that dwell therein ; that like as we do call upon thy holy Name for their salvation, so the same may be effectually preserved against all the assaults of adversity...”

The Priest then puts salt into the water three times in the sign of the cross saying:

“Let this mingling of salt and water be wrought in the Name of the Faꝛther, and of the Sꝛon, and of the Holy ꝛ Ghost.”

He then says this final collect:

“O God, who art the author of strength invincible, the King of the empire that none may overcome, who art ever wondrous in thy triumphs : who quellest the might of the dominion that is against thee : who dost conquer the fierceness of the roaring enemy : and overthrow by thy might the wickedness of the adversary : we beseech thee, O Lord, in fear and in lowliness : that thou wouldest regard with mercy this creature of salt and water, that thou wouldest enlighten the same with thy mercy and sanctify it with the dew of thy loving-kindness ; that wheresoever the same shall be sprinkled with the invocation of thy holy Name, the assaults of the unclean spirit may be driven forth from thence, and the dread of the poisonous serpent by cast forth : and grant that in all such places the presence of thy

Holy Spirit may be vouchsafed to us that call upon thy mercy...”

NEXT EDITION GENERAL TOPIC –

INCENSE

The general topic of the next edition of *The Clarion Voice* will be Incense. Its proper place in the liturgy, how is burnt, the names and explanations of the “tools” used are just a few of the topics to be covered.

Also included will be details of a short hands on workshop where one can try their hand at a thurible! A thurible or censer is a pot on a chain in which incense is placed on glowing charcoal and burnt. Members will have the chance to actually put incense onto the charcoal in a thurible and to get the feel for carrying the thurible (360’s are not suggested initially). This fun but educational event will be followed by light refreshments and provide members with the chance to see what it is like to handle a thurible.

Why do we do that?

Genuflecting vs. bowing

These actions both belong to the general category of “Reverences.” As a general rule, the high altar with its cross is revered both in and out of service time. Out of service time, as when getting ready for a function as well as at the clearing up afterwards, everyone bows with an inclination of the head, always on approaching, leaving, or passing before the center of the high altar, unless the Blessed Sacrament is present, in which case one should genuflect.

How does one know if the Blessed Sacrament is present? Look for the light. When the sacrament is reserved in a tabernacle (in the center against the wall of an altar that sits against the wall) or in an aumbry (built into the wall to the side of the altar) a light

should burn at all times. These lights may be red or white, but white is generally preferred.

The bow referred to above is a simple bow. The simple bow is a bending of the head only to the cross and altar (when the Blessed Sacrament is not there) and is appropriate at several other times as well. These include: the mention of the Blessed Trinity (not individual Persons), at the name of Jesus; at certain passages in the liturgy, at the name of Mary and of the name of the saint of the day when the name is mentioned in prayer.

To genuflect, one first stands upright facing the person or object to which the genuflexion is to be made; then **without** bending the head or body, touch the ground with the right knee at the place where the foot was and rise upright at once. Genuflexion is proper not only when passing before the altar when the Blessed Sacrament is present (such as before entering or leaving one's pew) but also in the creed at the *Et incarnatus*. This genuflexion should be made slowly so the knee is actually only on the ground at the words *And was made Man*.

SUGGESTIONS SOLICITED

Suggested topics, questions to be answered, and general inquiries are welcomed by the editor either by email to anglican@cox.net or by mail to:

The Clarion Voice
Anglican Devotional Society
% Trinity Cathedral
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SUBSCRIPTIONS & MEMBERSHIP

Subscriptions to *The Clarion Voice* are free to members of the Anglican Devotional Society.

Membership is open to those persons interested in the goals and objectives of the society as outlined on page 1. Dues are \$5.00

per year and should be accompanied by a letter requesting to join the society.

Coming Local Events Of Interest to traditionally minded Anglicans

April 17th 5:30 p.m. Choral Evensong – St. Barnabas Church (St. Barnabas has Choral Evensong the 3rd Sunday of each month)

May 22nd 6:00 p.m. Choral Evensong – Trinity Cathedral

May 29th 10:00 a.m. Solemn High Mass followed by procession of the Blessed Sacrament through the grounds of Joslyn Castle – St. Barnabas Church

Adoremus in aeternum...

On Maundy Thursday, the day on which the Church celebrates the institution of the Blessed Sacrament, the tenor of the day prohibits full and joyful honor done to the Sacrament. Yet it was long desired to give special honor to this most gracious gift.

Saint Juliana, a Belgian nun who lived in the 13th century, had a recurring vision in which she the full moon in all its glory with a small section of it was cast in black and darkness. It was later explained that the moon represented the liturgical year and the black spot was the lack of a special feast in honor the Holy Eucharist. She spent all her life striving to institute a special commemoration of the Sacrament.

Six years after Juliana's death, on September 8, 1264, Pope Urban IV established the feast of Corpus Christi to be held on the Thursday following Trinity Sunday. This feast has been held in honor for over 700 years and is one of the major holidays in many European countries.

Our busy society finds it too difficult to make time to honor Our Lord's Eucharistic presence in this mid-week celebration. For this purpose, we transfer the feast of Corpus Christi to the following Sunday. While it is generally forbidden to transfer saint's days to Sunday, this feast day in honor of our Lord is appropriately celebrated on the Lord's day.

Indeed, the Roman Church has transferred this feast permanently to the Sunday following Trinity.

St. Barnabas Parish will mark this feast on May 29th with a procession of the Blessed Sacrament to be held immediately following the 10:00 Mass. The procession forms in the Church immediately following the Mass. It takes a route through the Joslyn Castle property returning at the Church for Benediction. During the procession the faithful pray the Litany of the Blessed Sacrament.

All are invited to attend, and visitors are encouraged.

Let us adore forever the Most Holy Sacrament.

A THOUGHT TO PONDER

“What the Church needs today is more effective merchandising and this will call for a greatly expanded sales force. As a member of the steel industry, I can give it to you on good authority – you may have excellent facilities and you may have a product of superior quality, but gentlemen, you cannot succeed unless you get out and sell as individuals. You can’t leave the job to the clergy alone.” – *Clifford F. Hood, President of United States Steel to the men’s Corporate Communion Breakfast, Diocese of Pittsburg, 1954*

REFERENCES

Ritual Notes – 11th Edition is a reference book many may find quite interesting, and the editor has referred to it frequently in preparing the subject matter of this newsletter. The first edition was published in 1894. The 11th and final edition was published in 1964.

The People’s Anglican Missal is the source from which the form of blessing Holy Water was taken.

Both of these long out of print books are currently available as reprints through the *Anglican Parishes Association* at their website:

www.anglicanbooks.com

The Daily Office

THE DAILY OFFICE – Morning and Evening Prayer are cornerstones of Anglican worship and have formed the foundation of Anglican spirituality since their compilation by Thomas Cranmer in the first Book of Common Prayer of 1549. If you have not participated in the Daily Office, read in the traditional fashion, virtually unchanged since its inauguration, please consider taking 20-25 minutes and attending one of the following opportunities for participating in the traditional reading of the Daily Office.

MORNING PRAYER – Nativity Chapel –
Trinity Cathedral

Tuesday & Thursday 6:30 a.m.
Friday 8:30 a.m. (coffee and doughnuts follow)
Wednesday 6:30 a.m. St. Barnabas Church

EVENING PRAYER – St. Barnabas Church
5:15 p.m. followed by the Angelus or Regina
Coeli

For additional information on the Daily Office
Email anglican@cox.net

www.anglicandevotionalsociety.com

Or contact

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