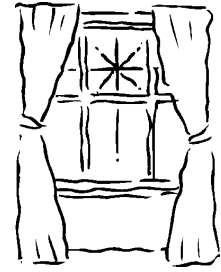


## Looking Out My Window, May 13, 2022



When I first became an Episcopalian in 1995, I learned this slogan in confirmation class about worship practices in our tradition: “All may, some should, none must.” I first applied that to making the sign of the cross. I had to become comfortable with what was a new practice for me. Knowing that I did not “have to” gave me the freedom to choose a new behavior, and making the sign of the cross has become a vital devotional worship practice.

The same applies to kneeling for the confession, the prayers, and for communion. If you study Rite 2, there is no rubric (those italicized notes that instruct us on what to do) that requires you to kneel. After the Sanctus, we are told in italics, “*The People stand or kneel.*” (BCP, 362, 368, 373). Even that rubric is lacking on Prayer C. So, even during the Great Thanksgiving, you have the option of standing or kneeling. (Note: Rite 1 reverses that sequence, “*The People Kneel or Stand.*” BCP, 334, 341) Kneeling only is mentioned once in Rite 2, while standing is mentioned seven times. And, if options are given, like *stand or kneel*, the first option is preferred.

If you choose to kneel for the confession, the prayers, or for communion, you may well be following a traditional practice or one that is devotionally important to you, but other than the instructions for optional kneeling at the Great Thanksgiving in Prayers A, B, and D, there are no rubrics regarding kneeling in Rite 2 in BCP. So, “all may, some should, none must,” applies.

Please take this as my encouragement to follow the devotional practice that proves most meaningful to you. And, perhaps you might experiment with an alternative posture. It might prove more meaningful.

Peace,

*David* + **Interim Rector**