

Project Canterbury
Ritual Notes on the Order of Divine Service.
By the Editors of "The Order of Divine Service," &c., &c.
Oxford: Mowbray & Co., 1894.

PREFACE.

The distinct favour accorded to these Notes in their original shape, has encouraged the Editors to collect them together, and after a careful and thorough revision to issue them in such a form as will make them permanently useful. Some additions have been made, notably an Appendix containing the Prayers of the Celebrant and Sacred Ministers at the Holy Eucharist with some brief Ritual Directions, and also, a copious General Index, which, it is hoped, will be very valuable for ready reference on points of detail as well as to the different sections of the book.

The ritual Use and sequence of colours current in the Western Church having been, happily, all but generally adopted in the ritual movement in England, they have been taken as the basis of this work, subject, of course, to such modifications as are required by the plain directions of our own Book of Common Prayer, which must necessarily have the first claim upon the obedience of English Catholics.

It is unnecessary, of course, at this period and in this place to enter upon any discussion as to the propriety of supplementing the somewhat meagre ritual directions of the Book of Common Prayer. Such an addition is recognised as an essential necessity by all who are desirous that the Services of the Church should be rendered with reverence and dignity, and that the yearly round of the Church's Seasons should be duly marked and observed, but it may be desirable, perhaps, to say a few words as to the adoption of the present Western Use as our guide in this matter.

The sequence of colours, as remarked above, has been most extensively adopted amongst us, and it admits of so simple and obvious an explanation that the teaching intended to be conveyed can be readily grasped by the least intelligent; it would be unwise, therefore, to discard it for some other, albeit more aesthetic or archaic, or more gratifying to our insular prejudice. As with the colours, so with the ritual rules, they represent a living rite, which is the common form of worship enjoyed by more than one hundred and fifty millions of our fellow Catholics in Western Christendom and is the result, not merely of the studies of a few liturgical scholars, but of the combined experience of many

thousands of Clergy in all lands. It seems, therefore, little less than an absurdity to prefer a dead and buried Use, the adoption of which would put us out of harmony with the rest of the Western Church, and the rules of which are so lost in obscurity that the few distinctive features which can be certainly ascertained need to be supplemented, for practical purposes, by “fancy ritual” or by a large infusion of the directions of that very Use which its opponents delight in stigmatising as “Italian ceremonial.”

The Western Use is based upon venerable authority, its rules are quite clear and are readily ascertainable, so that in adapting it for English use the Editors have every confidence that their work will commend itself to those Clergy who are desirous of putting “Before their people a beautiful and dignified ritual, which, while instructive to the worshipper, will sustain that Objective Worship which is the leading idea involved in all the principal Services of the Church, by the direction of the devotion towards some recognizable Divine Presence, especially in the Holy Eucharist, itself the special embodiment of objective worship and its full realization, as therein, “before” men’s “eyes JESUS CHRIST” is “evidently set forth, crucified among” them.—(*Gal.* iii. 1.)

Great care has been exercised to make this work as complete and accurate as possible, and although it has not been found feasible or desirable in a hand book of this character, to quote the authorities from which the various details are derived, those who use this book may do so with every confidence that its directions are really based on authoritative documents and a painstaking examination of the opinions of the best rubricists.

Lent, 1894.

TABLE OF CONTENTS.

PART I.

	PAGE
Of the Altars	1
Of the Altar Cross	1
Of the Candlesticks	1
Of the Sacred Vessels	2
Of the Altar Linen	2
Of the Sacred Vestments	
i. Of the Vestments generally	3

ii. Of their Colour	4
iii. Of their use	5
iv. Of Folded Chasubles, Humeral Veil, &c., <i>Note A</i>	48
Of the Altar Cards and Missal	6
Of the Special Observances of the Church's Seasons and of certain Greater Days	
Of Advent	6
Of Christmas-tide	7
Of the Epiphany	8
From the Octave of the Epiphany until Septuagesima	8
Of the Feast of the Purification	8
<i>Note B</i>	48
From Septuagesima to Lent	10
Of Lent	10
Of Passion-tide	11
Of Easter-tide	13
Of the Rogation Days and the Feast of the Ascension	13
Of the Feast of Pentecost and Trinity Sunday	14
Of the Feast of Corpus CHRISTI	14
From Trinity Sunday to Advent	14
Of the Commemoration of All Souls	15
Of the Feasts of the Patron and Dedication	15
Of Votive Celebrations of the Holy Eucharist	16
Of the relative Dignity of Feasts, &c.	
i. Of the Occurrence	18
ii. Of the Concurrence	20
Of Processions	21
<i>Note C</i>	48
Of the Occasional Offices	
Holy Baptism	23
Confirmation	23
Holy Matrimony	24
Churching of Women	25
Visitation of the Sick	25
Burial of the Dead	26
Of the Collects	27
Of the Office Hymns	28
<i>Note D</i>	48
Of Solemn Evensong	29
Of Low Celebrations of the Holy Eucharist	
i. Of the Preparation in the Sacristy	31
ii. Of the Approach to the Altar	32

iii. From the Introit to the Offertory	33
iv. From the Offertory to the Canon	34
v. From the Canon until after the Consecration	37
vi. From the Consecration to the Communion of the People	39
vii. From the Communion to the End of the Service	42
viii. Notes for the Server	44
<i>Note E</i>	50
APPENDIX	
Additional Notes	48

PART II.

	PAGE
Of the Ceremonies at a High Celebration of the Holy Eucharist	
i. Of the General Preparations	51
ii. Of the use of Incense	51
iii. Of the Vesting and the Entrance into the Sanctuary	52
iv. From the Preparatory Prayers to the Offertory	54
v. From the Offertory to the Canon	66
vi. From the Canon to the Communion of the People	74
vii. From the Communion to the End of the Service	78
Special Duties of the Ministers at Solemn Requiems	84
Special Duties of the Ministers where Folded Chasubles are worn	86
Of the Ceremonies at a Choral Celebration of the Holy Eucharist without Deacon and Sub-deacon and without Incense.	
i. Of the General Preparations	87
ii. Of the Entrance and Commencement of the Service	87
iii. From the Offertory to the Communion of the People	88
iv. From the Communion to the End of the Service	89
Of the Ceremonies at a Choral Celebration of the Holy Eucharist without Deacon and Sub-deacon but with Incense	
i. Of the General Preparations	90
ii. Of the Entrance into the Sanctuary	90
iii. The Celebrant	90
iv. The Master of Ceremonies	91
v. The Acolytes	92
vi. The Torch-bearers	93
vii. The Thurifer	93
Additional Notes for Holy Week	94
Rules for Sacristans	94
Of the Asperges or Sprinkling with Holy Water	
i. Of the Order of the Ceremonial	95

ii. Of the Manner of Blessing the Water	98
iii. Of the Order of the Service	99
Of the Absolution for the Dead at Requiems	
i. When the Body is Present	100
ii. When the Body is not Present	102
iii. Of the Order of the Service	103
APPENDIX	
The Prayers for Celebrant and Sacred Ministers at the Holy Eucharist with some Brief Directions	105
GENERAL INDEX	114

ILLUSTRATIONS.

Mode of incensing the Altar and Oblations	Frontispiece
Positions of the Ministers at the Blessing of Incense	57 - 1 & 2
At the Epistle	61
At the Gospel	63
At the Consecration	74
At the Last Gospel	80

Project Canterbury
Ritual Notes on the Order of Divine Service.
By the Editors of "The Order of Divine Service," &c., &c.
Oxford: Mowbray & Co., 1894.

PREFACE.

The distinct favour accorded to these Notes in their original shape, has encouraged the Editors to collect them together, and after a careful and thorough revision to issue them in such a form as will make them permanently useful. Some additions have been made, notably an Appendix containing the Prayers of the Celebrant and Sacred Ministers at the Holy Eucharist with some brief Ritual Directions, and also, a copious General Index, which, it is hoped, will be very valuable for ready reference on points of detail as well as to the different sections of the book.

The ritual Use and sequence of colours current in the Western Church having been, happily, all but generally adopted in the ritual movement in England, they have been taken as the basis of this work, subject, of course, to such

modifications as are required by the plain directions of our own Book of Common Prayer, which must necessarily have the first claim upon the obedience of English Catholics.

It is unnecessary, of course, at this period and in this place to enter upon any discussion as to the propriety of supplementing the somewhat meagre ritual directions of the Book of Common Prayer. Such an addition is recognised as an essential necessity by all who are desirous that the Services of the Church should be rendered with reverence and dignity, and that the yearly round of the Church's Seasons should be duly marked and observed, but it may be desirable, perhaps, to say a few words as to the adoption of the present Western Use as our guide in this matter.

The sequence of colours, as remarked above, has been most extensively adopted amongst us, and it admits of so simple and obvious an explanation that the teaching intended to be conveyed can be readily grasped by the least intelligent; it would be unwise, therefore, to discard it for some other, albeit more aesthetic or archaic, or more gratifying to our insular prejudice. As with the colours, so with the ritual rules, they represent a living rite, which is the common form of worship enjoyed by more than one hundred and fifty millions of our fellow Catholics in Western Christendom and is the result, not merely of the studies of a few liturgical scholars, but of the combined experience of many thousands of Clergy in all lands. It seems, therefore, little less than an absurdity to prefer a dead and buried Use, the adoption of which would put us out of harmony with the rest of the Western Church, and the rules of which are so lost in obscurity that the few distinctive features which can be certainly ascertained need to be supplemented, for practical purposes, by "fancy ritual" or by a large infusion of the directions of that very Use which its opponents delight in stigmatising as "Italian ceremonial."

The Western Use is based upon venerable authority, its rules are quite clear and are readily ascertainable, so that in adapting it for English use the Editors have every confidence that their work will commend itself to those Clergy who are desirous of putting "Before their people a beautiful and dignified ritual, which, while instructive to the worshipper, will sustain that Objective Worship which is the leading idea involved in all the principal Services of the Church, by the direction of the devotion towards some recognizable Divine Presence, especially in the Holy Eucharist, itself the special embodiment of objective worship and its full realization, as therein, "before" men's "eyes JESUS CHRIST" is "evidently set forth, crucified among" them.—(*Gal.* iii. 1.)

Great care has been exercised to make this work as complete and accurate as possible, and although it has not been found feasible or desirable in a hand book of this character, to quote the authorities from which the various details are derived, those who use this book may do so with every confidence that its directions are really based on authoritative documents and a painstaking examination of the opinions of the best rubricists.

Lent, 1894.

TABLE OF CONTENTS.

PART I.

	PAGE
Of the Altars	1
Of the Altar Cross	1
Of the Candlesticks	1
Of the Sacred Vessels	2
Of the Altar Linen	2
Of the Sacred Vestments	
i. Of the Vestments generally	3
ii. Of their Colour	4
iii. Of their use	5
iv. Of Folded Chasubles, Humeral Veil, &c., <i>Note A</i>	48
Of the Altar Cards and Missal	6
Of the Special Observances of the Church's Seasons and of certain Greater Days	
Of Advent	6
Of Christmas-tide	7
Of the Epiphany	8
From the Octave of the Epiphany until Septuagesima	8
Of the Feast of the Purification	8
<i>Note B</i>	48
From Septuagesima to Lent	10
Of Lent	10
Of Passion-tide	11
Of Easter-tide	13
Of the Rogation Days and the Feast of the Ascension	13
Of the Feast of Pentecost and Trinity Sunday	14
Of the Feast of Corpus CHRISTI	14

From Trinity Sunday to Advent	14
Of the Commemoration of All Souls	15
Of the Feasts of the Patron and Dedication	15
Of Votive Celebrations of the Holy Eucharist	16
Of the relative Dignity of Feasts, &c.	
i. Of the Occurrence	18
ii. Of the Concurrence	20
Of Processions	21
<i>Note C</i>	48
Of the Occasional Offices	
Holy Baptism	23
Confirmation	23
Holy Matrimony	24
Churching of Women	25
Visitation of the Sick	25
Burial of the Dead	26
Of the Collects	27
Of the Office Hymns	28
<i>Note D</i>	48
Of Solemn Evensong	29
Of Low Celebrations of the Holy Eucharist	
i. Of the Preparation in the Sacristy	31
ii. Of the Approach to the Altar	32
iii. From the Introit to the Offertory	33
iv. From the Offertory to the Canon	34
v. From the Canon until after the Consecration	37
vi. From the Consecration to the Communion of the People	39
vii. From the Communion to the End of the Service	42
viii. Notes for the Server	44
<i>Note E</i>	50
APPENDIX	
Additional Notes	48

PART II.

	PAGE
Of the Ceremonies at a High Celebration of the Holy Eucharist	
i. Of the General Preparations	51
ii. Of the use of Incense	51
iii. Of the Vesting and the Entrance into the Sanctuary	52
iv. From the Preparatory Prayers to the Offertory	54
v. From the Offertory to the Canon	66

vi. From the Canon to the Communion of the People	74
vii. From the Communion to the End of the Service	78
Special Duties of the Ministers at Solemn Requiems	84
Special Duties of the Ministers where Folded Chasubles are worn	86
Of the Ceremonies at a Choral Celebration of the Holy Eucharist without Deacon and Sub-deacon and without Incense.	
i. Of the General Preparations	87
ii. Of the Entrance and Commencement of the Service	87
iii. From the Offertory to the Communion of the People	88
iv. From the Communion to the End of the Service	89
Of the Ceremonies at a Choral Celebration of the Holy Eucharist without Deacon and Sub-deacon but with Incense	
i. Of the General Preparations	90
ii. Of the Entrance into the Sanctuary	90
iii. The Celebrant	90
iv. The Master of Ceremonies	91
v. The Acolytes	92
vi. The Torch-bearers	93
vii. The Thurifer	93
Additional Notes for Holy Week	94
Rules for Sacristans	94
Of the Asperges or Sprinkling with Holy Water	
i. Of the Order of the Ceremonial	95
ii. Of the Manner of Blessing the Water	98
iii. Of the Order of the Service	99
Of the Absolution for the Dead at Requiems	
i. When the Body is Present	100
ii. When the Body is not Present	102
iii. Of the Order of the Service	103
APPENDIX	
The Prayers for Celebrant and Sacred Ministers at the Holy Eucharist with some Brief Directions	105
GENERAL INDEX	114

ILLUSTRATIONS.

Mode of incensing the Altar and Oblations	Frontispiece
Positions of the Ministers at the Blessing of Incense	57 - 1 & 2
At the Epistle	61
At the Gospel	63
At the Consecration	74
At the Last Gospel	80

Project Canterbury
Ritual Notes on the Order of Divine Service.
By the Editors of "The Order of Divine Service," &c., &c.
Oxford: Mowbray & Co., 1894.

Ritual Notes.

OF THE ALTARS AND OTHER SACRED ORNAMENTS.

Of the Altars.

The High Altar may be 3ft. 6in. high, or at most 3ft. 7½in., and 7½ft. long, or longer, if in a large Church, and at least 3ft. 9in. wide, including the space occupied by the steps for the Cross and Candlesticks. The Altars in Side Chapels may be smaller, but should not be less than 6ft. long and 3ft. wide. On the Side-Altars there should be one step, of the length of the Altar, 6in. wide and as many deep, on which to place the Cross and Candlesticks, and the High Altar should have two or three similar steps, but proportionately larger, according to the relative size of the Altar. It is strictly forbidden to use the underneath part of the Altar as a cupboard, or place in which things may be put. In addition to the linen Cloths, on the top of the Altar, the front should be covered, at least during the Holy Eucharist and the Divine Offices, with a hanging of silk or other rich material, suitably ornamented. This should be of the colour of the day, and is called the Antependium. This is the true liturgical decoration of the Altar, but it is a common practice to replace it by a permanent decoration of painting or sculpture on wood, stone, marble, &c.

Of the Altar Cross.

There should be a Cross upon each Altar, which must be sufficiently large to be readily seen, not only by the Priest who celebrates, but by the people who assist at the Holy Sacrifice. A simple Cross will suffice but it will be more suitable, and more in conformity with ancient practice, if it have upon it a Figure of our LORD. It should be placed between the Candlesticks upon the highest gradine or step of the Altar. It ought to be of the same material as the Candlesticks, and so high that the foot of the Cross is on a level with the top of the Candlesticks, the base and stem of which should be of a similar pattern to those of the Cross.

If there be a large carving or painting representing our LORD upon the Cross, immediately over the Altar, a Cross upon the Altar is not required.

Of the Candlesticks.

Each Altar should be furnished with, at least, two Candlesticks, one on either side of the Cross. It is usual to provide the High Altar with six Candlesticks — three on each side of the Cross; they should not be of equal height but should rise gradually towards the Cross. This is the strict letter of the rule but in practice the Candlesticks are more frequently of the same height. It is not permissible to replace the Candlesticks by one or more Candelabra with several branches, or by brackets fastened to the wall. The material of the Candlesticks is not prescribed but it is fitting that those on the High Altar at least, should be, if possible, of a precious metal and in any case they should be of the same material and design as the Cross. The Candlesticks should be furnished with Candles of white wax, except on Good Friday and at Requiems, when the Candles should be of yellow or unbleached wax.

At all Solemn Services on Sundays and Festivals, six Candles should be lighted, but four will suffice on lesser Doubles, Semi-doubles, days within Octaves, and Greater Ferias or for a sung Requiem. On Simples and ordinary Ferias only two should be lighted. When a Low Celebration of the Holy Eucharist is said at the High Altar it is usual, and more convenient, to have two smaller Candlesticks on the lowest step, these should be removed at the conclusion of the Service; not more than [page 2] two Candles should be lighted at a Low Celebration unless the Celebrant be a Bishop, when four candles should be lighted. At a High Celebration when the Celebrant is the Bishop of the Diocese (but not otherwise) a seventh Candlestick, with a Candle a little higher than the others, should be placed behind the Cross,

At Solemn Services, both Acolytes should light the Candles, one on the one side and one on the other, commencing with those nearest the Cross; in extinguishing they commence with those farthest from the Cross. If but one Acolyte light them, he first lights those on the Epistle side and then those on the Gospel side beginning in each case with the one nearest the Cross, but in extinguishing them he proceeds in the contrary order, commencing with the one furthest removed from the Cross on the Gospel side. At a Low Celebration, the Server first lights the Candle on the Epistle side and then that on the Gospel side, extinguishing them in the reverse order. If the Candles be extinguished before the Priest has left the Altar, the Server will first extinguish that on the

Gospel side, but he must be careful not to do so until he has answered, *Thanks be to God*, at the end of the Last Gospel.

Of the Sacred Vessels.

The *Chalice* should be of gold or silver or, at the least, the cup must be of silver and gilt within. The stem should have a boss or knob about the middle, which should be ornamented in such a manner as not to be inconvenient when taken in the hand. Upon the foot should be a Cross or some sacred Sign to mark the side of the Chalice which should be used in communicating the people. The whole of the Cup, both within and without, should be plain, without engraving or other ornamentation.

The *Paten*, should be of gold or silver, if of silver it must be gilt upon the surface of the upper side. The whole of the inner part must be perfectly plain, and it is very undesirable to have any engraving or other ornamentation on the outer rim.

The *Ciborium* is similar to the Chalice, but with a cover. Like the Chalice the cup, at least, must be of silver and gilt within. When there are a large number of Breads to be consecrated, the Ciborium will be found more desirable and convenient than the Paten in communicating the people.

The Chalice and Paten, if possible, should be consecrated by a Bishop, but the Ciborium may be blessed by a Priest. Neither may be handled by anyone not in Holy Orders, except with special permission.

Of the Altar Linen.

The Altar Linen consists of the Cloths of the Altar, the Corporal, the Pall, the Purificator and the Napkin or Towel for the Lavabo.

All these must be made of linen of flax or hemp and not of cotton.

Each Altar should be covered with three clean Cloths.^[1] The two under Cloths should not exceed the length of the Altar; they may be replaced by one folded in two. The uppermost and better Cloth should be slightly wider than the Table of the Altar, and should be of sufficient length to hang down at each end to the ground. It may have five Crosses worked upon it, one in the centre and one at each corner, and the ends may be embroidered in white or decorated with lace

or linen fringe. The Altar Cloths, the Corporal and Pall are required to be blessed before being used.

The *Corporal*, the Pall and the Purificator after use may not be touched by Lay persons, except with special permission, nor washed in domestic vessels, until they have been first washed by a Clerk in Holy Orders, when they may be touched by Laics until again used.

The *Corporal* is the linen on which the Sacred Host is to be placed. It is usually about twenty inches square, but it may be larger or smaller according to the size of the Altar on which it is to be used. It should be made of linen, very white [page 3] and very smooth, and it may have a border of lace or embroidery, but there may not be any ornamentation or embroidery on the parts which are liable to be in contact with the Sacred Species. It is proper to embroider a little Cross in white in the fore part, near to the border, in one of the squares made by the folds; this Cross designates the side of the Corporal which is to be turned towards the Priest. The Corporal when washed should be stiffened with starch. There are two or three ways of folding the Corporal, but the most usual and most convenient method is to fold it into nine equal squares; it is first folded into three parts, the front (the side with the Cross) being first folded and the back brought over the front, then from the sides again in three, each of the ends being turned over the centre, so that when folded it is still perfectly square. It should be thus folded after being washed, and when in use great care should be taken to fold it in the same manner and to avoid making additional folds and creases. When removed from the Burse it should be withdrawn with the right hand and placed on the Altar and then *carefully unfolded* (not shaken out) and placed in such a manner that in front it will reach to the edge of the Altar, without any portion hanging over, and that the back part, if possible, shall not be beneath the Altar Card. Corporals which have been used should be left in their Burses, not taken out and put away in drawers.

The *Pall* is of linen, stretched over a piece of stiff card about seven inches square, and it is used to cover the Chalice and Paten. It should have a white Cross worked in the centre of the upper side.

In Italy, no card is used, but the Pall is of stout linen doubled, and is made as stiff as possible with starch.

The rubrics of the Book of Common Prayer seem to require a “fair linen cloth” for the purpose of covering the Blessed Sacrament during the interval between the Communion of the people and the Ablutions. This, if not considered

identical with the Pall, should be of fine white linen, edged with lace or embroidery.

The *Purificator* is used for wiping the Chalice. It is a small napkin, made of linen, neither coarse nor fine, about thirteen or fourteen inches square, or it may be about sixteen inches long by twelve inches wide, and this form is the more convenient if the Chalice be large or unusually deep. It should have a very small Cross worked in the centre and the two ends may have a border of lace or embroidery.

The *Napkins* or towels for the fingers should be of linen and may have a fringe of the same material. The size is not prescribed, but Gavantus and others say they should be thirty-six inches long and twenty-seven wide. If they be small, it is desirable that more than one should be prepared on the Credence if several Priests have to celebrate at the same Altar on the same day.

Of the Sacred Vestments.

I. Of the Vestments Generally.

The Vestments which are termed the “Sacred Vestments,” are those which are necessary for the due celebration of the Holy Eucharist and of the other more Solemn Services. The Vestments required for the Holy Eucharist are: for the Celebrant, the Amice, Alb, Girdle, Maniple, Stole and Chasuble; for the Deacon, the Amice, Alb, Girdle, Maniple, Stole and Dalmatic; and for the Sub-Deacon, the Amice, Alb, Girdle, Maniple and Tunicle.

In addition to these Vestments, the Cope, and also the Chalice Veil, Burse and the Antependium of the Altar are included in the term “sacred ornaments” (*paramenta sacra*), and the Ministers, when vested, are spoken of as the “Sacred Ministers.”

The Amice and Alb must be of linen, and not of cotton. The Girdle should be of linen, of white flax, or thin hemp, with tassels at the ends, of the same material. It may be of the colour of the day but preferably, and more strictly, should be white.

The Stoles, Maniples, Chasubles, Dalmatics, Tunicles and Copes and also the [page 4] Burses and Chalice Veils, should be of silk or velvet and of the colour of the day. Cloth of gold or silver may be employed for the purpose, and Vestments of these materials may be used for all colours, except violet and black.

II. Of their colour.

The colours used by the Church for the Sacred Vestments are white, red, green, violet and black.

WHITE is used from the first Evensong of Christmas until the Octave Day of the Epiphany, except on the Feasts of Martyrs which occur within this period; at the Holy Eucharist on Maundy Thursday and Holy Saturday; from the first Evensong of Easter until Evensong on the Vigil of Pentecost exclusive, except on the Feasts of Martyrs, of the Holy Cross, and of S. John Port Latin, and at the Litany and Holy Eucharist on the Rogation Days; on the Feasts of the HOLY TRINITY, Corpus CHRISIT, Holy Name and Transfiguration; on all Feasts of the Blessed Virgin, except at the Blessing of Candles and Procession on the Purification; on the Feasts of the Angels, of the Nativity of S. John Baptist, of S. Peter's Chains, of S. John Evangelist at Christmas, of the Conversion of S. Paul, and of All Saints; on the Feasts of Confessors and of all other Saints not Martyrs; on the day of the Dedication or Consecration of a Church or Altar, and at the Consecration or Enthronement of a Bishop. The same colour is also used throughout the Octaves of these Feasts when the Services are of the Octave, and even on the Sunday (although the Service be then of the Sunday) except it be Septuagesima, Sexagesima or Quinquagesima when the colour will conform to the Service and violet will be used. White is used at Confirmations, Marriages, Ordinations, the latter part of the Baptismal Office, at Communion of the Sick with the Reserved Sacrament, at the Funerals of Infants and at all Services of Special Thanksgiving.

RED is used at the Holy Eucharist and at Evensong on the Vigil of Pentecost; on Whitsun Day and until the first Evensong of Trinity Sunday exclusive; on Feasts of the Holy Cross and of the Beheading of S. John Baptist; on the Feasts of the Apostles and Evangelists, except S. John at Christmas, S. Peter's Chains, and the Conversion of S. Paul; on the Feast of S. John Port Latin; on that of the Holy Innocents, if it occur on Sunday or be the Patronal Festival; on the Octave Day of the Holy Innocents, under all circumstances, and on all Feasts of Martyrs. Red is also used throughout the Octaves of the Feasts above named, subject to the same rules as the colour white. (*See above*).

GREEN is used from the Octave of the Epiphany until Septuagesima and from the Monday after Trinity Sunday until Advent, at all Services of the Season, except on Sundays within Octaves when the colour of the Octave is used, and on Vigil and Ember Days.

VIOLET is used from the first Evensong of Advent Sunday until the first Evensong of Christmas exclusive; from the first Evensong of Septuagesima until Holy Saturday, except on Good Friday and at the Holy Eucharist on Maundy Thursday and Holy Saturday; on the Ember Days and on all Vigils which are days of fasting, except the Vigil of Pentecost and the Ember Days within the Whitsun Octave; at the Litany and Holy Eucharist on the Rogation Days; at the Blessing of Candles and Procession on the Feast of the Purification; on the Feast of the Holy Innocents when it is neither a Sunday nor the Patronal Festival, at the first part of the Baptismal Office, at Penance, at Visitation or Unction of the Sick, and at all Special Services of a Penitential or Supplicatory character.

BLACK is used on Good Friday and at all Services for the Departed.

It is permitted to use Vestments of a rose colour at the Solemn Eucharist on the Third Sunday in Advent and on the Fourth Sunday in Lent.

It is not permissible so to intermingle the colours that one set of Vestments may serve for either white, red or green, nor is it allowable to use the ornaments of a different colour to that of the day, under the pretext that they are more handsome or more valuable than the set provided of the prescribed colour.

[page 5]

III. Of their use.

The AMICE, ALB and GIRDLE are always worn together by each of the Sacred Ministers, and their use is practically confined to the celebration of the Holy Eucharist, the exceptions to this rule are rare, the principal being the occasions when the Bishop officiates or assists pontifically at the Choir Offices.

The MANIPLE is always worn by the Sacred Ministers at the Holy Eucharist, but it is not used by them at any other function, so that when the Celebration is preceded by a Procession or as on Palm Sunday by the blessing of Palms, they do not assume the Maniple, until these preliminary ceremonies are concluded and the Celebrant has exchanged his Cope for the Chasuble. The only exception to this rule appears to be part of the ceremonial on Good Friday.

The STOLE is worn by the Priest when celebrating the Holy Eucharist, and in all administrations of the Sacraments; he will also wear a Stole with a Surplice when conveying the Blessed Sacrament to the sick. A Priest or Deacon assisting the Celebrant by administering the Chalice, should be vested in

Surplice and Stole and should also wear the same when making his own Communion. Clergy in Choir will also wear Stoles of the colour of the day at the time of making their Communions.

Stoles will be worn by those Priests who join with the Bishop in the imposition of hands at the Ordination of Priests.

It is permissible for the Preacher to wear a Stole, if it be the custom of the particular Parish or Diocese.

It is also permissible for the Priest who presides at the Office of the Dead or at a Funeral to wear either a Stole or Cope or both.

A Deacon will wear the Stole over his left shoulder, and tied under the right arm, and a Priest when acting as the Deacon at the Holy Eucharist, will also wear his Stole in this manner.

A Priest will usually wear his Stole over both shoulders and pendant on both sides, but when vested in the Alb he crosses the Stole over his breast and passes the ends under the Girdle.

A Bishop when wearing the Stole, having the Pectoral Cross on his breast, will at all times wear it over both shoulders and pendant on both sides.

When putting on or taking off the Stole, it is usual to kiss the Cross in the centre, but these kisses must be omitted if it be necessary to put on or take off the Stole in the Presence of the Blessed Sacrament.

The TUNICLE, DALMATIC, and CHASUBLE are worn by the Sub-deacon, Deacon and Celebrant respectively, and their use is practically restricted to the Holy Eucharist. It is permitted, however, to use the Tunicle and Dalmatic at Processions and other Solemn Functions, but at such times the Chasuble is replaced by the Cope.

The COPE is a Vestment of dignity and is not restricted to any one order of the Clergy. It is worn by the Officiant and also by his Assistants at Solemn Mattins and Evensong and by the Priest-Assistant at a Pontifical Celebration of the Holy Eucharist. The Cope is also worn by the Priest who presides at the Solemn Processions, or at Benedictions which are made at the Altar, such as those of Candles on the Purification or of Palms on Palm Sunday. It is also used at the Office of the Dead and at Funerals, The Bishop will wear a Cope when

assisting pontifically at the Holy Eucharist, when administering Confirmation and upon many other occasions.

The BURSE is the case in which is placed the Corporal; it must be lined with white silk or linen.

The CHALICE VEIL is required to cover the Chalice and Paten, when prepared for placing on the Altar or Credence Table.

[Page 6].

Of the Altar Cards and Missal

For the greater convenience of the Priest, there should be provided three large cards containing certain portions of the Eucharistic Service, which may be read at sight. The Celebrant is expected to commit to memory certain prayers, but, as memory often fails, it is better to have these prayers always in sight, and so prevent uncertainty of any kind. The cards should stand upon the Altar, upright against the steps, and there should be a set for each Altar.

The card at the Gospel side should contain the Last Gospel, S. John i. 1-14; that in the centre, the largest, the *Credo*, *Gloria in Excelsis*, all the prayers said at the Offertory, those before the Consecration, the Act of Consecration, the prayers before Communion and the final prayer. This card should contain a representation of the Crucifixion. The card at the Epistle side will contain the prayer, recited in putting the water into the Chalice and the Psalm *Lavabo*. The cards should be of equal height.

The Altar Book, or Missal, should be printed in red and black, folio or quarto in size, and should contain the whole of the Service for each day in the year. The portions printed in red are termed rubrics and contain certain directions for the Celebrant. Attached to the Missal should be five large ribbons, or book marks, corresponding in colour to the five colours of the Sacred Vestments, so that the Service of the Day may be marked with the ribbon that suits it in colour. Sometimes the ribbons are doubled, thus providing two marks of each colour.

The part of the Missal containing the Canon should have slips or tags of leather, parchment or silk, attached to each page, for the greater convenience of the Priest. Strictly, the Missal should be supported on the Altar by a Cushion, but custom justifies the use of a desk or stand of wood, brass or other suitable material.

The Altar Cards and Missal should not be allowed to remain on the Altar after the conclusion of the Service.

OF THE SPECIAL OBSERVANCES OF THE CHURCH'S SEASONS AND OF CERTAIN GREATER DAYS OF THE YEAR.

Of Advent.

The first Sunday in Advent is always the Sunday nearest to the Feast of S. Andrew, thus Advent may commence on November 27th if that day be a Sunday, or not until December 3rd if November 30th be a Thursday.

The first Sunday in Advent is a Sunday of the first class and it is impossible to observe any other Feast on that day.

The other Sundays are Sundays of the second class and only give way to a Double Feast of the first class, *e.g.*, that of the Patron or Dedication of the Church. All the week-days in Advent are Greater Ferias, and if a Festival be celebrated on one of them, the Feria must be commemorated.

No Feast can be celebrated with an Octave, after *O Sapientia*, December 16th; at that day all Octaves cease, and if, *e.g.*, the Feast of the Dedication should fall on December 9th, the Octave will be observed as usual until the 15th, but it will cease before Evensong and no notice will be taken of the Octave Day.

During Advent, the Altars and other parts of the Church should be adorned in a simple manner and at all Services of the Season the colour will be violet. Flowers should be used but sparingly and only on Festivals and on the 3rd Sunday, *Gaudete*, when the Deacon and Sub-deacon will wear Dalmatic and Tunicle. At other times, they should wear folded Chasubles or assist *in albis*, as in Lent. On the 3rd Sunday and on Festivals the Organ may be used as usual, but at other times it should be silent or used but little. The remarks made on this matter and on the *Gloria in Excelsis*, in the chapter on Lent, apply equally to the Season of Advent.

[page 7]

The Office Hymns during Advent should be: at Evensong, *Creator alme siderum*, (Hymnal Noted, 28; H. A. M., 45; People's Hymnal, 7), and at Mattins, *Verbum supernum prodiens*, (Hymnal Noted, 29; H. A. M., 46;

People's Hymnal, 8), or *En clara vox*, (Hymnal Noted, 118; H. A. M., 47; People's Hymnal, 14).

Of Christmas-tide.

The first Evensong of Christmas should be said at the usual hour and not deferred till midnight. If it be desired to preface the Solemn Midnight Eucharist with any Office it should be Mattins, and to do this would be in accordance with ancient usage.

The great Festival of the Nativity is a Double Feast of the first class with an Octave, and should be celebrated with every sign of festal joy. It is an ancient practice of the Church to have three Solemn Celebrations of the Holy Eucharist on this day—the first at mid-night, the second at day-break, and the third at mid-day—and it is permissible for each Priest to celebrate three times on this Festival; where this is done the Ablutions at the first and second Celebrations must either be poured into a vessel of glass or silver, prepared for the purpose, and consumed by the Priest after his third Celebration, or else be received at the earlier Service by one of the Communicants. In the Gospel, at the words “And the WORD was made Flesh” it is customary for everyone to kneel. The Last Gospel on Christmas Day should be that of the Epiphany, S. Matt. ii. 1—12, and it is customary to kneel at the words “And fell down and worshipped Him.”

On Christmas Day and on vacant days in Octave, the Office Hymn at Even song and also at Mattins is, *Jesu, Redemptor omnium*, (Hymnal Noted, 33; H. A. M., 57; *as the proper Hymn is not in People's Hymnal, No. 25 may be substituted*). At Mattins, *A solis ortûs cavdine*, (Hymnal Noted, 34; H.A.M., 483; People's Hymnal, 26), may be used instead.

The Octave of Christmas admits of the observance of other Feasts, but a commemoration of the Octave must never be omitted.

The three days following Christmas Day are Doubles of the second class with Octaves; on December 25th, Evensong will be of the Nativity, with Commemoration of S. Stephen; on the 26th, of S. Stephen, with Com. of S. John and Christmas; on the 27th, of S. John, with Com. of the Holy Innocents, Christmas and S. Stephen; and on the 28th, of the Holy Innocents, with Com. of Christmas, S. Stephen and S. John. On the [\[2\]](#)29th and 30th the Services will be of Christmas with Com. of the other Octaves; but at Evensong on the 30th, the Office will be of S. Sylvester with Com. of the Octaves; while on the 31st, it will be of the Circumcision, without any Commemorations.

The Office Hymns on these Festivals are as follows:—

	MATTINS.			EVENSONG.		
	H.N.	H.A.M.	P.H.	H.N.	H.A.M.	P.H.
26th	81	442	206	81	442	206
27th	76	430	197	188	430	199
28th	41	68	232	41	68	232
30th	As on	Xmas	Day.	83	452	214
31st	84	452	213	As on	Xmas	Day.

On the Feast of the Circumcision no Commemoration of the Octaves is made, except at the second Evensong and then of S. Stephen only.

On January 2nd, M. and H.E. will be of S. Stephen, with Com. of S. John and Holy Innocents, but Evensong will be of S. John with Com. of S. Stephen and Holy Innocents: on the 3rd, all Services of S. John, with Com. of Holy Innocents; and on the 4th, all Services of the Holy Innocents without any Commemoration.

If S. Stephen, S. John or the Holy Innocents be the Feast of the Patron or [page 8] Title of the Church the following rules must be observed; i. If S. Stephen be the Patron, no change will be made in the order given above, except that on the Octave Day, Evensong will be of S. Stephen with Com. of S. John and Holy Innocents. ii. If S. John, Evensong on the 26th will be of S. John with Com. of S. Stephen and Christmas (colour, white); M. and H.E. on 27th, of S. John with Com. of Christmas only, and E. of S. John with Com. of Holy Innocents and Christmas, iii. If the Holy Innocents, Evensong on the 27th will be of the Holy Innocents with Com. of S. John and Christmas; on the 28th, at Mattins, the *Te Deum* will be said, and at all Services a Com. of Christmas only will be made; the colour will be red, although the Feast fall upon a week-day.

Of the Epiphany.

The Feast of the Epiphany is a Double of the first class with an Octave. This Octave does not admit of the observance of any other Feast except those of the Patron or Title or of the Dedication of the Church, and even then the Octave must be commemorated; if however one of these Feasts occur on the Octave Day it must be transferred to the first available day and the Services will be of the Octave. At the second Evensong of the Octave Day the Service will be of the Octave with Com. only of any Double Feast that may occur on the following day unless it be a Double of the first or second class, in which case the Evensong will be of the Feast with Com. of the Octave.

If the Epiphany fall on a Sunday, the Services on the Octave Day will be as upon the Feast, and, according to ancient precedent, those of the first Sunday after Epiphany should be said on the Saturday within the Octave.

In the Gospel of the Epiphany, S. Matt. ii. 1—12, it is customary for all to kneel at the words “And fell down and worshipped Him.”

The Office Hymn at Evensong on the Eve and daily during the Octave is *Hostis Herodes impie* (Hymnal Noted, 42; H. A. M., 75; People’s Hymnal, 43), and at Mattins throughout the Octave, *O sola magnarum urbium* (Hymnal Noted, 134; H. A. M., 76; People’s Hymnal, 47).

Christmas-tide ends with the Octave of the Epiphany, and all special decorations for the Season should be removed after the Octave Day.

From the Octave of the Epiphany until Septuagesima.

There may be six Sundays between the Epiphany and Septuagesima or there may be but one: when there are less than six Sundays, the Lessons, Collects, Epistles and Gospels provided for the other Sundays will be omitted for that year.

The Office Hymns during this Season, unless a Feast occur, are as follows:—

	MATTINS.			EVENSONG.		
	H.N.	H.A.M.	P.H.	H.N.	H.A.M.	P.H.
On all Sundays after the Octave of the Epiphany	5	34	411	11	38	416
On Mondays	17	2	422	18	39	423
On Tuesdays	19	1	424	20	40	425
On Wednesdays	21	1	426	22	41	427
On Thursdays	23	1	428	24	42	429
On Fridays	25	1	430	26	43	431
On Saturdays	27	1	432	1	14	410

Of the Feast of the Purification.

If the Second of February be Septuagesima, Sexagesima or Quinquagesima Sunday, or the Feast of the Patron or Dedication of the Church, the Feast of the Purification must be transferred to the Monday, unless that be the Feast of the Patron or Dedication; in the latter case, the Purification must be kept on the 4th, and any Feast belonging to that day will be transferred or commemorated,

according to the ordinary rules. The object of this regulation is to prevent the celebration of a Feast so closely identified with the Mystery of the Incarnation, being deferred [page 9] for too long a period. The Blessing of the Candles and the Procession which have been so long connected with this Feast, and, from which it is commonly known as Candlemas Day, are, however, never transferred, but should always take place on February 2nd, before the principal Celebration of the Holy Eucharist, no matter what Solemnity be observed. The candles to be blessed should be of white wax; they should be placed on a small table near the Epistle side of the Altar (unless the blessing take place in the Sacristy) and should be covered with a white veil. The Altar should be prepared and the Candles lighted as usual, but all vases with flowers should be removed until after the Procession. The Altar will be vested with a violet Antependium, placed over one of the colour of the day. In the Sacristy, should be prepared Girdles, Albs and Amices for the Sacred Ministers, with a violet Stole and Cope for the Celebrant and a Stole of the same colour for the Deacon. In Churches where they are used, folded Chasubles should also be prepared for the Deacon and Sub-deacon. The white Chasuble, Stole and Maniple for the Celebrant; the Dalmatic, Stole and Maniple for the Deacon, and the Tunicle and Maniple for the Sub-deacon will be placed in readiness on the Sedilia. The Credence will be prepared as usual but the Chalice should be covered with a violet veil, over one of white. If the Feast of the Patron is to be observed, the Vestments, &c., at the Holy Eucharist, will be of the appropriate colour, and if it be Septuagesima or one of the following Sundays, the white veils and Vestments will not be required, but it will be necessary to place on the Sedilia, only the violet Chasuble and Maniple for the Celebrant, and Maniples of the same colour for the Deacon and Sub-deacon. The Processional Cross, Thurible, &c., should be in a convenient place. The blessing concluded, the candles will be distributed to the Clergy and Choir in due order, and then, if it be customary, to the people who will come up to the Chancel step to receive them, first the men and then the women. If necessary, the Celebrant may be assisted in the distribution by another Priest vested in Surplice and violet Stole. The Sub-deacon will attend at the right of the Celebrant, to hold back the border of his Cope, and the Deacon will be on the left to present the Candles. The distribution completed, the Celebrant and his Ministers retire to the Epistle side of the Altar near the Credence. Here the Celebrant will wash his hands, the Sub-deacon ministering the ewer and basin, and the Deacon the towel. When the time has arrived for the Procession to be formed, the Candles are lighted and the Thurifer obtains incense in the usual manner. The Sub-deacon takes the Processional Cross, and, preceded by the Thurifer, stations himself between the two Acolytes in the centre of the Choir facing the Altar. The Deacon having handed the Celebrant his candle and received his own, turns towards the

people and sings “*Let us go forth in peace.*” After the response “*In the Name of Christ. Amen,*” the Procession sets forth and proceeds round the Church in the customary manner. The Choir and Clergy walk two and two as usual, each bearing his lighted Candle in the outside hand; the Celebrant carries his Candle in the right hand and the Deacon will walk at his left, holding back the Celebrant’s Cope with his right hand and carrying his Candle in the left. At the Procession, the ancient Antiphons or a suitable Hymn should be sung. During the Procession, unless it be Septuagesima, or one of the other Sundays, the Sacristan will remove the violet Antependium from the Altar, the violet Chalice Veil from the Credence, and the small table on which the Candles have been placed and then proceed to arrange upon the Altar the vases of flowers, which should have been prepared beforehand in a convenient place. The Procession having returned, the Candles are extinguished and the Celebrant and his Ministers go to the Sedilia and there vest in the Vestments appropriate to the Celebration which is to follow. The Celebrant and the Sacred Ministers then proceed to the Altar and the Holy Eucharist is commenced in the usual manner. If it be the Feast of the Purification, but not otherwise, the Celebrant and all in Choir hold their Candles lighted during the singing of the Gospel, and those in Choir do the same from the Consecration until after the Communion.

[page 10]

From Septuagesima to Lent

Septuagesima Sunday is always the ninth Sunday before Easter Day. It and the two following Sundays are Sundays of the second class and do not give way to any Feast, unless it be one of the first class, *e.g.*, that of the Patron or Dedication of the Church.

With the commencement of this Season, the Services should assume a more solemn and less festal form; the *Te Deum* will be omitted at Mattins and *Alleluia* will cease to be sung. At the Holy Eucharist on Sundays and Festivals, a Tract takes the place of the *Alleluia*, and on other days only the Gradual is said.

At all Services of the Season the colour of the Vestments will be violet, but the Deacon and Sub-deacon will wear Dalmatic and Tunicle and there may still be flowers on the Altar and the Organ may be used as usual. The Office Hymns at Mattins and Evensong are the same as those used after the Octave of the Epiphany 3 according to the day of the week, *vide* p. 8.

Of Lent

The first day of Lent is Ash Wednesday, but the first week of Lent is that which follows the 1st Sunday, and, liturgically, the Season commences only at the Evensong of the Saturday before that day; in consequence of this there are no special Office Hymns for Ash Wednesday and the three following days, those common to the days of the week being used until Saturday evening, when the Office Hymn at Evensong, and daily until the Eve of Passion Sunday, will be *Audi, benigne Conditor* (Hymnal Noted, 48; H. A. M., 87; People's Hymnal, 62). At Mattins during the same period the Office Hymn should be *Ex more docti mystica* (Hymnal Noted, 47; H. A. M., 85; People's Hymnal, 61), or *O Sol salutis intimis*, (Hymnal Noted, 142).

During Lent, the Altars and other parts of the Church should be adorned in a simple manner. Flowers on the Altars should be used but sparingly and only when the Service is that of a Festival and on the 4th, *Laetare* or Mid-Lent, Sunday, when the Sacred Ministers will wear the Dalmatic and Tunicle. On the other Sundays in Lent the Deacon and Sub-deacon use folded Chasubles or serve *in albis, i.e.*, the Deacon in Amice, Alb, Girdle, Maniple and Stole, and the Sub-deacon in Amice, Alb, Girdle, and Maniple.

The 1st Sunday in Lent, Passion Sunday, and Palm Sunday are Sundays of the first class, and it is impossible to observe any other Feast on these days. The 2nd, 3rd and 4th Sundays are Sundays of the second class, and only give way to a Double Feast of the first class, *e.g.*, that of the Patron or Dedication of the Church. All the week-days in Lent are Greater Ferias and, if a Festival be celebrated on one of them, the Feria must be commemorated.

On Ash Wednesday and the days of Holy Week no Feast can be kept. All Octaves end on Ash Wednesday, as on December 16th (*vide p. 6*), and no Feast can be observed with an Octave until after Low Sunday.

Strictly speaking, the Organ should not be played during Lent, except on the 4th Sunday and on Solemn Feast Days, and if used it should be employed as little, and as quietly, as possible. According to ancient custom the Organ was used, at the Solemn Celebration of the Holy Eucharist on Maundy Thursday, till the end of the *Gloria in Excelsis* and also, on Holy Saturday at the *Gloria in Excelsis* and for the remainder of the Service, but, as the *Gloria* is placed in the English Office in a very different position to the one it formerly occupied, it seems impossible to observe any corresponding rule on the subject. For the same reason, if the *Gloria in Excelsis* be used during Lent (in all old Rituals it

is ordered to be omitted at this Season), it seems impossible to recommend the practice of reciting it in a loud (and, as is too frequently the case, discordant) monotone. In the position it now occupies it has ceased to be merely an introductory hymn of praise, and has become a [page 11] Solemn Act of Thanksgiving, and, as it is also said in the actual Presence of the Blessed Sacrament, it would seem more fitting that, at Choral Celebrations, it should be sung, although to music of a more plain and simple character than customary at other times. The Paternoster, after the Communion of the people should be chanted as usual; the not uncommon practice of merely monotoning it during Lent seems to be destitute of any authority.

Of Passion-tide.

Before the first Evensong of Passion Sunday, all the Crosses, images of our LORD, and of the Saints, and any pictures in the Church and Sacristy should be covered; they will remain veiled till Holy Saturday, even should the Feast of the Patron, or of the Dedication, of the Church occur. The veils used for this purpose should be violet; they ought not to be transparent, and should not have a Cross or any emblem of the Passion worked upon them. Of course, this rule does not apply to the images, &c., which are merely ornamental or structural parts of the building, nor does it extend to the series of pictures representing the Way of the Cross. The Candlesticks on the Altar should not be veiled.

The Office Hymn on the Eve of Passion Sunday, and daily until the Wednesday in Holy Week inclusive, is *Vexilla Regis prodeunt* (Hymnal Noted, 51; H. A. M., 96; People's Hymnal, 82). And at Mattins, during the same period, it should be *Pange lingua gloriosi Praelium*, or *Lustra sex qui jam peracta* (Hymnal Noted, 52 or 53; H. A. M., 97; People's Hymnal, 83). On Maundy Thursday, Good Friday, and Holy Saturday, there are no Office Hymns.

At the Holy Eucharist on Passion Sunday, and daily until Holy Saturday, unless the Service be that of a Festival, the Psalm *Judica me* in the Preparation, is omitted, and the *Gloria Patri* is not said at the Introit, or at the end of the Psalm *Lavabo*.

On Palm Sunday, before the principal Celebration of the Holy Eucharist, branches of palm and of other trees should be blessed by the Celebrant. The palms to be blessed should be placed on a small table near the Epistle side of the Altar (unless the blessing take place in the Sacristy), and should be covered with a white linen cloth. Branches of palm may be placed on the Altar between

the Candlesticks. When the blessing is concluded the palms will be distributed to the Clergy and Choir, in due order, and then, if it be customary, to the people who will come up to the Chancel step to receive them, first the men and then the women. If necessary, the Celebrant may be assisted in the distribution by another Priest, vested in Surplice and violet Stole. The Sub-deacon will attend at the right of the Celebrant to raise the border of the Cope, and the Deacon will be at the left to present him the Palms. The Processional Cross should be covered with a violet veil and, during the distribution, the Sacristan will securely fasten one of the blessed Palms to the top with a violet ribbon. The distribution ended, the procession will be formed, and proceed round the Church in the customary manner, but the Processional Cross will be carried by the Sub-deacon. The Clergy and Choir follow the Cross, walking two and two as usual, each bearing his Palm in the outside hand; the Deacon will walk at the left of the Celebrant, raising with the right hand the border of the Cope, and holding his Palm in the left hand. The Celebrant carries his Palm in the right hand. At the Procession, the Hymn *Gloria, laus et honor* (Altar Hymnal, 23; Hymnal Noted, 54; H. A. M., 98; People's Hymnal, 84) should be sung. At the Blessing and Procession, the Celebrant will wear Amice, Alb, Girdle, Stole and Cope. The Deacon and Sub-deacon will be vested as usual, but remove their Maniples before the Procession, resuming them again at its conclusion, after they have assisted to take off the Celebrant's Cope, and to vest him with the Maniple and Chasuble which should be placed in readiness on the Sedilia before the Service begins.

After the Procession, the Holy Eucharist proceeds as usual, except for the omissions commenced on Passion Sunday, and that, at the Gospel, the Acolytes [page 12] carry Palms in their hands in place of their Candlesticks. The Clergy and Choir hold their Palms in their hands during the Gospel, and carry them out with them at the end of the Service. If the Gospel be considered to take the place of the ancient Passion, the *Dominus vobiscum* and *Gloria Tibi* usually sung before the Gospel may be omitted throughout Holy Week, and during the same period, when the words "He gave up the Ghost" occur in the Gospel, it is customary for every one to kneel and for a slight pause to be made. On Palm Sunday a genuflection is also made in the Epistle, at the words "At the Name of JESUS, &c."

If Palms be not blessed, the Celebrant may read S. Matthew xxi. 1—9, for the Last Gospel at the end of the Celebration, in place of S. John i.

On Maundy Thursday, the High Altar, but not any other, should be vested in white and adorned with the most costly ornaments the Church possesses, and the Holy Eucharist will be celebrated with all possible solemnity. The Altar

Cross should be covered with a white veil, and the candles should be of white wax. The Vestments of the Sacred Ministers will be white, and the Deacon and Sub-deacon will wear Dalmatic and Tunicle. The High Altar is decorated festally in honour of the Solemn Celebration of the Blessed Sacrament; if, therefore, before this Celebration there be any other Services the white Antependium should be covered with a violet one which can be easily removed. Immediately after the Solemn Celebration the Altar should be denuded of all its ornaments, except the Cross and Candlesticks, and at all other Services on this day, Stoles, &c., should be violet. Evensong should be quite plain. It is an ancient custom to omit the *Gloria Patria* all Services on Maundy Thursday and Good Friday, and at Mattins on Holy Saturday; it is a significant practice but cannot claim the authority of existing rubrics.

On Good Friday, the Altar Cross will be veiled with black, and the Candle sticks should be furnished with candles of yellow or unbleached wax; they will remain unlighted, except Evensong be said solemnly. Incense will not be used at any Service on Good Friday, and if the Church possess Sanctuary Lamps they should be extinguished on Maundy Thursday, and not re-lighted until Easter Eve. The principal liturgical Service, it would seem, must be the Communion Service to the end of the Prayer for the Church, with the Reproaches and Veneration of the Cross. (*Vide* Altar Hymnal, p. 60; Hymnal Noted, p. 160; People's Hymnal, 88). The Officiant should be vested in Amice, Alb, Girdle, black Stole (crossed), Maniple and Cope. The Deacon and Sub-deacon will assist him *in albis*. The Acolytes will not carry Candles, but proceed to the Choir as usual, and attend at the singing of the Gospel with hands joined. The Sacred Ministers will proceed to the Altar in silence and at once kneel at the lowest step, and say the *Miserere* (secretly), in place of the usual preparatory prayers. There should be no Introit, and if it be usual to say *Deo gratias* after the Epistle, it should be omitted, as well as the *Laus Tibi* at the end of the Gospel. The most fitting time for the Reproaches would seem to be after the Sermon (if there be one), and then the service can be concluded with the Offertory, Church Militant Prayer, Collects, and Blessing. Prior to the Reproaches, the Altar Cross and all other Crosses in the Church should be unveiled, and not be again covered, but the images and pictures will remain veiled until Easter Eve. The Reproaches should be sung by two Cantors, kneeling at the entrance of the Sanctuary, and the responses by the Choir (*Cantoris* and *Decani* alternately). In the meantime the Sacred Ministers may kneel at the Epistle side of the Altar in front of the Sedilia.

On Holy Saturday or Easter Eve, the colour at the Holy Eucharist and at Evensong will be white, but at all other Services, violet should be used.

Anciently the Celebration of the Blessed Sacrament on Easter Eve was solemnly and festally rendered and was immediately followed by Vespers, being delayed until late in the afternoon, owing to the large number of preliminary ceremonies then observed. Under present circumstances it would seem better to defer any festal observances until Evensong. Opinions vary, but the weight of authority and precedent would seem to be in favour of using the Collect of Easter Even [page 13] at Evensong, as well as at the preceding Services, reserving that for Easter Day until the morning of the Feast itself.

Of Easter-tide

The great Festival of Easter, the Queen of Feasts, will, of course, be celebrated with all the joy and splendour possible. The Altars will be adorned in a festive manner; the *antependia* or frontals, as well as the Vestments of the Clergy, should be white or of cloth of gold.

Easter Day is a privileged Sunday of the first class and it is also a Double Feast of the first class with an Octave. The Octave is also privileged, and it is impossible to celebrate any other Feast during this Octave; the Monday and Tuesday are Doubles of the first class but should be celebrated with a less degree of solemnity than Easter Day. Low Sunday, the Octave Day, is a Sunday of the first class and is to be observed in the same manner as a Double Feast.

At Mattins and Evensong on Easter Day, and daily until the following Saturday, there is no Office Hymn, but in its place should be sung, "This is the Day which the LORD hath made, we will rejoice and be glad in it." (*Psalm cxviii. 24*). At the first Evensong of Low Sunday, and daily until the Eve of the Ascension, the Office Hymn should be *Ad coenam Agni providi* (Hymnal Noted, 64; H. A. M., 128; People's Hymnal, 117); and at Mattins on Low Sunday, and daily till Ascension Day, it should be *Aurora lucis rutilat* (Hymnal Noted, 58; H. A. M., 126 (i); People's Hymnal, 131), or *Rex sempiternae coelitem* (Hymnal Noted, 156; H. A. M., 129; People's Hymnal, 124).

The proper Processional for Easter Day is *Salve! Festa Dies* (Altar Hymnal, 25 or 181; H. A. M., 497; Hymnal Noted, 62).

If there be a Paschal Candle it should be placed on a large candelabrum standing on the floor of the Sanctuary at the Gospel side of the Altar. It should be lighted at the Solemn Celebration of the Holy Eucharist and at Evensong on Easter Day and the two following days; also on the Saturday in Easter Week

and on all Sundays till Ascension Day. It is also lighted on Ascension Day, but is extinguished at the end of the Gospel and removed at the conclusion of the Service.

Of the Rogation Days and the Feast of the Ascension

The Monday of the Rogations is a Greater Feria and so is the Wednesday, as it is the Vigil of the Ascension. These two days take precedence of any Simple Feast and if superseded by a Feast of higher rank, are always commemorated, unless it be a Double Feast of the first class. Mattins and Evensong on these days should be as on the other week-days in Easter-tide, but on Monday the *Benedicite* should take the place of the *Te Deum* at Mattins and on each of the three days the Litany should be said or sung. Its proper place would seem to be immediately before the Holy Eucharist and the colour used at these two services will be violet. In Churches where it is the custom to have more than one Celebration of the Holy Eucharist on these days, if a Double or Semi-double Feast should occur, it is desirable, and quite proper, that the first Celebration should be with the Office and colour of the Feast, and the second, of the Rogations in violet.

The Feast of the Ascension of our LORD is a Double Feast of the first class with an Octave. This Octave, however, does not exclude the observance of Double or Semi-double Feasts but a Commemoration of the Octave must always be made unless the Feast observed be that of the Patron or Title of the Church. It is to be noted that at the first Evensong of the Octave Day the whole Office is to be of the Ascension, with commemoration of a preceding Double Feast, except it be one of the first or second class, in which case the Office will be of the Feast, commemoration being made of the Ascension; at the second Evensong of the Octave Day, commemoration only will be made of a following Double Feast, unless it be one of the first or second class: in that case the Office will be of the Feast with commemoration of the Octave Day. The day after the Octave Day is a Semi-double. At the first Evensong of the Ascension and daily until Whitsun Eve, the Office Hymn is *Jesu Redemptor omnium* [page 14] (Hymnal Noted, 67; H. A. M., 150; People's Hymnal, 143), and at Mattins on Ascension Day and daily until Whitsun Eve, it should be *Aeterne Rex altissime* (Hymnal Noted, 66; H. A. M., 144; People's Hymnal, 140), or as at Evensong.

Of the Feast of Pentecost and Trinity Sunday.

The Vigil of Pentecost is a Semi-double and is one of those days on which it is forbidden to celebrate any Feast. Whitsun Day and its Octave are of precisely the same rank and have the same privileges as the Octave of Easter, and should therefore be observed in a similar manner. The Octave Day is superseded by Trinity Sunday, which is a Sunday of the first class and a Double Feast of the second class. On the Whitsun Ember Days the colour of the Octave, Red, will be retained, and at a High Celebration of the Holy Eucharist the Deacon and Sub-deacon will wear the Dalmatic and Tunicle.

The Office Hymns are, at Evensong from Whitsun Eve till the following Friday inclusive, *Veni Creator Spiritus* (Hymnal Noted, 71; H. A. M., 347 or 157; People's Hymnal, 153); and at Mattins from Whitsun Day to the following Saturday inclusive, *Jam Christus astra ascenderit* (Hymnal Noted, 69; H. A. M., 152; People's Hymnal, 151), or *Beata nobis gaudia* (Hymnal Noted, 70; H. A. M., 153; People's Hymnal, 155). On Trinity Sunday, both at first and second Evensong, the Office Hymn should be *O Lux beata Trinitas* (Hymnal Noted, 1; H. A. M., 14; People's Hymnal, 410); and at Mattins, *Tu Trinitatis Unitas* (Hymnal Noted, 343); H. A. M., 158 or People's Hymnal, 162, may be used instead.

Of the Feast of Corpus Christi.

The Feast of Corpus CHRISTI is celebrated on the Thursday after Trinity Sunday, it is a Double Feast of the first class with an Octave. Within this Octave only Double Feasts may be kept, Semi-doubles and Simples being merely commemorated. The days in the Octave must be always commemorated, no matter what Feast may occur, and the Octave Day will only give place to a Double Feast of the first class. The rules given (p. 13) as to the first and second Evensong of the Octave Day of the Feast of the Ascension apply also to the Octave Day of the Feast of Corpus CHRISTI .

The Office Hymns to be used daily throughout the Octave are, at Evensong, *Pange lingua gloriosi* (Hymnal Noted, 211 and 212; H. A. M., 309 (i. and ii.); People's Hymnal, 166), and at Mattins, *Sacris solemniis* (Hymnal Noted, 217), or *Verbum supernum prodiens* (Hymnal Noted, 55; H. A. M., 311 (i. and ii.); People's Hymnal, 167).

From Trinity Sunday to Advent.

There may be twenty-seven, or there may be but twenty-two Sundays between the Feast of the HOLY TRINITY and Advent Sunday. When there are less than

twenty-five, the Collects, Epistles and Gospels in excess will be omitted but the Collect, Epistle and Gospel appointed for the 25th Sunday must always be used on the Sunday next before Advent, If there be twenty-seven Sundays after Trinity, on the 25th Sunday will be used the Collect, Epistle and Gospel of the 5th Sunday after Epiphany and on the 26th those of the 6th Sunday after Epiphany. The Sundays during this Season are Semi-doubles and take precedence of other Semi-doubles; the week-days are ordinary Ferias. The Office Hymns are as follows:—

	MATTINS.			EVENSONG.		
	H.N.	H.A.M.	P.H.	H.N.	H.A.M.	P.H.
On all Sundays when the Office is of the Sunday, <i>i.e.</i> when the 1st Collect is that of the Sunday, except on the Sunday within the Octave of Corpus CHRISTI	5	34	411	11	38	416
On Mondays	17	2	422	18	39	423
On Tuesdays	19	1	424	20	40	425
On Wednesdays	21	1	426	22	41	427
On Thursdays	23	1	428	24	42	429
On Fridays	25	1	430	26	43	431
On Saturdays	27	1	432	1	14	410

[page 15]

Of the Commemoration of All Souls.

The Commemoration of All Souls is observed on the 2nd of November, except it be a Sunday, and commences with Vespers of the Dead, which should be said on the afternoon or evening of November 1st, immediately after the 2nd Evensong of the Feast of All Saints.

If November 2nd be a Sunday, the Commemoration must be on the 3rd, and then the Vespers will be said immediately after Evensong on Sunday, and not on the Saturday. No Feast should be transferred to the day of the Commemoration, but if November 2nd be a Sunday, and November 3rd the Feast of the Dedication, or Patron of the Church, then the Commemoration of All Souls must be observed on the 4th, Vespers being said after Evensong on the 3rd.

In the Church should be prepared the Catafalque with Candles in the usual manner.

The Altar will be vested as usual for the Evensong of All Saints', or of the Sunday, but, if possible, the black Antependium should be placed under the other one; this will be found more convenient than bringing it from the Sacristy before the commencement of the Vespers of the Dead.

A black Cope for the Officiant should be in readiness at the Credence, and if there be Cantors in Copes, black Copes should be provided for them in a convenient place.

At the conclusion of the Evensong of the Day, the white or festal Antependium and other hangings, together with any vases of flowers, should be removed, and the candles at the Catafalque should be lighted; the Officiant and the Cantors will then remove the Copes they have been wearing and assume the black Copes prepared for them.

But if the Officiant at the Vespers of the Dead is not to be the same as at the Evensong of the Day, the Priest who has officiated at the latter will retire to the Sacristy, with the Acolytes, immediately after the conclusion of the Service, and the Officiant at the Vesper Office will enter and proceed to the Altar in the ordinary way, and, without kneeling to say the usual prayer at the Altar step, go to his place, when the Vespers will commence at once, and be sung solemnly.

There should be but one Collect, which should be said with the full ending.

The Commemoration of All Souls has no Second Vespers.

OF THE FEASTS OF THE PATRON OR TITLE, & OF THE DEDICATION OF A CHURCH

I. Of the Patron or Title

1. The Feast of the Patron is that of the Saint after which the Church is named, e.g., S. Peter, S. John, or S. Mary Magdalen; but it is called "of the Title" if the Church be dedicated in the name of a Mystery, such as the HOLY TRINITY, the Blessed Sacrament, or the Holy Cross, or of an event, as the Ascension of our LORD, the Annunciation B.V.M., &c.

2. The Feast of the Patron or Title is a Double Feast of the first class, and is celebrated with an Octave, except from the 16th December to the Epiphany,

from Ash Wednesday until Low Sunday, and from the Vigil of Pentecost to Trinity Sunday, all inclusive, when no notice is taken of the Octave.[\[3\]](#)

3. The days within the Octave are Semi-doubles, and the Octave Day a Double; on the Sunday within the Octave the colour of the Feast will be retained, but the Offices will be of the Sunday with commemoration of the Octave; if the Feast itself be on a Sunday, then on the Octave Day everything will be as on the Feast, with commemoration of the Sunday.

[page 16]

4. The Feast of the Patron or Title cannot be kept, and must be transferred to the first vacant day, if it occur on Advent Sunday; the Vigil or Feast of the Nativity, the Circumcision, the Epiphany, or its Octave Day; Ash Wednesday; the 1st Sunday in Lent; Passion Sunday; Palm Sunday, or during Holy Week and Easter Week; Ascension Day; from the Vigil of Pentecost to Trinity Sunday inclusive; on the Feasts of Corpus CHRISTI, Nativity S. John Baptist, S. Peter, or All Saints, unless, of course, one of these days itself be the Feast of the Patron or Title.

5. The colour of the Vestments, &c., will be that appertaining to the Feast, according to the usual rules.

6. In the case of a Church dedicated to the HOLY TRINITY, the Feast of the Title will be observed on Trinity Sunday, but the Feast of Corpus CHRISTI, if it be observed, will be celebrated on the following Thursday as usual, no commemoration of the Octave being made at any of the Services. On the Friday, Saturday and Sunday, the Service will be of the Octave with commemoration of Corpus CHRISTI.

II. Of the Dedication of a Church.

1. The Feast of the Dedication of a Church is the Anniversary of the day on which the Church was consecrated, and should be observed, every year on the actual day of the Consecration.

2. It is not permissible to celebrate a Feast of Dedication of a Church which has not been consecrated, or, even, of one of which the Consecration is doubtful. A Mission or temporary Church, licensed by the Bishop for Divine Service, cannot keep a Dedication Festival.

3. Rules 2, 3 and 4, relating to the Feast of the Patron are also applicable to that of the Dedication.

4. The colour of the Vestments, &c., in all cases, should be white.

5. Should the Feast of the Dedication occur on the same day as the Feast of the Patron, or Title, the Feast of Dedication will be observed in preference, and the colour will be white, unless, the Feast of the Patron or Title be one of the Feasts of our LORD, or of the B.V.M., or the Feasts of the Nativity of S. John Baptist, S. Peter, or All Saints, in which case it will be preferred to the Feast of Dedication.

The Collect for SS. Simon and Jude may be used, or the following:—

O GOD, Who renewest unto us year by year the day of the consecration of this holy Temple, and dost permit us continually to present ourselves in safety at Thy holy Mysteries; graciously hear the prayers of Thy people, and grant, that whosoever shall enter this Temple to ask good things from Thee, may rejoice in the gaining of all their petitions. Through.

Epistle, Rev. xxi. 2—5. Gospel, S Luke, xix. 1—10.

OF VOTIVE CELEBRATIONS OF THE HOLY EUCHARIST.

A Votive Celebration of the Holy Eucharist is one which neither accords with the Office of the Day nor is prescribed by the Church for that day, but one which the Priest celebrates out of his own devotion or at the special request, or on behalf, of others. Such a Celebration should not take place without good and sufficient reason and cannot be celebrated on all days.

Requiems for the Departed are classed as Votive Celebrations of the Holy Eucharist, they are of two classes and are generally distinguished as ordinary and privileged. Under the title of privileged are included, (I) A Celebration in the presence of the body of a departed person; (II) One directly connected with the obsequies of a departed person, although, from special causes, the body may not be actually present; (III) Those on the 3rd, 7th, and 30th days after death or burial, and (IV) those on Anniversaries. All other Requiem Celebrations, either for a particular soul, or for all the Faithful Departed (except on All Souls' Day, which has a special privilege) are termed ordinary.

As a Parish Priest is bound to celebrate, or to provide a Celebration of the Blessed Sacrament, on behalf of his parishioners on all Sundays and Holy Days of Obligation, it is incompatible with this duty, as well as out of harmony with the observance of the Solemnity, for the Celebration, on such days, to be for the Departed, but while an ordinary Requiem Celebration is prohibited, it is permissible, on these days (with some exceptions), to celebrate one of the privileged class, provided it be an additional Celebration, and does not supersede that proper to the day. When, on such days, from deficiency of Clergy, or other cause, it is impracticable to have more than a single Celebration, the Requiem Celebration, even if it be part of the Funeral Rites, must be postponed to the first vacant day on which such a Celebration would be permissible, and the same rule applies in the case of a Funeral or Anniversary occurring on those days when a Requiem Celebration is absolutely prohibited, e.g., on one of the three last days of Holy Week, or on Easter Day.

1. A single Celebration* for a departed person, in the presence of the body, is permissible on any day, except the three last days of Holy Week, Easter Day, Whitsun Day, Christmas Day, Epiphany, Ascension Day, (also on the Feasts of Corpus CHRISTI, and Assumption B.V.M.), and on the Feasts of the Nativity of S. John Baptist, S. Peter, and All Saints, and on those of the Dedication, and principal Patron or Title of the Church.

* Strictly, this should be Solemnly Celebrated, but it may be a Low Celebration, if from deficiency of Clergy or Choir a Solemn Celebration cannot be provided.

2. One Solemn Celebration for a departed person on the day of death or before the Burial, in the absence of the body, which, however, must be in a special place near the Church, may be celebrated on any day, except those named in Section 1, and the 1st Sundays in Advent and Lent, Passion Sunday, Palm Sunday, Low Sunday, Trinity Sunday, Ash Wednesday, the whole of Holy Week, the Vigils of Christmas and Pentecost, and the days within the Octaves of the Epiphany, Easter and Pentecost.

NOTE.—If any other Feasts be observed as Doubles of the first class they must be included in the list of days excepted under this section.

3. One Solemn Celebration for a departed person, if the body has been buried the day before without a Celebration of the Blessed Sacrament, or on the day of burial, if the body be neither present nor in the proximity of the Church, or after having notice of death, if the departed died under such circumstances that the body cannot be present, or on the 3rd, 7th, and 30th days after, or on the

Anniversary of the death or burial may be celebrated on any day, except those named in Sections 1 and 2, and the Feast of the Circumcision, those of the Purification and Annunciation B.V.M., the Apostles, Evangelists, S. Stephen, Holy Innocents, and S. Michael and All Angels.

NOTE.—If any other Feasts be observed as Doubles of the second class they must be included in the list of days excepted under this section.

4. Other, or all ordinary Celebrations of the Blessed Sacrament for the Departed, whether Solemn or Low, are prohibited

On any Feast Day which is a Double.

On any Sunday.

From the Vigil of the Nativity to the Octave of the Epiphany, both inclusive.

On Ash Wednesday, and during Holy Week and Easter Week.

On the Vigil of Pentecost and during Whitsun Week.

On the Feast of Corpus CHRISTI and during the Octave.

Other Votives are the Celebration of the Blessed Sacrament at a Marriage; those which are celebrated for special and grave cause, *e.g.*, In time of War or for Peace; for the Sick or in time of Famine or Pestilence &c., and also those for obtaining special gifts or graces, *e.g.*, the guidance of the holy ghost for a Synod or Diocesan Conference.

A Special Celebration of the Holy Eucharist in commemoration of some Mystery or of a Saint, on a day other than the proper Festival, is also termed a Votive Celebration.

More latitude is allowed by the Church in celebrating the Holy Eucharist at a Marriage than at Requiems and such a Celebration is only forbidden *in tempore feriarum*, when the solemnization of marriage is forbidden, *i.e.*, from Ash Wednesday to Low Sunday, and from Advent Sunday to the Epiphany inclusive, or when either party to the marriage has been previously married. Such Celebrations also are [page 18] not allowable on Sundays, on Double Feasts of the first and second class, on the Vigil of Pentecost or within the Octaves of the Epiphany, Pentecost and Corpus CHRISTI, but, at these times, it is permissible to make a Commemoration of the Marriage at the Eucharist of the Day.

Other Votive Celebrations of the Holy Eucharist should not be celebrated on Sundays or Double Feasts; or from the Vigil of the Nativity to the Octave of the Epiphany; on Ash Wednesday or during Holy Week, and Easter Week; from

the Vigil of Pentecost to Trinity Sunday; on Corpus CHRISTI Day or during the Octave.

In Requiems, the following are the variations from the accustomed order which should be made. The Psalm *Judica* in the Preparation and the *Gloria Patri* in the Introit are not said. The Celebrant, instead of signing himself at the Introit, makes the sign of the Cross, with his right hand, over the book without touching it, the left hand meantime being placed on the Altar. But one Collect is said at Requiems on or before the day of Burial, on the 3rd, 7th, and 30th days after Burial, on Anniversaries and on All Souls' Day; on other days, three, five or seven Collects should be said.

Before the Gospel, the Priest says the prayer, *Cleanse my heart and my lips*, but omits the benediction and at the end of the Gospel does not kiss the book or say, *Through the words of the Gospel, &c.*

The usual prayer is said at the mixing of the Wine and Water, but the Water is not blessed and the *Gloria Patri* at the end of the Psalm Lavabo is omitted.

At the *Agnus Dei*, in place of *Have mercy upon us* is said the first and second time *Grant them rest*, and the third time for *Grant us Thy peace* is said *Grant them rest everlasting*. Throughout the *Agnus*, the Priest keeps his hands joined before him and does not strike his breast, as at other times. The first of the usual prayers before Communion, the Prayer for Unity, is omitted.

According to ancient use, the Creed, *Gloria in Excelsis* and Benediction were omitted in Requiems, and in place of the last, the Celebrant (at a High Celebration, the Deacon) said, turning to the Altar, *May they rest in peace. R/. Amen.* It is to be noted that this V/., the Introit, Gradual, Offertory, *Agnus Dei* and Communion are said in the plural number on all occasions.

At a High Celebration, the Deacon will omit all the usual kisses and Incense should not be used at the Introit or Gospel. At the Offertory and at the Consecration, Incense will be used but at the former, the Oblations, the Altar and the Celebrant only will be censed. At the Gospel, the Acolytes assist without their Candles but at the Consecration they remain with their torches until the Communion of the Celebrant.

In other Votive Celebrations, the order of the Service is as usual except that the Creed and *Gloria in Excelsis* are usually omitted, but both may be sung if the Celebration be a Solemn one and the colour be white or red. Three Collects ordinarily should be said: First, that of the special occasion; second, that of the

Day; third, that which should have been said in the second place in the Eucharist of the Day.

WHITE Vestments should be used at Votive Celebrations of the HOLY TRINITY, of the Blessed Sacrament, of S. Mary, of the Holy Angels, of Saints not Martyrs, and at a Marriage; RED at those of the HOLY GHOST, of the Holy Cross and of the Apostles, Evangelists and Martyrs; VIOLET at those of the Passion and at those for any necessity; BLACK at all Requiems.

OF THE RELATIVE DIGNITY OF FEASTS, ETC.

I. Of the Occurrence.

When two Feasts fall upon the same day they are said to be in occurrence and it becomes necessary to know to which the preference should be given. The following is the order of precedence to be observed in such cases:—

[page 19]

1. A Sunday of the first-class; Ash Wednesday; all the days of Holy Week; the Vigil and Feast of the Nativity; the Circumcision; the Epiphany and its Octave Day; all the days in Easter Week; the Feast of the Ascension; the Vigil of Pentecost and all the days in the Octave; the Feast of Corpus CHRISTI and the Feast of All Saints.
2. A Double Feast of the first class.
3. A Sunday of the second class; the days in the Octave of the Epiphany; the Octave Day of Corpus CHRISTI.
4. A Double Feast of the second class.
5. An Octave Day.
6. A Greater Double.
7. An ordinary Double.
8. An ordinary Sunday.
9. The days in the Octave of Corpus CHRISTI.

10. A Semi-double.

11. The days in Octaves not mentioned above.

12. The Greater Ferias, viz., the week-days of Advent and Lent, the Ember Days, and Rogation Monday.

13. A Vigil not named above.

14. A Simple Feast.

15. An Ordinary Feria.

Sometimes, however, it will happen that two Feasts of the same class will occur together. In such cases the precedence will be determined by the character of the Feast, according to the following order:—i. Feasts of our LORD; ii. Of the Blessed Virgin; iii. Of the Holy Angels; iv. Of S. John Baptist; v. Of the Apostles and Evangelists; vi. Of other Saints which are all of equal dignity, but preference will be given (i.) to the Feast of a Saint especially connected with the particular Church, such as a second or less important Patron, (ii.) to a Feast especially connected with the Diocese, and (iii.) to a Feast celebrated by the Church Universal. The Feast of the principal Patron will always be preferred to that of any other Saint, but gives way to that of the Dedication. (There are, however, some exceptions to the latter rule, for which see page 16, ii. 5.)

The Feast which gives way to another Feast with which it is in occurrence, is treated in one of three ways, either (i.) it is omitted entirely for that year, or (ii.) commemorated in the Services of the day, or (iii.) translated to the first vacant day. (i.) The Offices of the following days are omitted entirely:—Of an ordinary Feria; the Offices of a Vigil, if in occurrence with a Double Feast of the first class or with a Greater Feria; the Offices of a Day in an Octave (other than Christmas, Epiphany and Corpus CHRISTI), when in occurrence with a Double Feast of the first or second class; those of an ordinary Double, Semi-double or Simple Feast in occurrence with a Double Feast of the first class or with one of the three last days of Holy Week, (ii.) The Offices of a Sunday, an Octave Day and of a Greater Feria are always commemorated when in occurrence with those of a greater day, although it be even a Double Feast of the first class. Commemoration will also be made of a Simple Feast unless it be in occurrence with a Double Feast of the first class, and of a Day in an Octave, except it be in occurrence with a Double Feast of the first or second class, but a Simple Feast occurring on the same day as a Double Feast of the second class will be commemorated at Mattins and Holy Eucharist only and not at the first

Even song. Ordinary Doubles and Semi-doubles will be commemorated if in occurrence with a greater day, unless it be a Double Feast of the first class, (iii.) Double Feasts of the first or second class, Greater Doubles and Feasts of the Holy Doctors of the Church, which cannot be observed on their proper days, [page 20] because of occurrence, will be transferred to the first vacant day. When a Feast having an Octave is transferred, the Octave Day is never transferred, but is kept on the same day, as if the Feast had not been transferred. If a Feast must be transferred to a day beyond its proper Octave Day, it will be for that year observed without an Octave.

If the Feast of the Purification or Annunciation fall upon a Sunday of the second class it shall be transferred to the Monday, even if it be already occupied by a Feast of the same rank. If the Monday be a Double Feast of the first class viz., that of the Patron or Dedication, the Feast of the Purification or Annunciation will be observed on the Tuesday. If the Feast of the Annunciation fall upon Palm Sunday or in Holy Week or Easter Week it must be transferred to the Monday after Low Sunday, unless that be a Double Feast of the first class, in which case the Annunciation will be kept on the Tuesday.

If the Feast of the Nativity of S. John Baptist fall on the same Day as Corpus CHRISTI it will be transferred to the day following and the Feast of that day (even if it be a Double Feast of the first class) will be transferred or its observance omitted for that year. If any Feast usually observed with an Octave occur in Lent, the Octave will not be kept that year; but if the Feast happen a little before Lent, the Octave will be kept but will cease entirely when Lent begins. The same rule applies to Octaves, which are not prescribed by rubric, if Whitsun Day or December 16th occur before they are ended.

II. Of the Concurrence.

Festivals are said to concur when two Feasts are kept on succeeding days, so that the first Evensong of one Feast falls on the same day as the second Evensong of the other.

If the second Evensong of a Double Feast of the first class concur with the first Evensong of a Double Feast of the second class, the Service will be of the preceding with a Commemoration of the following, or the reverse, if the concurrence be that of the second Evensong of a Double Feast of the second class with the first Evensong of one of the first class.

If the two Feasts be of equal rank *i.e.*, both Doubles of the first or second class or Greater Doubles, the Evensong will be of the more worthy, with a Commemoration of the less worthy, the decision being made on the same principle as in cases of occurrence, thus if the two Feasts in concurrence are a Feast of the Blessed Virgin, and that of an Apostle, the first will have the preference. If the second Evensong of an ordinary Double be in concurrence with the first Evensong of a Greater Double, the Service will be of the latter with a Commemoration of the preceding.

If two ordinary Doubles are in concurrence, the Service will be of the following with a Commemoration of the preceding. The second Evensong of a Double Feast will take precedence of the first Evensong of a Semi-double and the second Evensong of a Semi-double, of the first Evensong of a Simple Feast.

The first Evensong of any Sunday takes precedence of the second Evensong of a Semi-double Feast, or of the Evensong of a Day within an Octave, but gives way to the second Evensong of all other Festivals; in such cases, however, a Commemoration of the Sunday must always be made.

The second Evensong of a Sunday of the first or second class, gives way to the first Evensong of any Double Feast, but is always commemorated. Low Sunday, however, is an exception to this rule and its second Evensong will only give way to the first Evensong of a Double Feast of the first or second class.

The second Evensong of an ordinary Sunday will give place to the first Evensong of a Double Feast of the first or second class and no Commemoration of the Sunday will be made, but when in concurrence with a Greater or Lesser Double the Sunday will always be commemorated. If an ordinary Sunday be in concurrence with a Semi-double or Simple Feast, the Service will be of the Sunday with a Commemoration of the following Festival.

[page 21]

If the second Evensong of the Octave Day of Corpus CHRISTI concur with the first Evensong of the Octave Day of S. John Baptist, the Evensong will be of Corpus CHRISTI, with commemoration of S. John Baptist.

At the second Evensong of Doubles of the first class, no commemoration will be made of a Day within an Octave; nor at the second Evensong of Doubles of the second class, unless the Offices of the following day are to be of the Octave. The days in the Octaves of Christmas, Epiphany and Corpus CHRISTI

are exceptions to this rule as a Commemoration of these Octaves must always be made, whatever Festival occur within them.

If many Commemorations have to be made the following is the order which should be observed: Of a Double, of a Sunday, of a Semi-double, of a Day within an Octave, of a Greater Feria or Vigil, of a Simple.

OF PROCESSIONS.

There are two kinds of Processions: 1st, Those on the Feast of the Purification, Palm Sunday and the Rogations and those on other days according to the custom of each Church; these are termed ordinary. 2nd, The special or extraordinary Processions which are ordered or authorised by the Bishop to obtain some particular favour or as a Special Act of Thanksgiving.

As the distinctive observances connected with the Processions on the Purification and Palm Sunday, are described in the chapters on those days it is unnecessary to refer to them here, and this chapter will only treat of the general rules respecting Processions on all occasions.

There is no doubt that ancient practice would warrant a Procession before the principal Celebration of the Holy Eucharist on all Sundays of the year, and on nearly all Festivals, but in most Parochial Churches it would seem desirable to restrict the Processions to the above named days and to the principal Feasts.

A Procession, as a distinct and separate Service, can take place at any time, but if directly connected with another Service its proper position is before the principal Eucharist or immediately after Evensong.

The Procession should start upon all occasions from the midst of the Choir, the Cross-bearer and Acolytes with the officiating Clergy standing in front of the Altar. The course of the Procession will be down the south aisle, up the centre, and back into the Chancel; but if there be an aisle round the Chancel, behind the Stalls and the High Altar, the Procession will go out at the north gate of the Chancel, turn to the right, pass behind the Altar, and so come into the south aisle. Rogation and Penitential Processions on the contrary will pass out of the Chancel into the north aisle by the centre or south gate of the Chancel and turn to the left throughout their course.

The order of the Procession, on nearly all occasions, is the same and should be as follows:—

Thurifer, with Incense burning.

(1.) Candle-bearer. Cross-bearer. Candle-bearer.

The Choir,

first the boys, then the men, walking two and two, not in pairs shoulder to shoulder, but wide apart, so as to form two separate lines with an open space between.

Clergy (not officiating)

in the order of their dignity, first the Deacons, then the Priests, walking in the same manner as the Choir.

(2.) Sub-deacon. The Celebrant. Deacon.

(3.) The Bishop and his Chaplains (if present).

(1.) If at any point in the Procession it is impossible for the Candle-bearers and Cross-bearer to walk abreast, the Candle-bearers will precede the Cross until a wider path be reached.

(2.) This will be the order at a High Celebration of the Holy Eucharist, the Sacred Ministers attending at the side of the Celebrant to hold back the borders of his Cope. On the occasions when the Sub-deacon is carrying the Cross, the Deacon will walk on the left of the Celebrant.

[page 22]

At a *Missa Cantata*, two Acolytes take the place of the Sacred Ministers as also at a Procession at Evensong, and at other times, unless the Officiant be attended by Cantors in Copes. If the Celebrant be not vested in Cope, the Sub-deacon and Deacon will walk before him, one behind the other, but at a *Missa Cantata* the Acolytes will walk together as usual.

(3.) If the Bishop be accompanied by four Chaplains, two will walk before him, but not immediately in front, and the other two at his side holding back the borders of his Cope; if there be more than four, the remainder will walk after the Bishop, but in the same manner as the Choir with an open space between them. The Bishop should be vested in Cope and Mitre and, if in his own Diocese, should carry his Pastoral Staff in his left hand; if from age or infirmity he be unable to carry the Staff himself it may be borne before him by one of his Chaplains.

If there be school children, Lay Confraternities, or Religious Orders in the Procession they should walk before the Thurifer in the order named, the most recently established Confraternity or Society (if there be more than one) preceding the others. Each Confraternity or Order may have its own Cross or

distinctive Banner. Laity who desire to take part in the Procession will follow the Officiant (or Bishop) walking two and two, first the girls and women and then the boys and men. Everyone in the Procession should be careful to preserve the same space between himself and the person in front of him. This space should not be less than three feet. Short steps should be taken, and it is most desirable to avoid swinging the arms; if not carrying a book, the hands should be joined or folded in front. If there be Cantors in Copes their place in the Procession will be immediately before the-officiating Clergy. The Ceremonarius has no fixed place in the Procession since he ought to be where his presence is necessary or useful.

The Cross-bearer, Thurifer and Acolytes are allowed no head covering what ever and the Ceremonarius, even if he be in Holy Orders, may not under any circumstances, wear more than the zucchetto. The Choir and Clergy may cover their heads outside the Church, but within the Church all must be uncovered, except the Officiant, Deacon and Sub-deacon (unless he be the Cross-bearer). The Cantors in Copes may wear their birettas if in Holy Orders, but not otherwise. All the other Clergy should carry their birettas, with both hands, below the breast.

On the conclusion of a Procession before the Holy Eucharist the Sacred Ministers (at a *Missa Cantata*, the Acolytes) will proceed with the Celebrant to the Sedilia, they will there take off the Celebrant's Cope and vest him in the Maniple and Chasuble and then put on their own Maniples. On no account should the Celebrant, unless he be a Bishop, receive the Chasuble, &c., at, or from, the Altar.

If the Procession be at the Holy Eucharist, the Celebrant, or at Evensong the Officiant, will preside at the Procession and not another Priest.

It is most desirable that all Processions should be commenced by the Officiant (at a High Celebration, the Deacon) turning to the people and saying, "*Let us go forth in peace,*" to which the Choir will respond "*In the Name of Christ. Amen.*" And that they should be concluded with a V/., R/. and Collect suitable to the occasion, said by the Officiant at the foot of the steps to the Altar. After a Procession at Evensong on one of the greater Festivals, or if the Procession be an Act of Special Thanksgiving, the *Te Deum* may be fittingly sung on the return of the Procession to the Altar, the whole concluding with suitable Collects and the Blessing. (Note.—There is no authority for censuring the Altar at a Solemn *Te Deum* but, if it follow a Procession, the Thurifer may perhaps continue to swing his censor).

Should it be necessary, in the course of the Procession, to pass before the High Altar each pair of the Choir, Clergy, &c. should turn together on their own ground, and bow at the same moment, the one standing behind the other, and not coming up to the side, lest the regular ranks of the Procession be disarranged. No notice should be taken of any Side Altar in passing.

The Processional Cross should be made to take off the Staff as, at the burial of an infant, it is carried without it. It should have upon it a Figure of our LORD which should be turned away from the Procession, not towards it; the Figure on the [page 23] Cross of an Archbishop, on the contrary, should be turned towards the Prelate. As the Processional Cross is required only on rare occasions it should be provided with a cover in which it may be put away when not in use. If allowed to remain in the Church it will soon be damaged by dust, gas or damp. Processional Banners should not be of triangular form nor resemble those used for military purposes. The devices and mottoes upon them should be such as can be readily understood. Each Banner should have its own cover in which it may be put away when not in use.

OF THE OCCASIONAL OFFICES.

Holy Baptism.

The Font is to be *filled* with pure Water immediately before the Baptism.

The Priest will wear a Surplice and violet Stole and be attended by, at least, one Assistant vested in Surplice. As the Baptism of Adults should be performed as solemnly as possible, it is fitting that the Priest should also wear a violet Cope; in that case he should be attended by, at least, three Assistants in Surplices. A white Stole, and at an Adult Baptism, a white Cope, will also be required and should be placed in readiness near the Font. Two Stoles should be used, not one that is violet on one side and white on the other.

The Bishop may, if he pleases, administer Holy Baptism as a simple Priest, putting on a Stole over his Rochet, but it is more fitting that it should be administered solemnly and that he should be vested in Amice, Alb, Girdle, violet Stole and Cope and Mitre. He should also carry his Pastoral Staff in his hand when going to or from the Font. The plain or simple Mitre should be used with the violet Vestments and the cloth of gold Mitre with the white Vestments.

The ordinary custom is to exchange the violet Stole and Cope for the white ones after the renunciations and immediately before the Creed, this is in accord

ance with ancient use, but when (as our present Rubrics require) the Baptismal Water is to be blessed during the Service, the violet Vestments should be retained till after the Benediction of the Water.

A shell or other vessel should be provided for pouring the water upon the head of the baptised and also a small linen cloth with which to dry the head after Baptism.

At the words *Sanctify this water*, in the Prayer of Benediction, the Priest should divide the water in the Font with his right hand, in the form of a Cross.

The water should be poured on the child (or it should be immersed in the water) three several times, once at each of the Names of the Blessed TRINITY. The water which is poured on the head should never be permitted to fall back into the Font. The Sign of the Cross should be made with the thumb of the right hand: the thumb should be dry.

In private Baptisms, the Priest should be vested in Surplice and white Stole.

Water should not be blessed anywhere except in Church. If water cannot be blessed at the Font and carried to the house, ordinary water should be used.

A special vessel of brass, or other material, for the water, should be provided, also a small linen cloth on which to place it.

Unless time will not permit, the Priest should use, at least, the LORD's Prayer and the Prayer, *Almighty and Immortal God*.

After a Baptism, the water remaining in the Font should be immediately let off and at a private Baptism, it may be thrown on the earth or into the fire.

Confirmation.

The Bishop should be vested in Rochet, Amice, white Stole and Cope, and Mitre and will carry his Pastoral Staff in his hand.

The Altar will be vested with a white Antependium and the six candles should be lighted.

The Bishop's Throne should be prepared in the Sanctuary, as usual, and with the faldstool to be placed in front of the Altar, should be provided with white hangings and cushions. If the Bishop confirm at the Chancel step, a seat should be provided for him there and the place where the candidates are to kneel should be so arranged that the Bishop may not be required to stoop when placing his hand upon their heads. The Bishop before asking the question, *Do ye here*, proceeds to the seat before the Altar and will sit thereon with his face to the people, having his Mitre upon his head and his Pastoral Staff in his left hand. After the answer, *I do*, he rises and stands facing the persons to be confirmed, who will all kneel, with their hands joined before their breasts. The Bishop signs himself, with his right hand, with the Sign of the Cross and says, *Our help, &c.* and then, at the conclusion of the Versicles, with his hands extended towards the candidates, says *Let us pray*, and the following prayer, which ended, he again sits. The candidates should be presented to the Bishop in order; first the males and then the females. The Bishop should lay his *right hand* on the head of each candidate and should say the full form over each.

When all have been confirmed, the Bishop, laying aside his Mitre, rises up and standing facing the Altar, with his hands joined before his breast, says the concluding prayers, turning once more to the persons who have been confirmed, when he gives the Blessing.

The *all kneeling* of the rubric applies, of course, only to the persons confirmed, and the Congregation generally.

Holy Matrimony

The first part of the Office should be said in the Nave and the most suitable place seems to be the open space in front of the Chancel Screen.

The Priest should be vested in Surplice and white Stole and be attended by, at least, one Assistant in Surplice; if the Service is to be followed immediately by the Holy Eucharist, the Priest may be vested in readiness for the Celebration except for the Maniple which should be placed on the Altar, at the Gospel side. When the bride is to be "given away," as it is termed, her father or one of her friends should take her by the right hand and present her to the Priest who will then cause the man with his right hand to take the woman by her right hand. If the bride be a widow she should have on a glove; if not her hand should be uncovered.

The ring is first to be laid upon the book and with it, the rubric says, “the accustomed duty to the Priest and Clerk.” The Priest, according to ancient use should bless the ring in these words:—

V/. Our help is in the Name of the LORD.
R/. Who hath made Heaven and earth
V/. LORD, hear my prayer,
R/. And let my cry come unto Thee.
V/. The LORD be with you.
R/. And with thy spirit.

Let us pray.

Bless + O LORD, this ring which we bless + in Thy Name, that she who shall wear it keeping true faith unto her husband, may abide in Thy peace and will, and ever live in Thy love, Through CHRIST our LORD. Amen.

He then delivers it again to the man to put upon the fourth finger of the woman’s left hand. The ring was anciently placed, first on the thumb at the Name of the First Person of the TRINITY, on the next finger at the Name of the Second, on the third at the Name of the Third, and on the fourth at the word Amen. The words of the rubric “*leaving* the ring upon the fourth finger” seem to imply that this custom is still intended.

After the Blessing, all will proceed processionaly into the Choir, saying or singing one of the appointed Psalms (the 128th should be said, except the woman be “past child-bearing”). The Priest and his Assistants will proceed to the Altar, the bride and bridegroom kneeling at the Altar step with their friends [page 25] behind them. The Priest will stand in front of the Altar, facing the newly married couple and will retain this position for the remainder of the Service.

The final Exhortation should be omitted if there be a Celebration of the Holy Eucharist, as there will then be a Sermon in the usual place. The word “convenient” in the concluding rubric means “fitting” and it is evidently intended that, if it be possible, the Holy Eucharist should follow immediately and that the new-married persons should communicate. If this be done, it is most desirable that the Marriage should take place at an early hour of the day.

Before commencing the Celebration, the Celebrant if already vested, will assume the Maniple. For the special rules on the occasion, *vide* p. 17.

Holy Matrimony should not be celebrated in *tempore feriarum*, i.e., from the first Sunday in Advent to the Epiphany and from Ash Wednesday to Low Sunday, all inclusive.

Churching of Women.

The “convenient place” of the rubric, according to ancient practice, would be just within the Church door, where a *prie-dieu* to kneel at should be provided for the woman; but in the book of 1549, the rubric directed the Office to be said “nigh unto the quire door” so that outside the Chancel Gates would seem to be a convenient and suitable place.

Bishop Burnet says that the words “decently apparelled” are to be interpreted to mean with a white covering or veil, and, according to ancient usage, the woman should hold a lighted taper in her hand.

The Priest should be vested in Surplice and white Stole and be accompanied by a Server in Surplice who will say the alternate verses of the Psalm and make the proper responses.

The Priest should stand throughout the Service.

The first Psalm should be said if the woman be going to communicate after her Churching and in those cases where the child has died.

This Office should not be used for an unmarried woman until she has done penance or acknowledged her fault before the Congregation. This was so enjoined by Archbishop Grindal in 1571, and by the Bishops in 1661.

The proper time for this Office is immediately *before* one of the public Services, most appropriately, just before a Celebration of the Holy Communion, as is clearly evidenced by the final rubric.

Visitation of the Sick.

The nature of the preparations will depend very greatly upon the Divine Offices to be performed. For the Visitation Office itself, the Priest should wear a Surplice and violet Stole.

For Communion of the Sick, if it be necessary to have a Celebration in the sick chamber, the same Vestments as are used in the Church will be required.

If the sick person is to be communicated with the Reserved Sacrament, only a Surplice and white Stole will be needed; white is always the colour, even if it be Good Friday. At a Celebration of the Holy Eucharist in a Hospital or under circumstances where the sick person is able to assist, or when the Viaticum is to be administered to a person in good health, as, *e.g.*, a criminal about to be executed, the Vestments should be of the colour of the day, or that which is suited to the special character of the Celebration; therefore, when the Order for the Communion of the Sick is used, the colour will be violet.

If the sick man be a Priest he should be vested before Communion in a Surplice and white Stole, or, at least, with the Stole, if it be inconvenient, on account of the condition of the patient, to put on the Surplice.

For Uncction of the Sick, the Priest will require a Surplice and violet Stole.

The chamber of the sick person ought to be as clean as possible and suitably ornamented. In it should be prepared a table, covered with a clean white cloth, and having upon it a Crucifix and, at least, two wax candles. If Holy Uncction alone is to be administered, one wax candle will suffice.

[page 26]

The Burial of the Dead.[\[4\]](#)

The Altar should be vested in a black Antependium and should be unadorned, except for its usual furniture, the Cross and Candlesticks; the latter should be furnished with Candles of yellow or unbleached wax. If the Service be solemnly sung, six Candles should be lighted, but otherwise two will suffice.

The Officiant will wear a Surplice and black Stole, or black Cope, or both Stole and Cope, and be attended by the Cross-bearer, two Acolytes with Candles, and at least, one other Acolyte to bring in the Thurible when required. It will be found more convenient to provide the Acolytes with Processional Lanterns in place of their usual Candlesticks, at least, for the outdoor portion of the Office.

The Bier upon which the Coffin is to be placed should stand at the eastern end of the Nave of the Church, just outside the Chancel gates; but if the departed be a Bishop or a Priest, the body should be carried into the Chancel, and the Bier will then be placed in the centre of the Choir. The body should be placed with the feet towards the Altar, except in the case of a Bishop or Priest, when the head should be towards the Altar. Six large Candlesticks, furnished with Candles of unbleached wax, should be placed round the Bier— three on either

side—and should be kept burning the whole of the time the body is in the Church.

The Officiant with the Choir and Clergy, preceded by the Cross-bearer and Acolytes as usual, will proceed processionaly to the Lych gate or to the West entrance of the Church to meet the body, and will then precede it into the Church, singing the opening sentences of the Burial Office. The mourners will walk last, following after the body.

The Choir and Clergy will proceed into the Chancel to their accustomed places, and the body being placed upon the Bier, one of the appointed Psalms will be sung.

The Lesson should be read without giving out, and without any formal conclusion, such as *Here endeth, &c.*

If the Holy Eucharist is to be celebrated, it should follow immediately after the Lesson. (*Vide* the chapter on Votive Celebrations, p. 16).

After the Holy Eucharist or else immediately after the Lesson, the Officiant with the Choir and Clergy will precede the body as before and proceed to the grave. During this Procession, the Psalm *Miserere* or Psalms 114, 115 and 25 may be sung. Arrived at the grave, the Choir and Clergy will range themselves on either side in such a manner as to leave ample space for the mourners and for the attendants who are to lower the body. The Cross-bearer and Acolytes will stand at the end of the grave where the head of the departed will be placed, and the Officiant at the opposite extremity facing the Cross. If the grave be not already blessed, the Officiant will at once proceed to bless it, the body in the meantime being deposited at the side. He then receives the Thurible, and censes first the body and then the grave, each with three swings of the censer, the first to the centre, the second to the left and the third to the right.

The sentences *Man that is born, &c.*, are then said or sung, during which the body is made ready and lowered into the grave. The earth should be cast upon the body in the form of a Cross.

At the conclusion of the Office, the Choir and Clergy should return to the Church, or to the entrance of the Cemetery, singing the Psalm *De Profundis*.

At the burial of children under seven years of age, the Vestments of the Altar and of the Priest should be white, the Candles will be of white wax, and the Processional Cross should be carried without its staff. During the Procession to

the grave, Psalms 148, 149 and 150 and on returning, the *Benedicite, omnia opera* should be sung.

[page 27]

OF THE COLLECTS.

At Mattins and Evensong there are ordinarily three Collects, viz., i. *Of the Day*, ii. *For Peace*, iii. *For Grace or For Aid against all Perils*. During Advent and Lent a special Collect is appointed to be said daily, this will follow the Collect for the Day and be said immediately before the Collect for Peace. A like rule will be followed when commemoration of a Feast has to be made on a Sunday within an Octave, the Collect of the Feast being said after the Collect of the Day.

At the Holy Eucharist, on all Double Feasts there is usually but one Collect, the only exceptions being occasions when some commemoration has to be made; when such is the case no Supplemental Collect should be added.

On Semi-doubles, there should be three Collects, and a like number on all ordinary Sundays, except on those within Octaves when but two should be said.

On Simples and Ferias there should be three as on Semi-doubles; five or even seven Collects may be said at the discretion of the Priest.

On Passion Sunday, two Collects only should be used and on Palm Sunday but one. On week-days from Passion Sunday till Maundy Thursday and on the four last days of Easter and Whitsun Weeks, two Collects should be said. On the Vigils of Christmas (except it be Sunday), Easter and Pentecost, one Collect only.

At Requiems, one Collect is said on All Souls' Day, on or before the day of Burial, on the 3rd, 7th and 30th days after Burial and on Anniversaries; but at other times, three, five or seven Collects should be said.

If one Collect be said, it shall have its full ending: if addressed to GOD the FATHER it should conclude "*Through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee, in the Unity of the Holy Ghost, ever One God, world without end. Amen.*" If mention be made of GOD the SON in the beginning of the prayer, it should conclude "*Through the Same Thy Son, &c.*" (as before), but, if GOD the SON be mentioned at the end of the prayer it should conclude "*Who liveth and reigneth with Thee in the Unity, &c.*" If the

Collect be addressed to GOD the SON the conclusion will be, “*Who livest and reignest with the Father, in the Unity, &c.*” If the HOLY GHOST has been mentioned, then in the conclusion shall be said “*Through, &c., in the Unity of the Same Holy Ghost, &c.*” If many Collects are said, the first shall have its full ending as given above; all the rest should be said without ending, and without *Amen*, except the last, which should be ended in full with its own appropriate conclusion.

NOTE. — It would be exceedingly difficult to draw up an accurate and satisfactory Table of the Supplemental Collects that should be used at the Holy Eucharist on Semi-doubles, &c., but the following suggestions may be useful to those who desire to conform to the ancient usage.

SUPPLEMENTAL COLLECTS ON SUNDAYS, SEMI-DOUBLES, SIMPLES AND FERIAS.	
On Advent Sunday	ii. Of the B.V.M. Coll. of Annunciation. On Advent Sunday. iii. For the Church. Coll. of 16th or 22nd Sun. after Trinity or 2nd of Good Friday.
From Advent Sunday to Christmas Eve	ii. Advent Sunday. iii. Annunciation.
From the Epiphany till the Purification	As on Advent Sunday.
From the Purification until Lent	ii. 5th Sunday after Trinity or <i>Assist Us</i> . iii. At choice.
During Lent	ii. Ash Wednesday. iii. 5th Sunday after Trinity or <i>Assist Us</i> .
From Passion Sun. to Maundy Thursday	ii. Ash Wednesday.
From Low Sunday to Whitsun Eve	ii. Easter Day. iii. 16th or 22nd Sunday after Trinity or 2nd of Good Friday.
From Trinity Sunday to Advent	ii. 5th Sunday after Trinity or <i>Assist Us</i> . iii. At choice.
On the four last days of Easter and Whitsun Weeks	ii. 16th or 22nd Sunday after Trinity or 2nd of Good Friday.
In other Octaves, and on Vigils, except those of Christmas, Epiphany, Easter and Pentecost	ii. Annunciation. iii. 16th or 22nd Sunday after Trinity.
But in the Octaves of B.V.M. and on Vigil and in Oct. All SS.	ii. Whitsun Day. iii. 16th or 22nd Sunday after Trinity.

If, when several Collects are said, a Commemoration has to be made of some Saint, the Collect of the Saint is s in the second place and that, which would have been second, is placed third, the third being omitted.

OF THE OFFICE HYMNS.

The Office Hymn is that which is usually sung after the Third Collect at Mattins or Evensong. Its ancient place was immediately before the *Benedictus* or *Magnificat*, and there seems no reason why it should not be restored to this more dignified and appropriate position.

The Office Hymn should be sung antiphonally and to its own proper melody. Like the Psalms, the Office Hymn should on no account be “given out”; there is no authority for this practice which causes an unseemly break in the Service and is most undignified; it is perfectly easy to arrange some other method of notifying to the Congregation the day of the month or the number of the Hymn to be sung.

With but two or three exceptions, noted *in loco*, the Hymn should invariably correspond with the first Collect used in the Office. The Hymn at the second Evensong of a Feast is always the same as at the first Evensong.

The Office Hymns for the Common and Proper of the Seasons are marked in the Notes on the Seasons, pp. 6—15.

The Office Hymns in the Common of Saints, are:—

	EVENSONG.			MATTINS.		
	H.N.	H.A.M.	P.H.	H.N.	H.A.M.	P.H.
On all Feasts of the Blessed Virgin Mary	88	449	189	88 <i>or</i> 204	449	189 <i>or</i> 190
——— of Apostles and Evangelists	188	430	199	76	430	197
——— of Apostles and Evangelists from Easter till Trinity Sunday	77	126 (ii)	201	78	126(iii)	202
——— of Martyrs	81	442	206	81	442	206
——— of Confessors	83	451	214	83	451	214
——— of Confessors and Bishops	83	452	214	84	452	213
——— of a Virgin or Virgin and Martyr	85	455	220	344	455	219
——— of Holy Women	198	457	223	198	457	223
——— of the Dedication	103	396 (ii)	308	102	396 (ii)	309

of a Church	<i>or</i> 101					
-------------	------------------	--	--	--	--	--

The Hymns in the Common of Saints are used on all Festivals, according to their class, with the exception of the following:—

	EVENSONG.			MATTINS.		
	H.N.	H.A.M.	P.H.	H.N.	H.A.M.	P.H.
Invention and Exaltation of the Holy Cross	51	96	82	52 <i>or</i> 53	97 (i <i>or</i> ii)	83 (i <i>or</i> ii)
nativity of S. John Baptist	174	<i>415</i>	255	175	<i>415</i>	256
S. Mary Magdalene	<i>178</i>	<i>459</i>	<i>264</i>	179	459	265
Transfiguration of our LORD	<i>93 or 182</i>	—	<i>270</i>	275	—	<i>270</i>
Holy Name of JESUS	43	178 (i)	272	261 <i>or</i> 262	178 (i <i>or</i> iii)	534
S. Michael and All Angels	94	<i>422</i>	284	184	<i>422</i>	283
All Saints' Day	185	—	293	185	—	293 <i>or</i> 292

The figures in italic denote that the particular Hymnal does not contain the proper Office Hymn and that another has had to be selected; where this has been done the Hymns suggested are invariably from some ancient Use.

[page 29]

OF SOLEMN EVENSONG.

At Evensong on ordinary occasions, Ferias and the lesser Festivals, the Officiant will occupy his usual Stall in Choir and will be vested in Surplice; he should not wear a Stole.

But on Sundays and on the more solemn Feast Days, Evensong, if possible, should be sung solemnly, and the Officiant will be vested in Surplice and Cope of the colour of the day, and be assisted by two, four, or six Assistants also vested in Surplice and Cope. The Copes worn by the Assistants should be of the same colour as that of the Officiant but of plainer and less costly material. The Feasts on which there should be six Assistants are Christmas Day, Epiphany, Easter Day, Ascension Day, Whitsun Day, Corpus CHRISTI, those of S. Peter, All Saints, of the Patron or Title and of the Dedication of the Church. There should be four Assistants on the two days after Christmas Day, Easter Day, and Whitsun Day; on the Circumcision of our LORD; the

Purification and Annunciation B.V.M.; Trinity Sunday and the Nativity of S. John Baptist. On Sundays and other Feast Days there should be but two Assistants. In places where it is not possible to provide so many Assistants in Copes, the number should be regulated proportionately, thus, if it be possible to have but four Assistants on the days indicated for six, there should be only two on the days for which four are required, and on other occasions the Officiant should alone be in Cope. When there are six Assistants, four will act as Cantors, and alternately, two and two, pre-intone the Antiphons and the Psalms; the other two will attend the Officiant. If there be four Assistants, two will act as Cantors and two will attend the Officiant, and if there be but two, they will attend the Officiant, the place of the Cantors being filled by two Clerks in Surplices; the latter arrangement will also be the case when there are no Assistants in Copes.

There should also be a Master of the Ceremonies, two Acolytes and the Thurifer.

A seat should be provided for the Officiant on the Epistle side of the Sanctuary (in front of the Sedilia) and also a *pre-dieu*, on which should be placed the book for the Officiant, prepared in readiness with proper markers. Seats for the two Assistants in Copes (if there be any) should be placed on either side of the Officiant and one for the Master of the Ceremonies, to the right of the Officiant's but a little behind it. The seats for the Cantors should be placed in front of the Choir stalls, two or one on either side, and facing the Altar.

The six Candles on the Altar will be lighted before the Service by the Acolytes, who will then light their own Candles.

When all the preparations are complete and the Officiant is vested, the Assistants in Copes, if in Holy Orders, will put on their birettas simultaneously with the Officiant, and the Master of the Ceremonies will give the signal to enter the Church. The entrance should be made in the following order: i. The Acolytes carrying their Candles, ii. The Master of the Ceremonies, iii. The Clergy in Surplices, iv. The Assistants in Copes, two and two; the Officiant entering between the last two. The Officiant and the Assistants walk with hands joined, except the last two Assistants, who raise on either side the border of the Officiant's Cope, with one hand and place the other upon their breasts. On entering the Choir, all take off their birettas, and arrived at the Altar, the Officiant and the Assistants in Copes, having made the proper reverence, kneel in a straight line on the lowest step to say the usual preliminary prayer, *O Lord, open Thou my mouth, &c.* This concluded they make the usual reverence to the Altar, and proceed to their places. The Acolytes put down their

Candlesticks, each on his side, upon the lowest of the Altar steps or upon the pavement, extinguish them and retire to their appointed places. After the intonation of the first Psalm, if it be customary to sit at the Psalms, those who are in Holy Orders (except the Master of the Ceremonies), having sat down (and not until then) may put on their birettas; they should take care to uncover before again standing, and also to remove their birettas and to make an inclination towards the Altar, at the *Gloria Patri*, the Name of JESUS, &c. After the first Psalm, the Antiphon is sung by the Choir, the two Cantors pre-intone the Antiphon to the next Psalm, and then proceed to the centre to intone the Psalm. Those who are in [page 30] the Choir stalls on the side on which the Antiphon is intoned, should rise from their seats with the Cantors and not resume them until after the intonation of the Psalm. Towards the conclusion of the first Lesson, the Acolytes should light their Candles and proceed with them to the Officiant. They place themselves before him, with their faces turned towards each other, and remain there until he has intoned the Office Hymn which, properly, should be sung in this place. They then return to the Altar, replace their Candlesticks, and without extinguishing them, retire to their places. The Cantors also proceed to the Officiant and stand before him until after the intonation of the Hymn when they return to their places, where they stand uncovered. But if the Hymn be not sung at this time, the Acolytes will merely light their Candles, as above directed, and retire again to their places.

The Cantors will proceed to the Officiant to pre-intone the Antiphon and then return to the centre of the Choir to intone the *Magnificat*. This being done, they again go to the Officiant (if they be in Copes) to conduct him to the Altar. Two, with the Officiant between them, ascend to the predella and the others remain on the pavement. The first Assistant procures incense in the Thurible, in the same manner as the Deacon at the Holy Eucharist, and presents it to the Officiant; the second raises the Officiant's Cope on the right side, so that he may the more easily put in the incense. The Officiant then proceeds to incense the Altar in the usual manner, the Assistants raising the borders of the Cope on either side.

When the incensing is completed, they descend to the pavement, and the Officiant is conducted to his place where he is incensed by the first Assistant (the other Assistants retire to their places) with three double swings, the Assistant then proceeds, accompanied by the Thurifer, to incense the Choir, commencing on the side on which is placed the highest Dignitary. He first incenses those who occupy the higher stalls on either side, then each Assistant in Cope with two double swings, then those who occupy the lower stalls and finally, having returned to his place, is himself incensed by the Thurifer. The

Thurifer incenses the Master of the Ceremonies with one double swing, and then the Acolytes and the people, in the usual manner. If there be no Assistants in Copes, the Master of the Ceremonies will take the place of the first Assistant during the incensing and do all that is above directed, down to the incensing of the Officiant, after which he hands the Thurible to the Thurifer who proceeds to incense the Clergy in Choir, &c.

If the top of the Altar be covered, it will be necessary for the Acolytes to turn back the cover during the Antiphon before the *Magnificat*. To do this they should proceed to the ends of the Altar and fold the cover in the centre.

If another Altar has to be censed during the *Magnificat*, as may happen on some special Festival, the Acolytes will take up their Candlesticks, after turning back the cover of the Altar, and go to the entrance of the Sanctuary, the Thurifer standing between them. When the incensing of the High Altar is completed, a Procession will be formed in the following order: i. The Thurifer, ii. The Acolytes, iii. The Cantors, iv. The Officiant with his Assistants (wearing their birettas) and the Master of the Ceremonies, v. The Clergy who have been assisting in Choir, two and two. Arrived at the Altar, to be censed, the Officiant and the two Assistants ascend to the predella and cense the Altar in the usual manner. The Acolytes and Cantors stand in a line near the lowest step before the Altar, and the others remain behind them. The incensing finished, all return in the same manner as they came, and retire to their places; the Acolytes replace their Candlesticks on the Altar step and the rest proceeds as usual. Incense should not be put into the Thurible a second time.

At the last clause of the *Our Father*, the Acolytes rise and taking their Candle sticks proceed to the Officiant and stand in front of him as before, remaining there while he sings the Versicles and Collects, after which they replace the Candlesticks on the step, unless the Officiant and his Assistants, at once, retire to the Sacristy. In this, or in any, case they precede them in the same manner as at the entrance before the Service.

[page 31]

THE ORDER OF THE CEREMONIES AT A LOW CELEBRATION OF THE HOLY EUCHARIST.

I. Of the Preparation in the Sacristy.

The Priest who is about to celebrate the Holy Eucharist, having devoted some time to private prayer, should proceed, clad in his Cassock, to the Sacristy or to

the place where the Vestments appropriate to the day and other things necessary have been prepared. Then having found the proper Service for the day in the Missal and having arranged the markers so as to avoid any confusion or delay during the Holy Sacrifice, he washes his hands saying *Give virtue, O Lord, unto my hands, that every stain may be removed: so that I may be enabled to serve Thee without defilement of mind or body.* Taking the Chalice, he places upon it (i) a clean Purificator, hanging equally on either side, (ii) the Paten, (iii) the Pall, (iv) the Veil, in such a manner that it covers the foot of the Chalice in front, and (v) the Burse, provided with a clean Corporal. The opening of the Burse should be towards the Priest. He is not to place upon the Burse his handkerchief, or Biretta, or spectacles, or anything else.

Then, if his head be covered, he removes his Biretta, lays it down and makes the Sign of the Cross. With both hands, he takes the Amice by the corners near the strings, kisses the Cross in the centre, places it on his head and at once lowers it to his neck, adjusts it so as to cover his collar all round, and then crossing the strings upon his breast, passes them under his arms and across his back and ties the ends together in front. While thus arranging the Amice, he says: *Put, O Lord, the helmet of salvation upon my head, that I may overcome the assaults of the devil.*

He next puts on the Alb, placing it over his head and passing first his right and then his left arm, into the sleeves. He fastens the Alb at the neck and says: *Cleanse me, O Lord, and purify my heart: that being made white in the Blood of the Lamb, I may have the fruition of everlasting joys.* Taking the Girdle, or receiving it from the Server, he places it round his waist, saying: *Gird me about, O Lord, with the girdle of purity and extinguish in my loins the desire of lust: so that the virtue of continence and chastity may abide within me.* Care must be taken to arrange the Alb in such a manner that it shall hang equally all round, that it shall fully cover the Cassock and yet be slightly off the ground.

The Priest then takes the Maniple, kisses the Cross and places it on his left arm, between the wrist and the elbow, saying: *May I be worthy, O Lord, so to bear the Maniple of tears and sorrow, that with joy I may receive the reward of my labour.*

He then takes the Stole in both hands, kisses the Cross in the middle, saying: *Restore to me, O Lord, the stole of immortality which I lost by the transgression of my first parent; and although I am unworthy to draw near to Thy Sacred Mystery, yet may I be counted meet for everlasting joy.* He places it on his neck and arranges it before him so that it may fall equally on both sides;

he crosses it upon his breast, placing the left hand portion below that on the right hand, and fastens both to his waist with the extremities of the Girdle.

Lastly, he takes the Chasuble and, without kissing it, places it over his head, adjusts it evenly on his shoulders and fastens it by tying the strings in front, reciting the prayer: *O Lord, Who hast said; My yoke is easy, My burden is light; make me so to be able to bear it, that I may obtain Thy favour. Amen.*

It is convenient to attach a handkerchief to the Girdle or to the strings of the Chasuble; it should be perfectly clean and not visible beneath the Chasuble.

[page 32]

II. Of the Approach to the Altar.

The Priest being vested, puts on his Biretta and takes the Chalice by the knob with his left hand (first turning the hinder part of the Veil over the Burse), placing his right hand upon the Burse with a gentle pressure on the centre, in order to prevent anything falling off. He next makes the usual reverence to the Cross of the Sacristy, and preceded by the Server carrying the Missal, proceeds to the Altar with a grave and modest deportment, his body erect, his eyes cast down, holding the Chalice at about the height of his breast, not, however resting upon it nor far removed from it. If the Priest is not to carry the Chalice, it having been already placed on the Altar, he does not put on his Biretta until after he has saluted the Cross, and he walks with hands joined.

If on his way to the Altar, he passes the High Altar, he makes, with head covered, a profound inclination to the Cross, or a genuflection, if the Blessed Sacrament be reserved in the Tabernacle. He makes no inclination to the Crosses on other Altars, but should he pass an Altar at which the Holy Eucharist is being celebrated:—(i) At the moment of the Consecration, he will kneel down on both knees, *then* uncover and adore, by an inclination of the head; he remains till the Consecration is ended, replaces his Biretta, rises and proceeds on his way. If he is not carrying the Chalice, he will remove his Biretta before kneeling, and not replace it until after he has risen from his knees; when the Chalice is in his hands the Biretta must not be placed on the Burse, but must be given to the Server or held by the Priest himself, with the thumb and forefinger of his right hand, the inner side of the Biretta being turned to his breast and the lower portion of his hand resting on the Burse; (ii) between the Consecration and the Ablutions he will kneel on one knee for a moment, raise his Biretta and replacing it, at once rise.

Arrived at the Altar where he is to celebrate, the Priest stops at the lowest step removes his Biretta and gives it to the Server, makes a profound reverence^[5] and then mounts the steps to the middle of the Altar. He places the Chalice towards the Gospel side, with the front of the Veil turned towards himself, takes the Burse with both hands and placing it upright in the middle of the Altar, with his right hand withdraws the Corporal, which he leaves on the Altar while with the same hand he places the Burse against the gradine or step on the Gospel side, keeping his left hand, in the meantime, on the Altar. He next, with both hands, spreads the Corporal in the centre of the Altar, placing it in such a manner that in front it will reach to the edge of the Altar, without any portion hanging over; taking the Chalice covered with the Veil, in his left hand, and putting his right hand upon it, he places it on the Corporal at such a distance from the front that there may be no danger of his head touching the Chalice when he kisses the Altar. The Veil should be so arranged that the foot of the Chalice is concealed, at least in front, and care should be taken so to place the Burse that grease may not drop upon it from a candle; the opening should be toward the centre, if the proper position of the Cross or other ornament permit.

When the Priest has arranged the Chalice, he proceeds with hands joined, to the Missal, which he opens at the Introit.

He returns to the centre, bows to the Cross, and without any delay turns to his right and comes down the steps, a little on the Gospel side. Having descended the lowest step, he turns to his left and facing the Altar, with hands joined, makes a profound inclination.^[6]

Making the Sign of the Cross, he says, *In the Name, &c.* Then joining his hands, he adds the Antiphon *I will go* and the Psalm *Judica*, which are said alternately with the Server. At the *Gloria Patri* he bows his head and then repeats the Antiphon *I will go*. (In Requiems, and in Services of the Season from Passion Sunday inclusive to Holy Saturday exclusive, the Psalm is omitted.) He adds, *Our help is in the Name of the Lord*, making on himself the Sign of the Cross, [page 33] which he ought to finish with the word *Lord*. The Server responds, *Who hath made Heaven and earth*. The Priest then says, the Confession, bowing low, with hands joined before his breast, and remaining in this posture until the Server has said *May Almighty God have mercy upon thee, &c.* to which he responds, *Amen*. At the words *you brethren* he does not turn towards the Server, and at the words *my fault, &c.*, he strikes his breast three times, with the fingers of his right hand, which should be joined together and slightly bent. When the Server has said the Confession, the Priest repeats *May Almighty God have mercy upon you, &c.*, without inclining or

turning his head towards him. The Server having said *Amen*, the Priest makes the Sign of the Cross and says, *May the Almighty and Merciful Lord, &c.* Then bowing moderately, he says, *Wilt Thou not turn again, &c.*, and remains in the same position until *Let us pray* inclusively, when he extends his hands, immediately rejoining them. Then holding himself upright, and saying in a low voice, *We beseech Thee, O Lord, to take away from us our iniquities, &c.*, the Priest ascends the steps slowly, so that he may not finish the prayer until he reaches the middle of the Altar; then bowing moderately, he places his hands joined upon the Altar (the tips of the little fingers should just touch the front of the Altar, and only the other fingers should rest upon the surface of it) and says *We beseech Thee, O Lord, by the merits of all Thy Saints, that Thou wouldest vouchsafe to forgive me all my sins. Amen.* During this prayer he will kiss the Altar in the middle, placing his hands while doing so flat upon the Altar, just beyond the sides of the Corporal.

III. From the Introit to the Offertory.

Without making any inclination, the Celebrant then goes to the Missal and begins the Introit, first making upon himself the Sign of the Cross. He says the Introit with hands joined, inclining his head in the direction of the Cross at the *Gloria Patri*. The Introit concluded, he says the LORD's Prayer and the Collect for Purity.^[7] "Then shall the Priest, turning to the people, rehearse distinctly all the Ten Commandments." The Commandments ended he turns to the Altar, extends and immediately rejoins his hands, and bowing his head to the Cross says, *Let us pray*. He then reads one of the two Collects for the Queen.^[8] Then with hands joined before his breast, he passes to the middle of the Altar and says, the *Lord, have mercy, &c.*, alternately with the Server. The Priest kisses the Altar, in the same manner as before, turns to the people by his right and with hands extended, says *The Lord be with you*, to which the Server responds *And with thy spirit*. He must not pause for any sensible time facing the people; above all, he must not bow his head or body to them

He then turns again to the Altar and proceeds to the Book and says *Let us pray* as before, and with hands extended,^[9] reads the Collect for the Day. If there be more than one Collect, *Let us pray* is said before the second one also, but not before any of the others; (for the number of the Collects and their endings, *vide* page 27). At the Name of JESUS, the Celebrant will bow towards the Cross. When the Collect ends *Who livest and reignest, &c.*, the hands are not to be joined until the words *in the unity* and the Priest will not bow his head or turn to the Cross.

The Collects ended, the Priest still facing east, lays his hands upon the Book, or upon the Altar in such a manner that they touch the Book, and reads the Epistle and Gradual, or whatever else follows. If he should have occasion to turn the leaves he will do it with both hands, or with one, while the other rests upon the Altar or on the side of the Missal.

After this the Priest goes to the middle of the Altar; he there first raises [page 34] his eyes for a moment and lowers them again, then with hands joined before his breast, he bows profoundly and says *Cleanse my heart and my lips, O Almighty God, as Thou didst cleanse the lips of the Prophet Isaiah, with a live coal: of Thy Gracious Mercy vouchsafe so to cleanse me, that I may worthily proclaim Thy Holy Gospel. Through Christ our Lord. Amen. Give me, O Lord, Thy Blessing: The Lord be in my heart and upon my lips, that I may worthily and fitly proclaim His Gospel. Amen.* (The last prayer is omitted in Requiems.) Then, raising himself, the Priest passes to the Gospel side to which the Missal should have been removed by the Server, if it be not placed in proper position he turns it so that the opening be somewhat towards the centre of the Altar. Facing the Book, he says, *The Lord be with you*, with hands joined. The Server having made the usual response, the Priest says, *The Holy Gospel is written in the——chapter of the Holy Gospel according to Saint———beginning at the——verse.* While he says this, he places his left hand on the Book and makes the Sign of the Cross with his right thumb on the Book, upon the commencement of the Gospel he is about to read, and then upon his own forehead, mouth and breast; the left hand meanwhile being placed on the lower part of his breast. It is to be noted that the palm of the right hand while employed in making these Crosses, at this and at other times, is to be turned to the Book, or person, on whom the Signs are made. He rejoins his hands, and when the Server has said *Glory be to Thee, O Lord*, he reads the Gospel, at the end of which (except in Requiems) he raises the Missal with both hands, in order to kiss the place of the opening words, saying in a low voice *Through the words of the Gospel, may our sins be blotted out.* It is to be noted that during the Gospel, if it be necessary for the Priest to make an inclination or a genuflection he will do so towards the Book and not towards the Cross. He returns the Book to the desk, which he moves with both hands up to the Corporal, and places it so that he may conveniently read from the Book.

He then passes to the middle of the Altar, and without making any inclination, he begins the Creed, extending and elevating his hands while saying *I believe* and joining them again before his breast at *in One*; at *God* he bows slightly, again at *Jesus Christ* and at the words *together is worshipped*. When he begins to say *And was Incarnate* he places his hands upon the Altar on either

side of the Corporal, then slowly makes a genuflection with his right knee, which should touch the ground, and so remains until he has said the words *And was made Man*. He then rises and proceeds with hands joined. While saying *And the life of the world to come* he makes upon himself the Sign of the Cross, again joining his hands at the word *Amen*.

If any Notices have to be announced the Priest will here make them, turning by the right hand and facing the people.

IV. From the Offertory to the Canon.

Placing his hands upon the Altar, on either side of the Corporal, he kisses the Altar in the middle and turns to the people with hands joined and eyes cast down to say, *The Lord be with you*, extending his hands in the usual way. With hands joined he turns again to the Altar, while the Server responds *And with thy spirit* and then extending his hands and immediately rejoining them, he bows to the Cross, and says *Let us pray* after which he reads the sentence appointed for the Offertory, with hands joined. Having said the Offertory, [\[10\]](#) he takes the Veil from the Chalice with both hands, by the border of the side which is at the back of the Chalice, folds it in three so that only the exterior shall appear, and places it just beyond the Corporal on the Epistle side. Then laying his left hand upon the Altar, by the side of the Corporal, he, with his right hand, takes the Chalice by the knob and places it beyond the edge of the Corporal on the Epistle side. He removes the Pall from the Paten with his right hand and places it to the right [page 35] of the Corporal, resting upon the Veil. Then taking the Paten and holding it in front of his breast, with the thumb and forefinger of each hand, the other fingers being joined and placed beneath the Paten, he turns toward the Epistle side and takes from the Server sufficient breads for the Communicants, he arranges them on the Paten so that the Priest's Host may be on the top of the others. If the Communicants be numerous, a Ciborium should be provided and in this the small breads will be placed and only the large Host for the Priest himself on the Paten. The Ciborium, if there be one, will be placed on the Corporal behind the place where the Chalice will stand. Then holding the Paten as before with the thumb and forefinger of each hand, in front of his breast and above the centre of the Corporal, the Priest raises his eyes and immediately lowers them, saying meanwhile:—

Receive, O Holy Father, Almighty and Eternal God, this spotless Host, which I, Thine unworthy servant, offer unto Thee, my God, the Living and the True, for my numberless sins, offences and negligences, for all here present, and for all faithful Christians, both living and departed: that it may avail to me and to them for salvation unto everlasting life. Amen.

If there be Particles in a Ciborium, the Priest will be careful to remove the cover with his right hand before offering the Paten, and to replace the cover when he has completed the Oblation and set down the Paten. Having finished this Prayer, the Priest makes a Sign of the Cross with the Paten over the Corporal, which he must be careful not to touch. Then lowering the Paten to the Corporal, he gently inclines it forward and allows the Host to fall on the middle of the front portion of the Corporal; the other Particles, if there be any on the Paten, will be placed on the Corporal, on the front portion, a little to the Gospel side. The Priest must be very careful not to touch these with the Maniple or sleeve of the Alb, or with the edge or under part of the Paten. Next, with his left hand on the Altar, the Priest with his right will place the Paten partially under the Corporal at the Epistle side, sufficiently far from the edge of the Altar that he may be able to place his hand on the Altar without touching the Paten. [If the Particles are not wafers but ordinary bread very liable to crumble, it is safer to allow them to remain on the Paten and to place it on the front portion of the Corporal].

The Priest then passes to the Epistle side, holding the Chalice by the knob with his left hand, and wiping it with the Purificator held in the other hand. Then resting the Chalice, a little inclined, upon the Altar and holding one end of the Purificator with his thumb under the Cup, so that if any drops fall from the Cruets they may not fall upon the Cloth of the Altar or on the foot of the Chalice, he receives from the Server the Wine Cruet with his right hand and pours from it into the Chalice a sufficient quantity of wine, taking care in doing so not to bespatter the sides of the Chalice. Returning the Wine Cruet, he makes the Sign of the Cross, with his right hand extended over the Water Cruet, saying:—

+ O God, Who didst wonderfully create, and yet more wonderfully renew the dignity of the nature of man: grant that, by the mystery of this Water and Wine, we may be made partakers of His Divinity, Who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, Our Lord; Who liveth and reigneth with Thee in the Unity of the Holy Ghost, God, world without end. Amen.

(In Requiems, the water is not blessed but the prayer is said as usual.) When saying the words *grant that, by the mystery of this Water and Wine*, he takes the Cruet and pours a few drops of water into the Chalice—in no case may the quantity of water exceed one-third the quantity of wine—he must be careful to bow towards the Cross when saying *Jesus Christ* and having returned the Cruet to the Server he will remove with the Purificator wrapped round the forefinger of his right hand, any drops which may remain on the sides of the Chalice. This

done the Priest returns to the middle of the Altar carrying in his left hand the Chalice which he sets down near to the Corporal, he makes an inclination to the Cross and lays the Purificator, folded in two, upon that part of the Paten [page 36] which is not under the Corporal. He then takes the Chalice by the knob with his right hand and brings it over the Corporal beyond the Host; he places his left upon the foot and raising it gently until the Cup is on a level with his eyes, he says, with eyes fixed upwards, *We offer unto Thee, O Lord, the Cup of Salvation, humbly beseeching Thy Mercy: that in the sight of Thy Divine Majesty, it may ascend as a sweet-smelling savour for our salvation, and for that of the whole world. Amen.*

After this, slightly lowering the Chalice, he makes with it the Sign of the Cross over the Corporal, that is to say over the hinder part and not over the Host. He then places the Chalice in the middle of the Corporal, a little behind the Host, with his right hand he covers it with the Pall, while the left retains hold of the foot of the Chalice.

Then joining his hands which he places on the edge of the Altar and inclining moderately, he says, *In the spirit of humility, and with a contrite heart, let us be accepted of Thee, O Lord; and so let our Sacrifice be offered in Thy Sight this day, that it may be well-pleasing unto Thee, O Lord God.* Raising himself and lifting his eyes, he extends his hands and raises them but immediately rejoins them before his breast and lowering his eyes, says, *Come, O Sanctifier, Almighty, Eternal God, and bless this Sacrifice prepared for Thy Holy Name.* At the word *bless*, he makes the Sign of the Cross over the Host and Chalice together, with his right hand, the left being placed on the Altar outside the Corporal.

Then with hands joined, he proceeds to the Epistle side, to the edge of the predella, and standing there, washes his thumbs and forefingers with the water which the Server pours upon them, saying meanwhile the Psalm *Lavabo*, which he continues while drying his fingers:—

I will wash my hands in innocency, O Lord: and so will I go to Thine Altar. That I may shew the voice of thanksgiving: and tell of all Thy wondrous works. Lord, I have loved the habitation of Thy house: and the place where Thine honour dwelleth.

O shut not up my soul with the sinners: nor my life with the bloodthirsty; In whose hands is wickedness: and their right hand is full of gifts. But as for me, I will walk innocently: O deliver me, and be merciful unto me. My foot standeth right: I will praise the Lord in the congregations. Glory be, &c. As it was, &c.

Having returned the towel to the Server, the Priest turns to the Altar and finishes the Psalm, making an inclination to the Cross at the *Gloria Patri*, he then returns to the middle of the Altar, saying *As it was, &c.* (In Requiems, and in Services of the Season from Passion Sunday inclusive to Holy Saturday exclusive, the *Gloria Patri* is omitted.) Having arrived there, he first raises his eyes and lowering them immediately, places his hands joined upon the edge of the Altar and bowing slightly, says, *Receive, O Holy Trinity, this Oblation, which we offer unto Thee, in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ: and in honour of Blessed Mary Ever-Virgin, of Blessed John the Baptist, of the Holy Apostles Peter and Paul, of these and all Saints: that it may avail to their honour, and to our salvation: and let them, whose memory we celebrate on earth, vouchsafe to intercede for us in Heaven. Through the Same Christ our Lord. Amen.* Having finished the prayer, he places his hands upon the Altar which he kisses in the middle. Then with hands joined he turns by his right towards the people and extending his hands, says, *Brethren, pray.* Joining his hands, he completes the circle by turning again to the Altar, by his right, towards the Gospel side, saying in the meantime *that this my Sacrifice and yours may be acceptable to God the Father Almighty.* The Server responds *The Lord receive the Sacrifice at thy hands, to the praise and glory of His Name, to our benefit and that of all His Holy Church.* The Priest then softly adds *Amen.*

Standing in the middle of the Altar with hands extended, he reads the Secrets in the same order and in the same number as the Collects but without prefixing *Let us pray.* If there be many Secrets he himself says *Amen* at the end of the first; if there be but one, or at the end of the last Secret, he says *world without end* in an audible voice, so that the Server may respond *Amen.*

[page 37]

Then extending and immediately rejoining his hands, he says *Let us pray for the whole state, &c.,* without turning to the people. The Prayer is said in the usual manner with hands extended and without any pauses.

Turning by the right, the Priest will say the *Ye that do truly, &c.,* facing the people and with joined hands; at its conclusion, he turns again to the Altar, by his left, for the Confession, during which he remains standing.

After the Confession, he turns as before to the people and says the Absolution with hands joined but having said *Have mercy upon you,* he places his left hand upon his breast and with his right hand extended, makes the Sign of the Cross towards the people at the words *pardon and deliver you.* In making the Sign of

the Cross all the fingers should be joined, the little finger being turned towards the people. Keeping his hand quite straight the Priest raises it and draws a straight line from his eyes to his breast, again raising it to the level of his shoulders he draws another line, crossing the first line, transversely from left to right and then joins his hands as before.

The Comfortable Words are said with hands joined and then the Priest extending his hands as usual, says, *The Lord be with you*, to which the Server responds, *And with thy spirit*; then he raises and extends his hands to the width of his breast, the palms being turned towards each other and says, *Lift up your hearts*. R/. *We lift them up, &c.* Rejoining his hands before his breast, the Priest says *Let us give thanks unto our Lord God*, raising his eyes at the concluding words, but immediately lowering them and inclining his head while the Server responds, *It is meet and right so to do*. After this he turns to the Altar by his left, stretches out his hands as before, and goes on to read the Preface; after the word *saying*, he joins his hands before his breast and bowing moderately, continues the *Sanctus*. Raising his body, he makes the Sign of the Cross upon himself, saying *Blessed is He that cometh in the Name of the Lord. Hosanna in the Highest*. He then kneels down and says the Prayer of Humble Access.

V. From the Canon until after the Consecration. [\[11\]](#)

Standing erect in the middle of the Altar, the Celebrant extends and slightly raises his hands, raising his eyes at the same time, and then immediately lowering them; he rejoins his hands and places them upon the edge of the Altar and inclining profoundly, commences the *Te igitur* which is said secretly. Having said the words *we most humbly pray and beseech*, he kisses the Altar in the middle, then joining his hands before his breast, he continues the prayer and at the words *these + Gifts, these + Offerings, these Holy + and unspotted Sacrifices*, he makes three Signs of the Cross with his right hand over the Chalice and Host conjointly, his left hand being placed upon the Altar, outside the Corporal. He then extends his hands before his breast and raising them to the height of his shoulders, proceeds with the prayer until he arrives at the Commemoration of the Living, when he raises his hands slightly, to the height of his chin, and joins them for a short time, while, with head slightly inclined, he makes a mental or verbal commemoration of the persons for whom he wishes to pray. Having done this, he extends his hands as before and continues until he arrives at the conclusion *Through the Same, &c.*, when he joins his hands as usual.

On commencing *This Oblation, &c.*, he extends his two hands over the Host and Chalice together, so that, the thumbs being joined in the usual manner, the

palms of the hands are turned towards the Host and Chalice, and they are retained in this position until the words *Through Christ our Lord*, when they are closed without being first disjoined. During the next prayer, at the words *bless+ed, approv+ed, ratifi+ed*, three Signs of the Cross are made over the Chalice and Host together and at the word *Bo+dy*, a single Sign of the Cross is made over the Host alone, and at the word *Blo+od*, a like Sign over the Chalice [page 38] alone; these Signs are made with the right hand, the left being placed on the Altar outside the Corporal.

Having made the Sign of the Cross for the fifth time he raises and joins his hands, extending them again when commencing the prayer, *Almighty God, our Heavenly Father*, but if there be Hosts to be consecrated in a Ciborium, he will first uncover it and place it in advance of the Chalice, to the right of the Host on the Corporal. Before saying *Who in the same night*, the hands will be joined before the breast and then the Celebrant, having, if necessary, lightly rubbed the thumb and forefinger of each hand on the sides of the Corporal, will take hold of the large Host with the thumb and forefinger of the right hand and also with the thumb and forefinger of the left hand and lift it slightly above the Corporal at the words *took Bread*; he raises his eyes for a moment, and then with his right hand makes a little Sign of the Cross over the Host which, in the meantime, is held between the thumb and forefinger of the left hand.

As he says *He brake it*, he will make a very slight rent in the Host from the bottom upwards and then, without making any pause, he continues *and gave it to His Disciples saying, Take, eat*, meanwhile laying his right hand for a moment on the Ciborium or upon the other Particles that are on the Corporal. At the word *eat* the Priest holding the large Host with the thumb and forefinger of both hands, will lean forward care fully and resting his elbows upon the Altar (outside the Corporal, if possible) and inclining his head slightly, will recite in a low voice with particular distinctness, attention and reverence the words THIS IS MY BODY WHICH IS GIVEN FOR YOU, both over the Host which he holds and over all the others which are to be consecrated.

When the Priest has pronounced the words of Consecration, he stands erect; withdrawing his elbows from the Altar but leaving on it his hands as far as the wrists and still retaining the Host in the same manner as before, he continues *Do this in remembrance of Me*, and at once genuflects and adores. Then rising and keeping his eyes fixed on the Host, he reverently elevates It as far as he conveniently can, that It may be seen by the people. He lowers It slowly and, with his right hand, places It upon the Corporal in the same position as before. Then with his hands upon the Altar, the thumb and forefinger of each hand being joined and resting on the Corporal, he again

kneels and without inclining his head, adores the Blessed Sacrament. On rising, if there be a Ciborium he puts on the cover with his right hand and replaces it behind the Chalice but without disjoining the thumb and forefinger, which should be kept united until the Ablution of the fingers, except when it is necessary to touch or to hold the Host.

The Priest next uncovers the Chalice, holding the foot with his left hand he removes the Pall with the first and middle fingers of his right hand and places it on the Veil. Next, he lightly rubs the thumb and forefinger of each hand over the Chalice to remove any fragments that may have adhered to them, saying at the same time *Likewise after supper*. At the words *took the Cup*, he takes the Chalice in both hands by the knob, in such a manner that the thumb, the forefinger and the little finger of each hand may be in front and the two other fingers at the back, he raises it three or four inches above the Corporal and then replaces it at once, but without leaving hold of it.

Saying *had given thanks*, he bows his head and retaining hold of the Chalice with his left hand as before, makes the Sign of the Cross over it with his right and then goes on to say *He gave it to them, saying, Drink ye all of This*, during which he takes the Chalice with his right hand, the thumb and forefinger joined being placed above the knob and the other three fingers below, and supporting the foot with his left hand, the thumb and forefinger being above and the other three fingers below.

Then inclining a little and resting his elbows on the edge of the Altar, he raises the Chalice slightly above the Corporal and holding it perfectly [page 39] upright, says attentively and reverently, in a low voice and without any pause, THIS IS MY BLOOD REMISSION OF SINS. The words of Consecration concluded, he replaces the Chalice upon the Corporal saying *Do this &c.*, and genuflecting, adores the Sacred Blood. Rising, and taking the Chalice as before, the right hand upon the knob and the left hand on the foot, he elevates it slowly in a perfectly straight line, high enough above his head that the Cup may be seen by the people. He brings it down slowly and replaces it on the Corporal; retaining his left hand upon the foot, he covers the Chalice with the Pall, with his right hand, and then once more genuflects and adores the Blessed Sacrament.

The Priest must be careful during the elevation to keep his eyes intently fixed upon the Chalice, both when raising and when lowering it again, and on this and all like occasions he must guard against the Maniple coming into contact with the Sacred Host.

VI. From the Consecration to the Communion of the People.

Standing upright, the Priest with hands extended before his breast, proceeds secretly *Wherefore, O Lord, &c.* At the words *Thine own gifts*, he joins his hands, then laying his left hand on the Corporal, he makes with his right hand three Signs of the Cross over the Host and Chalice conjointly, while saying *a Pure+ Sacrifice, a Holy + Sacrifice, a Spotless + Sacrifice*; he then makes one over the Host alone at *the Holy + Bread of Eternal Life* and one over the Chalice alone at the words *and the Cup + of Everlasting Salvation*. Then extending his hands he continues the prayer; at the words *We most humbly beseech Thee*, he bows profoundly and joins his hands, placing them joined upon the Altar, in the manner before explained, until the words *partakers at this Altar*, when he places his hands as far as the wrists upon the Altar and extends the palms upon the Corporal but near the sides and kisses the Altar in the midst. Raising himself, he rejoins his hands and makes a Sign of the Cross over the Host at the word *Bo+dy*, another over the Chalice at the word *Blo+od* and a third upon himself at the words heavenly *Bene+diction* and then rejoins his hands before his breast.

When commencing the Commemoration of the Departed, he extends his hands, then joins them slowly and raises them to his face, pausing for a few moments while, with eyes fixed on the Blessed Sacrament, he silently prays for those he especially desires to remember, as in the Commemoration of the Living. At the words *To these, O Lord*, he extends his hands as before, rejoining them and bowing his head at *Through the Same Christ, our Lord. Amen.*

Then the Priest standing erect, lays his left hand on the Corporal and with the three last fingers of his right hand strikes his breast, while saying *To us also Thy sinful servants* so as to be heard by the Server; then extending his hands he continues the prayer. At *Through Christ, our Lord* he again joins his hands but after the words *dost ever create all these good things*, he places his left hand on the Corporal and with his right makes three Signs of the Cross over the Host and Chalice together, at the words *sancti+fy, quick+en, bl+ess*; saying, *and bestow them upon us*, he uncovers the Chalice, puts the Pall on the Corporal as usual and then genuflects and adores the Blessed Sacrament. Rising, he takes the Host between the thumb and fore finger of the right hand and holding the knob of the Chalice with his left hand, he makes within the Chalice, from rim to rim without touching the edges, three Signs of the Cross with the Host, saying, *By +Him and with + Him and in + Him*. At the words *O God the Father + Almighty, in the Unity of the Holy + Ghost*, he makes two other Signs of the Cross between the Chalice and himself and then placing the Host directly over the Chalice and resting the thumb and forefinger on the rim, he raises the

Chalice with his left hand about three inches above the Corporal, saying at the same time *all honour and glory*. After this, he at once replaces the Chalice and Host in their previous positions, slightly rubs together his thumbs and forefingers over the Chalice, joins them as before, covers the Chalice with the Pall and then makes a genuflection. Rising and extending his [page 40] hands on either side upon the Corporal, he says *world without end*. The Server having responded, *Amen*, the Priest joins his hands and bows his head saying *Let us pray*, he then raises his head and continues *Instructed by, &c.* Throughout the LORD's Prayer he extends his hands and keeps his eyes fixed upon the Blessed Sacrament.

The Server says *But deliver us from evil* and the Priest softly responds *Amen*, and then with his right hand takes the Paten from under the Corporal and, holding it between the first and second fingers of the left hand, wipes it with the Purificator which he then lays on the Altar to the right of the Corporal. Taking the Paten between the first and second fingers of the right hand, he holds it upright on the Altar, outside the Corporal, the front being turned towards the Host and his hand being above the Paten and says the prayer *Deliver us*, his left hand meanwhile being placed upon the Corporal. At the words *Graciously grant peace,&c.*, he makes on himself the Sign of the Cross with the Paten, and then kisses the Paten near the edge where it is held with the fingers: he then places it under the Host, not by the side but by the lower part, employing the forefinger of his left hand to conduct It to the centre of the Paten, which he places on the front fold of the Corporal with its edge resting upon the foot of the Chalice. After this he uncovers the Chalice, genuflects and then rising, pushes the Host with the forefinger of his left hand towards the right, takes It with the thumb and forefinger of the right hand, holds It over the Chalice, where he also holds It with the thumb and forefinger of the left hand and there reverently breaks It in half, beginning at the top, while saying *Through the Same Jesus Christ, Thy Son, our Lord*. He then lays the half held in the right hand upon the Paten and holding the other half over the Chalice breaks off a small Particle from the bottom, saying, *Who liveth and reigneth with Thee*; he holds the small Particle with the right hand over the Chalice while placing the larger portion of the Host in the left hand near the other, previously laid on the Paten, and says, *in the Unity of the Holy Ghost, ever One God*. The Priest then takes the Chalice by the knob with the left hand and still holding the Particle over it says, *world without end*.

The Server responds, *Amen* and the Priest says, *The Peace + of the Lord be + always with + you*, making three Signs of the Cross within the Chalice from rim to rim with the small Particle of the Host. The Server having

responded *And with thy spirit*, the Priest lets the Particle fall into the Chalice by the side at which he will communicate, saying, *Let this commixture, &c.*; he rubs his fingers over the Chalice, covers it with the Pall and makes a genuflection.

Rising and inclining moderately, his hands being joined before his breast he says the *Agnus Dei*, striking his breast lightly with the three last fingers of his right hand at the words *have mercy upon us*, again at the second *have mercy upon us*, and a third time at *grant us Thy peace*: in the meantime the left hand is to be placed on the Corporal. Then bowing down, joining his hands and placing the fingers on the edge of the Altar, he recites the three following prayers keeping his eyes fixed upon the Blessed Sacrament. (In Requiems, the first of these three prayers, that for Unity, is omitted, and the Priest does not strike his breast during the *Agnus*).

At the end of the three prayers, the Priest genuflects and adores the Blessed Sacrament, then while rising says, *I will receive, &c.*, and slightly inclining he takes both halves of the Host between the thumb and forefinger of his left hand and the Paten between the same forefinger and the middle one and raises both slightly above the Corporal: then bending forward a little, but without resting upon the Altar, he strikes his breast three times with the three last fingers of his right hand while thrice saying, humbly and devoutly, *Lord, I am not worthy, &c.*

Standing erect, he takes the two parts of the Host between the thumb and forefinger of the right hand, keeping in his left hand the Paten alone and holding it about three or four inches above the Corporal. Saying, *The Body of our Lord Jesus Christ*, he raises the Host to a level with his eyes and then lowers It in a straight line towards the Paten: raising the Host a little in order to cross this first line about the middle, he makes another line from left to right, at the same [page 41] time saying, *preserve my soul unto everlasting life. Amen.*

After signing himself, he inclines moderately and placing his elbows on the Altar, reverently receives the Communion. Standing upright, he lays the Paten on the Corporal, resting it on the foot of the Chalice and then places his hands together in front of his face and remains for a few moments in meditation.

After this he lowers his hands, places the left on the Corporal or on the foot of the Chalice and with the right uncovers the Chalice, while he says, *What reward shall I give unto the Lord, &c.* He genuflects, rises, and takes the Paten with the first and second fingers of the left hand and then takes the Chalice by the knob, between the first and second fingers of the right hand, saying, *I will*

receive the Cup of Salvation, &c. If there be any fragments of the Sacred Host remaining on the Corporal or the Paten, the Priest will first be careful to collect the same and then place them in the Chalice by holding the Paten nearly flat over the Chalice with the left hand while he removes the fragments with the thumb and forefinger of his right hand. Then holding the Chalice in his right hand and retaining the Paten in his left, resting upon the Corporal, he makes the Sign of the Cross with the Chalice, by first raising it so that the upper part may be level with his forehead, and then lowering it in a straight line, saying, *The Blood of our Lord Jesus Christ*; raising the Chalice a little, he makes a transverse line from left to right, to cross the first line, and says, *preserve my soul unto everlasting life. Amen.*

Having signed himself, he brings the Chalice to his mouth and holding the Paten under his chin, he reverently receives the Precious Blood together with the Particle of the Host, while still standing erect. The Priest ought to avoid holding the Chalice so high as to compel him to throw back his head, when receiving the Precious Blood or the Ablutions.

Having communicated, he replaces his left hand, holding the Paten on the Altar and puts down the Chalice in its place, first passing his lips over the edge to dry it and then covers it with the Pall and puts down the Paten on the Corporal. Having made a genuflection, if there be Particles in a Ciborium he brings it forward and places it in the middle of the Corporal, where he uncovers it, placing the cover on the Corporal, or if the Particles be on the Corporal he collects and places them on the Paten, he then genuflects again.

Rising, he takes the Paten between the first and other fingers of the left hand, or if there be a Ciborium, he takes it with the same fingers by the knob; then he takes a Particle with the thumb and forefinger of the right hand and raises It a little over the Paten or Ciborium and turns by his right until he faces the Communicants. He then says, *Behold the Lamb of God, &c.*, and *Lord, I am not worthy, &c.*, the latter being repeated three times.

After the third repetition, he begins to descend the steps by the middle; arrived at the bottom of the steps, he approaches the Communicants and commences with those on the Epistle side. If Clerics in Surplice and Stole communicate, they should kneel on the top step; other persons on the lowest step or at the rails. The Communicants should be instructed to come into the Chancel and to take their places while the Priest is making his own Communion and not to wait until he turns towards them.

Before giving Communion, the Priest will make each time a Sign of the Cross with the Particle, above the Paten or Ciborium, taking care not to exceed the limits of either and at the same time says *The Body of our Lord Jesus Christ*. He then places the Particle in the palm of the right hand of the Communicant, laid upon the left, and completes the formula. If the Particles are carried on the Paten, the Priest must be very careful to hold it perfectly straight and not to move too quickly or in turning sharply, the least breath of wind may cause some of the Particles to fall to the ground; if there be many, it is a prudent plan to keep the thumb and forefinger of the left hand on the Particles. The Priest should hold the Particle by the lower edge with the thumb and forefinger of his right hand and in delivering It should so bend his wrist as to place It perfectly flat on the palm of the recipient.

The Priest will neither genuflect to the Blessed Sacrament nor bow in passing [page 42] by the middle of the Altar when giving Communion.

When the first row have communicated, the Priest re-ascends to the Altar, keeping the thumb and forefinger of his right hand over the Paten or Ciborium, which he then replaces on the Corporal, and covers, first making a genuflection.[\[12\]](#) Uncovering the Chalice, he again makes a genuflection, then taking it by the knob with the right hand and holding the foot with his left, he proceeds to communicate the people as before. He must be careful that all receive from the same part, and to prevent risk it is undesirable to give the Chalice entirely into the hands of the Communicants. Before delivering the Chalice, the Priest will each time make with it the Sign of the Cross, but this should be done very gently and with the utmost care, especially if the Chalice be at all nearly filled.

VII. From the Communion to the End of the Service.

The Communion over, the Priest again ascends to the Altar and replaces the Chalice on the Corporal, covering it with the Pall, but first passing his lips over the edge to dry it; having made a genuflection, he proceeds to reverently consume any Particles there may be remaining on the Paten or in the Ciborium, then holding the Paten with the first and second fingers of the left hand, he uncovers and takes the Chalice by the knob with the right and reverently consumes what may remain of the Sacred Species, holding the Paten under his chin as when he made his Communion.

The Priest will then place the Chalice on the Corporal, with his left hand hold over it the Paten or Ciborium, and with the forefinger of his right hand

carefully remove any fragments that may adhere to the surface or sides, and let them fall gently into the Chalice.

If the Hosts have been on the Corporal he must take the Paten between the first and second fingers of the right hand, and raising the Corporal slightly with the same fingers of the left, pass the Paten lightly over the surface so as to collect upon it, with the edge, any fragments that may remain, and these he then places in the Chalice in the manner before described.

He covers the Chalice,[\[13\]](#) makes a genuflection and then says the LORD's Prayer and one of the two prayers following.

If the *Gloria in Excelsis* be said, the Priest first extends his hands in front, then raises them to the height of his shoulders, without elevating his eyes, and says aloud at the same time, *Glory be to God on high*. At the word *God* he bows slightly to the Cross and then rejoins his hands, which remain joined to the end. He also bows moderately at (i) *worship Thee*, (ii) *we give thanks to Thee*, (iii) *Jesu Christ*, and (iv) *receive our prayer*; at the words *with the Holy Ghost, &c.*, he makes the Sign of the Cross upon himself, rejoining his hands while saying *Amen*.

Bowing moderately, with hands joined on the edge of the Altar, he says the prayer, *O most Holy Trinity, &c.*

Then he lays his hands extended on the Altar (the thumbs and forefingers joined being placed on the Corporal on either side) and kisses it in the middle; having raised himself up and rejoined his hands, he says, *The Peace of God Jesu Christ our Lord*; at the words *Jesu Christ* he bows his head to the Cross, then he lifts his eyes and extends, raises and rejoins his hands, [\[page 43\]](#) saying at the same time, *And the Blessing of God Almighty*; at the word *God* he genuflects[\[14\]](#) and rising, turns towards the people, but in such a manner that he does not turn his back upon the Blessed Sacrament. Placing his left hand extended on his breast, he makes with his right hand the Sign of the Cross over the people, saying slowly, *the Father, the Son, and the Holy Ghost, &c.* At the word *Amen*, having rejoined his hands, he turns by his left to the Altar and first uncovering the Chalice, makes a genuflection.

Then taking the Paten in his left hand, and resting it on the Corporal, he presents the Chalice to the Server, holding it over the Altar but without resting it thereon, so as to receive the wine for the first Ablution, saying at the same time, *Grant, O Lord, that what we have received, &c.* If the Server be too small to reach above the Altar, the Chalice may be presented in front of the Altar.

Sufficient wine must be taken to make it possible for the Priest, by turning the Chalice gently from side to side to pass it over all the parts, which have been in contact with the Precious Blood.

If it has been impossible to remove all the fragments from the Ciborium with the forefinger, the Priest must present the Ciborium to the Server and receive therein a little wine, which he will pass all round to detach the fragments, using the forefinger of the right hand if necessary, and then pour this wine into the Chalice so that he may receive it with what is there already, but he first carefully dries the Ciborium with the Purificator and places it on the Altar, outside the Corporal.[\[15\]](#)

Then he receives the Ablution at that part of the Chalice which has been used in the Communion, holding the Paten under his chin as before.

The Priest then places the Chalice in the middle of the front part of the Corporal and the Paten on the Corporal, towards the Gospel side.

Placing the thumbs and forefingers of each hand, still joined, over the Chalice and holding the Cup itself with his other fingers, he carries it to the Epistle side and resting it, if possible, upon the Altar, there receives from the Server wine first[\[16\]](#) and then water over his thumbs and forefingers. He rubs his thumbs and fingers together so as to effectually remove any fragments that may adhere and holding the Chalice in the same manner, carries it back towards the centre and places it on the Altar between the Corporal and the Purificator. He next gently shakes his fingers over the Chalice and taking the Purificator with his right hand, places it over the fingers of his left, while they are still over the Chalice, and wipes them all together, saying in the meantime, *May Thy Body, O Lord, &c.* Having dried his fingers and arrived at the middle of the Altar, he takes the Chalice with his right hand and holding the Purificator under his chin with his left hand, receives the Ablution.

Depositing the Chalice in the middle of the Corporal, he wipes his lips and then the Chalice with the Purificator, which he then spreads over the Chalice: he places the Paten on the Purificator and the Pall over the Paten.

Putting the Chalice outside the Corporal, on the Gospel side, he folds the Corporal, beginning with the front part, and places it in the Burse, which he takes with his right hand and holds open in the middle of the Altar. Covering the Chalice with the Veil, he places upon it the Burse and then removes it to the middle of the Altar, where he places it as at the commencement of the Service.

Then with hands joined he makes an inclination to the Cross and proceeds to the Epistle side, where he reads the Communion with hands joined before his breast; he returns to the middle of the Altar, places his hands upon it, kisses it in the middle and turning to the people, says, *The Lord be with you*, with hands extended and then joined as usual. After this he returns to the Epistle side, where he reads the Post Communions one or more, in the same number and order and in the same manner as the Collects before the Epistle.

[page 44]

The Post Communions finished, he closes the Book^[17] with his right hand in such a manner that the opening is towards the left, then turning by his left he proceeds to the Gospel side, where he says with hands joined, *The Lord be with you*. The Server having responded, *And with thy spirit*, the Priest makes the Sign of the Cross with his thumb on the Altar, or on the Book, and then on his forehead, mouth and breast, saying, *The beginning of the Holy Gospel according to S. John.*^[18] The Server responds, *Glory be to Thee, O Lord*, and the Priest then reads the Gospel, with his hands joined. At the words *And the Word was made flesh*, he places his hands on the Altar and makes a genuflection towards the Gospel side. Rising, he rejoins his hands and concludes the Gospel, the Server responding at the end *Thanks be to God*.

Without kissing the Book or the Altar Card, the Priest returns to the middle of the Altar, makes an inclination to the Cross, raises part of the Veil which covers the Chalice, and turns it over the Burse, then taking the Chalice by the knob with his left hand and placing his right upon the Burse, to prevent any thing falling, he turns by his right and descends the steps a little towards the Gospel side. Arrived at the foot of the steps, he turns towards the Altar and makes a profound inclination,^[19] then receiving his Biretta from the Server he covers his head and returns to the Sacristy in the manner in which he left it, reciting as he goes the *Benedicite*. Arrived at the Sacristy, he makes an inclination to the Cross, sets down the Chalice, uncovers his head and takes off the Vestments in the reverse order to that in which he put them on, kissing those which he had kissed before.

Afterwards, without speaking to anyone, he goes to make his thanksgiving, and on returning, unless some proper person be charged with the duty, should at once, carefully put away the Sacred Vessels and Vestments.

In conclusion, "Let the Priest's whole deportment and his pronunciation of the words be so reverent and devout as to mark the faith and fixed attention which

all Christians ought to have for the Presence of CHRIST and of the Holy Angels at the Sacrifice."

VIII. Notes for the Server.

The Server should be vested in Cassock and Surplice.

His first duty is to see that the Altar is duly prepared, the cover removed, and the book desk and Cards placed thereon in proper position. The Wine and Water Cruets, the box or canister with the breads, and the dish and towel for the Lavabo being all in readiness on the Credence, he will proceed to light the Candles, *vide* p. 2.

He then returns to the Sacristy and assists the Celebrant to wash his hands and, if it be the custom, to vest; if so, he kisses the Amice, the Maniple and the Stole by the Cross, as he presents them. [20] He must take care that the Alb hangs equally on all sides.

The Priest being ready to enter the Church, the Server takes the Missal with both hands at the lower part, on either side, and holds it straight before his breast, the opening being towards his left; he must be careful not to disarrange the markers.

Making a reverence to the Cross in the Sacristy and then to the Priest, he precedes him into the Church.

Arrived at the steps of the Altar, he moves a little to the right to permit the Priest to come to the centre, he salutes him and receives the Biretta with his right hand, drawing it towards his lips as though to kiss it. He then turns, and [page 45] with the Celebrant makes the proper reverence to the Altar, afterwards placing the Biretta on the Credence or Sedilia, then he places the Missal on the book desk or cushion, with the opening of the Book towards the centre, but without opening it.

He descends to the pavement and kneels with hands joined, at the side of the Celebrant, on that side which is opposite to the Missal. Then alternately with the Celebrant, he says the Antiphon, Psalm *Judica*, Confession, &c., taking care to make his responses slowly and in a low but clear voice.

He bows his head when the Priest says the Confession, and at the end, turning toward him, responds, *May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.* The Priest says *Amen*, and the

Server, being still inclined, at once says the Confession, turning towards the Priest at the words *you father*, and striking his breast gently three times with his right hand at the words *my fault, &c.* He remains inclined till after the Priest has said *May Almighty God, &c.*, to which he responds *Amen*, and then raises himself and makes the Sign of the Cross, with the Priest, at the words *May the Almighty and Merciful Lord, &c.*, to which he again responds, *Amen*. He bows moderately at *Wilt Thou not turn again, &c.*, and remains in the same position until the Priest is about to ascend to the Altar, when he stands and raises the Vestments slightly in front with his right hand.

The Priest having arrived at the Altar, the Server kneels, with his hands joined, on the lowest step, with his face towards the Altar and near the extremity on the side opposite to that on which is the Missal. He remains in this position, making the necessary responses in a distinct voice, until the end of the Epistle, unless it be necessary before the Collect of the Day to remove the Book to the Epistle side of the Altar, in which case he will rise to do so at the last clause of the Prayer for the Queen.

After the Epistle, the Server responds, *Thanks be to God*, he then rises and proceeds to the right of the Celebrant, where he remains, with face towards the Altar, until the conclusion of the Gradual or Tract, he then removes the Book to the Gospel side of the Altar, placing it so that the opening be turned somewhat towards the centre. Standing a little apart from the Altar, at the left of the Priest, and turned towards him, the Server waits until the Priest announces the Gospel, and then makes the Sign of the Cross, with his thumb, upon his forehead, mouth and breast; rejoining his hands, he says, *Glory be to Thee, O Lord*, then returns at once to the Epistle side and stands below the steps. The Server will always pass from one side of the Altar to the other below the steps, or, at least, below the predella,[\[21\]](#) and will take care in passing the centre to turn and make the proper reverence to the Altar or to the Blessed Sacrament. He turns towards the Celebrant during the Gospel, at the Name of JESUS makes an inclination of the head, and at the end says, *Praise be to Thee, O Christ*. If the Priest makes a genuflection during the Gospel, the Server will do likewise.

Then, whether the Creed is said or not, he kneels at once[\[22\]](#) and remains so until the Offertory, when he stands, makes the proper reverence in the centre, collects the Alms and presents them to the Priest, then proceeds to the Credence and prepares the Cruets. Standing, if possible, below the predella, he first brings to the Priest the breads, and then spreads the napkin on the Altar at the Epistle side and places upon it the dish with the Cruets, from which the stoppers have been previously removed or opened. He will take the Wine Cruet with his right hand, kiss it, and inclining his head to the Priest, present it to him.

He then takes the Water Cruet in his right hand and receives back the Wine Cruet with his left, and kisses it as before. He kisses but retains the Water Cruet until the water has been blessed, and then presents it to the Priest in precisely the same manner as the Wine Cruet; he receives it [page 46] again from the Priest, with his right hand and kisses it, and then replaces the Wine Cruet on the Credence. Whenever the Priest and the Altar are vested in black all kisses are to be omitted.

The Server returns to the Altar and adjusts the napkin so that it can be readily taken up, then holding the dish in the left hand and the Water Cruet in his right, he stands below the predella at the end, and when the Celebrant comes, first kisses the Cruet and then pours the water gently over his fingers. When he has received the napkin from the Priest he kisses it, makes an inclination of the head and retires to the Credence, where he deposits the Cruet, &c., and arranges everything in order.

It is sometimes inconvenient or undesirable to place the dish with the Cruets on the Altar, in that case the Server leaves the dish and the napkin on the Credence until he returns there with the Cruets, then he places the napkin over his left arm, and taking the dish in his left hand and the Water Cruet in his right, proceeds as already directed.

Having arranged the Credence, the Server returns to the step and kneels on the Epistle side. When the Priest has said *Brethren, pray, &c.*, he responds *The Lord receive the Sacrifice at thy hands, to the praise and glory of His Name, to our benefit and that of all His Holy Church*, to which the Priest adds *Amen*. If it should happen that when the Priest begins *Brethren, pray*, the Server has not returned to his step, he should kneel, at once, on the lowest step near the Credence and make the response. After the Exhortation, he says the Confession, and in the Absolution, makes the Sign of the Cross upon himself, at the words *pardon and deliver you*.

At the Sanctus he inclines moderately and rings the bell three times. At the *Benedictus* he makes the Sign of the Cross upon himself.

In the Canon, at the words *Who in the same night* the Server should rise and kneel on the top step, a little to the right of the Priest, being careful to bring the bell with him. Just before the Elevation, he will take the Chasuble with his left hand raising it slightly as the Priest makes the Elevations but not holding it while he genuflects. At each Elevation he rings the bell three times, first, when the Priest genuflects after the Consecration; secondly, when he elevates the Sacred Species; and thirdly, when he is again about to genuflect.

During the Elevations, the Server will bow in profound adoration.

At the *Agnus Dei*, except in Requiems, he strikes his breast at the same time as the Priest.

When the Priest is about to communicate himself with the Sacred Blood, the Server will rise (unless he is himself to communicate^[23]), make a genuflection, take the bell to the Credence and then kneel, parallel with the top step of the Altar, facing sideways, and not towards the East, in case he should turn his back upon the Blessed Sacrament while the Priest is communicating the people.

When all have communicated, the Server proceeds to the centre makes a genuflection and then kneels as before on the lowest step at the Epistle side.^[24]

During the *Gloria in Excelsis*, he will make the usual inclinations and, at the end, the Sign of the Cross at the same time as the Priest.

He remains kneeling until after the Blessing, during which he makes the Sign of the Cross upon himself, then rises, goes to the centre, makes a genuflection and proceeds to the Credence.

Taking the Cruets, the wine in the right and the water in the left hand, he goes to the Altar, and remaining, if possible, on the step below the predella, pours into the Chalice, when the Priest offers it to him, a sufficient quantity of wine, bowing to the Priest before and after. When the Priest again [page 47] presents the Chalice he pours first, a little wine over his fingers and then, a much larger quantity of water, bowing as before. Then the Server returns to the Credence and replaces the Cruets. He moves the Book to the Epistle corner, in readiness for the Priest to read the Communion and Post Communions, and then goes to kneel on the Gospel side.

If the Priest does not close the Book, the Server must move it to the Gospel corner.

During the Last Gospel he will stand, as usual, at the Epistle side, although the Book may then be on that side. He makes the three Signs of the Cross at the announcement as at the first Gospel, says *Glory be to Thee, O Lord*, turns towards the Priest, genuflects with him at *And the Word was made flesh*, and responds at the conclusion, *Thanks be to God*. He then takes the Missal from the stand, carries it as before, fetches the Biretta and stands at the bottom of the

steps, a little to the right of the centre. When the Priest has descended he makes with him the proper reverence to the Altar, then kisses the Biretta and presents it with his right hand to the Priest, turns and precedes him to the Sacristy.

Arrived at the Sacristy, he steps a little aside and as the Priest passes, salutes him and then turns and with him makes an inclination to the Cross of the Sacristy. He puts down the Missal and standing at the left of the Priest, assists him to unvest, kissing the Stole, Maniple and Amice as he receives them. He then proceeds to the Altar and extinguishes the Candles, removes the desk and the Cards, covers the Altar, and brings back the Cruets, &c., which he puts into their proper places. Removing his Cassock and Surplice, he salutes the Priest and retires to the Church to say a short prayer before leaving.

[page 48]

Appendix

Additional Notes.

A. Of the Sacred Vestments.

FOLDED CHASUBLES are worn, in place of the Dalmatic and Tunicle, by the Deacon and Sub-deacon in Cathedrals and principal Churches during Advent and Lent and at certain other times. They are of the same character, but usually somewhat plainer and smaller than the Chasuble of the Celebrant. They are folded outside and not turned up underneath. A large stole should also be provided for the Deacon, for use on the same occasions. It is broader but shorter than the ordinary Stole and without any Crosses. Folded Chasubles and large Stole are only needed with the violet set of Vestments.

The HUMERAL VEIL is required for the Sub-deacon. It should be 7 ft. 10 in. long, exclusive of the fringe, and 3 ft. wide; the fringe at the ends should be similar to that on the Stole and Maniple; some sacred emblem or monogram may be embroidered in the centre. The Veil should be of the same colour and material as the set of Vestments to which it belongs, and be lined throughout with plain silk. A black Veil will not be required.

B. Of the Feast of the Purification.

If the Second of February be Septuagesima or one of the following Sundays, the Blessing of Candles and the Procession will take place as usual (*vide* p. 9). The Deacon and Sub-deacon assist *in albis* or wear folded Chasubles, but at the

Holy Eucharist which follows, should wear violet Dalmatic and Tunicle as usual; these should, therefore, be placed in readiness on the Sedilia, as well as Maniples of the same colour.

C. Of Processions.

The Cross of an Archbishop is entirely distinct from a Processional Cross. It should not be carried at the head of a Procession but immediately in front of the Archbishop, with the Figure turned towards him. It is never carried or held by the Archbishop himself but is held or borne before him; in his own diocese, in addition to the Archiepiscopal Cross, he will use the Crosier or Pastoral Staff; this he will carry in his left hand, unless unable to do so from fatigue or infirmity.

A Bishop should not use the Crosier or Pastoral Staff, except he be vested in Chasuble or Cope, or at least, in a Stole, with the Mitre.

D. Of the Office Hymns.

The publication of the OFFICE HYMN BOOK (Pickering) renders it possible to use the ancient Office Hymn, with its own proper melody, on all occasions, and the Editors have thought it desirable to give the subjoined Tables which show the proper Office Hymn for each day in the year. The ancient Versicles and Responses at the end of the Hymns are also provided, and by restoring the Office Hymn to its original and more dignified position in the Service, the old order will be complete, viz., Chapter, Office Hymn, V/., R/., Antiphon, *Benedictus* or *Magnificat*, Antiphon, *Preces* and Collect.

Although the Service may not be chorally rendered, the Office Hymn should not be omitted but should be recited in monotone, like the Psalms and Canticles.

Two Hymns are given for Mattins, the first being that used in the ancient Office of Mattins and the second, at Lauds; the latter will be usually found the most appropriate, unless the Office be said at a very early hour.

[page 49]

THE COMMON AND PROPER OF THE SEASONS.	MATTINS.	EVENSONG.
Daily throughout Advent	730 or 731	729
On * Christmas Day and vacant days until the Epiphany	733 or 734	733

On the * Epiphany and daily throughout the Octave (Hymn 739 should not be used at Mattins on the Feast itself but only on the days within the Octave.)	739 or 740	739
From the day after the Octave of the Epiphany until the 1st Sunday in Lent:		
On Sundays, when the Office is of the Sunday	701 or 702	709
On Mondays	711 or 712	713
On Tuesdays	714 or 715	716
On Wednesdays	717 or 718	719
On Thursdays	720 or 721	722
On Fridays	723 or 724	725
On Saturdays	726 or 727	728
On the * 1st Sunday in Lent and daily until Passion Sunday	742 or 743	741
On * Passion Sunday and daily until Maundy Thursday exclusive	745 or 746	744
On Maundy Thursday, Good Friday and Holy Saturday	No Office	Hymns
On Easter Day and daily till the Eve of Low Sunday	747	747
From * Low Sunday until the Feast of the Ascension	750 or 751	749
On * Ascension Day and daily until Whitsun Eve	753 or 752	752
On * Whitsun Day and daily till the following Saturday	756 or 757	754
On * Trinity Sunday	759 or 760	758
On Monday, Tuesday and Wednesday after Trinity Sunday, the Office Hymns are as on the days after the Octave of the Epiphany		
On * Corpus CHRISTI and daily throughout the Octave	763 or 764 (i & ii)--(i & ii)	762(i&ii)
After the Octave of Corpus CHRISTI and daily until Advent, the Office Hymns are as on the days after the Octave of the Epiphany, except that on Sundays the Office Hymn at Mattins until the Sunday nearest October 1st, is	703 or 704	

[page 50]

THE COMMON AND PROPER OF SAINTS.	MATTINS.	EVEN SONG.
On all Feasts of the Blessed Virgin Mary	810 or 811	808
————— of Apostles and Evangelists	792 or 791	791
————— of Apostles and Evangelists, from Easter till Trinity Sunday	793 or 794	793
————— of Martyrs	795 or 796	795

_____ of Confessors	800 <i>or</i> 802	800
_____ of Confessors and Bishops	800 <i>or</i> 801	800
_____ of a Virgin	805 <i>or</i> 803	803
_____ of a Virgin and Martyr	804 <i>or</i> 803	803
_____ of Holy Women	807 <i>or</i> 806	806
_____ of the Dedication of a Church	812 <i>or</i> 813	812
The Hymns in the Common of Saints are used on all Festivals according to their class, with the exception of the following: —		
Holy Innocents' Day	737 <i>or</i> 738	738
Conversion of S. Paul	765 <i>or</i> 791	765
Invention and Exaltation of the Holy Cross	745 <i>or</i> 746	744
Nativity of S. John Baptist	768 <i>or</i> 769	767
S. Peter (and S. Paul)	792 <i>or</i> 771	770
S. Mary Magdalene	774 <i>or</i> 775	773
S. Peter's Chains	778 <i>or</i> 779	777
Transfiguration of our LORD	780 <i>or</i> 781	780
Holy Name of JESUS	783 <i>or</i> 784	782
S. Michael and All Angels	785 <i>or</i> 787	785
All Saints' Day	788 <i>or</i> 790	788
The Hymn at the first Evensong of a Feast is always the same as at the second Evensong, but Simple Feasts have no second Evensong.		
On Sundays within Octaves, the Office Hymns are those of the Sunday and not of the Feast, except on the Sundays within the Octaves of Christmas, Epiphany, Ascension and Corpus CHRISTI.		

** At the first Evensong of Advent Sunday and of the days marked * the Office Hymn is the same as at the second Evensong.

E. Notes for the Server.

At a Low Celebration of the Holy Eucharist, according to present Western Use, the Celebrant on arriving at or leaving the Altar will make only a profound inclination, unless the Blessed Sacrament be reserved in the Tabernacle, but the Server is directed to make a genuflection at these times, and on all occasions when he has to pass the centre of the Altar,

[1] These are in addition to the waxed Cloth required to cover the consecrated stone.

[2] If S. Thomas of Canterbury be observed, Office Hymns at M. and E., H.N., 81; H.A.M., 442; P.H., 206.

[3] Unless the Patronal Festival happen to be that of S. Stephen, S. John, Holy Innocents, or S. Thomas of Canterbury in which case it would, of course, be observed with an Octave as usual.

[4] For fuller and more complete directions as to the Ritual and other arrangements at the Funeral Offices, the Editors beg to refer the reader to *Requiem Services* (Mowbray & Co., Oxford and London).

[5] A genuflection, if the Blessed Sacrament be reserved in the Tabernacle.

[6] A genuflection, if the Blessed Sacrament be reserved in the Tabernacle.

[7] It is usual during the Collects and other Prayers to hold the hands extended before the breast in such a manner that the palm of each is turned directly towards that of the other, the elbows touching the sides, the fingers united and extended; but not above the level of the shoulders. The hands are held in this position, (i) throughout the LORD's Prayer, (ii) from the Preface to the Sanctus, (iii) during the Canon when not otherwise ordered, and (iv) during all the other Prayers till the concluding sentence of each, which is said with the hands joined.

[8] The Commandments and Prayer for the Queen are usually omitted at Low Celebrations.

[9] It is usual during the Collects and other Prayers to hold the hands extended before the breast in such a manner that the palm of each is turned directly towards that of the other, the elbows touching the sides, the fingers united and extended; but not above the level of the shoulders. The hands are held in this position, (i) throughout the LORD's Prayer, (ii) from the Preface to the Sanctus, (iii) during the Canon when not otherwise ordered, and (iv) during all the other Prayers till the concluding sentence of each, which is said with the hands joined.

[10] If there be any Alms to be offered, the Priest receiving the dish or basin from the Server will humbly present them.

[11] For the private prayers of the Priest before and after the Consecration, &c., the Editors have followed the translation given in *Requiem Services*. (Mowbray & Co., St. Aldate's, Oxford.)

[12] It is unnecessary to cover the Paten or Ciborium or to make this genuflection when no Particles remain. It is improper to cover the Paten with a corner of the Corporal, the best plan appears to be to use the Pall for that purpose while the Priest is away from the Altar with the Chalice.

[13] Contrary to all ancient rule and to any other known Use, the Prayer Book rubrics appear to direct that the complete consumption of the remains of the Sacred Species and the Ablutions shall be deferred until after the Benediction. If this be the real intention and force of the rubrics, the only logical and practicable course seems to be the method directed in the text, but if it be considered that the rubrics do not imply what is ascribed to them or it is possible, owing to special circumstances, to revert to the more liturgical and convenient method, the Priest does not cover the Chalice but carries out all the directions which are enclosed within brackets on page 43, before he says the LORD's Prayer, which with the following prayer, he will then say at the Epistle side. For the *Gloria in Excelsis* (if said) and the prayer, *O most Holy Trinity, &c.*, he goes to the centre. After the Benediction, he joins his hands and completes the circle by turning again to the Altar by his right hand and proceeds to the Gospel side, where having arrived, he says with hands joined, *The Lord be with you*. The Server responded, *And with thy spirit*, the Priest goes on to read the Last Gospel and to the conclusion of the Service in the manner described in the text.

[14] Makes an inclination to the Cross, if the Ablutions have been taken.

[15] If wine be used in the purification of the Ciborium, it is advisable to leave it uncovered for a short time.

[16] Very little wine and a much larger quantity of water.

[17] Unless he prefers to use it for the Last Gospel, or some other Gospel than that of S. John has to be read. When a festival is observed on a Sunday, the Gospel of the Sunday takes the place of the Gospel of S. John, which is also superseded on Christmas Day. When this is the case, the Priest does not close the book after the Post Communions and the Server will remove it to the Gospel corner in readiness for the Priest to read the Gospel there from. He makes the Sign of the Cross on the Book at the beginning, as at the first Gospel,

but does not kiss the Book at the conclusion, and closes the Book with his right hand, with the opening toward the left.

[18] Or, *The continuation of the Holy Gospel according to S. N.*

[19] A genuflection, if the Blessed Sacrament be reserved in the Tabernacle.

[20] Some authorities say that when he presents such Vestments as have the Cross wrought upon them, he will draw them to his lips, as if to kiss the sacred emblem, but, out of reverence, he will refrain from actually doing so.

[21] When he is moving the Book from one side of the Altar to the other, it seems best he should walk on the step below the predella, and at other times when he has to cross the Sanctuary, that he should do so on the pavement below the steps.

[22] During the Creed, he will make the usual inclinations and the Sign of the Cross at the end, at the same time as the Priest.

[23] The Server makes his Communion next after the Celebrant, even though a Priest be present, about to assist and desiring to communicate.

[24] If the Ablutions are taken immediately after the Communion of the people, the Server, will at once, proceed to the Credence and then carry out the directions in the text enclosed within brackets. After the Blessing he rises, goes to the centre, makes a reverence to the Altar and then proceeds to the Epistle side where he stands for the Last Gospel but first conveys the Book to the Gospel side, if it be necessary.

Project Canterbury
Ritual Notes on the Order of Divine Service.
By the Editors of "The Order of Divine Service," &c., &c.
Oxford: Mowbray & Co., 1894.

Ritual Notes.

PART II.

THE ORDER OF THE CEREMONIES AT A HIGH CELEBRATION OF THE HOLY EUCHARIST.

I. Of the General Preparations.

On a table in the Sacristy should be prepared the Vestments, of the colour of the day, for the Celebrant, Deacon and Sub-deacon, in the following order—in the centre, the Chasuble, Stole, Maniple, Girdle, Alb and Amice for the Celebrant; to the right, the Dalmatic (or, if required, the folded Chasuble), Stole, Maniple, Girdle, Alb and Amice for the Deacon; to the left, the Tunicle (or, if required, the folded Chasuble), Maniple, Girdle, Alb and Amice for the Sub-deacon.

Should there be a Solemn Procession before the Celebration, a Cope should be provided for the Celebrant, instead of the Chasuble, and the three Maniples, together with the Chasuble, will be placed on the Sedilia, in the Sanctuary.

At the usual place in the Sacristy, the Thurible, Incense-boat, Acolytes' Candlesticks, and the Torches for the Elevation will be placed in readiness.

On the Altar, at the Epistle side, the Missal will be placed on the book-stand, open at the Service of the day, with the markers properly arranged.

On the Credence, the Chalice duly prepared and covered with its Veil and Burse will be placed in the centre, the opening of the Burse being towards the wall; on the right, nearest the Altar, the Cruets with wine and water on their stand, the basin and finger towel; on the left, the Books of Epistles and Gospels, with the markers in the place for the day; and in convenient places (leaving room for the Acolytes' Candlesticks, on either side), the Alms Dish and the Ciborium and small bell, if required; the whole being covered with the Humeral Veil of the Sub-deacon. The Breads should be placed in readiness on the Paten or, if there be many, the large Host on the Paten and the small breads in the Ciborium.

II. Of the use of Incense.

There are two kinds of incensing; one consisting of a single swing of the Thurible towards the object or person to be incensed: the other, of a double swing.

The most Holy Sacrament, the Cross of the Altar, the Book of the Gospels, a Bishop in his diocese,^[1] the Archbishop throughout his province and the Celebrant or Officiating Priest^[2] are incensed with three double swings.

The Canons of a Cathedral; the principal assistants of a Bishop; the Deacon and Sub-deacon at the Holy Eucharist; the principal Priest of a Church, without Canons; and the Assistants in Copes at Evensong are incensed with two double swings.

All Priests in choir are incensed with one double swing. If they be numerous, they may be incensed collectively, first those on one side of the Chancel and then those on the other. If they be incensed individually, attention must be paid to the order of their dignity. The Choir will be incensed collectively, first those on one side of the Chancel and then those on the other, with a single swing of the Thurible.

The Master of the Ceremonies, Acolytes and people are each incensed with a single swing of the Thurible. The people in the centre of the Church are incensed first, then those on the Epistle side and lastly those on the Gospel side.

When about to incense with a double swing, he who is to incense will hold in his left hand the top of the chains of the Thurible, below the holder to which they are attached, and in his right, the lower part of the chains about two inches above the cover; he raises the Thurible towards the object or person to be incensed and gives it a very slight impulsion forward and then a second, but more marked, impulsion in the same direction. Lowering the Thurible towards his right, he repeats the same a second or a third time as may be necessary.

When about to incense with a single swing, the person using it, holding the Thurible as before, will raise it to nearly the height of his own face, giving it a slight impulsion towards the object or person to be incensed. If it be necessary to give a second or third swing, the Thurible must be first lowered, as when giving double swings.

The persons to be incensed should be saluted with an inclination of the head both before and after being incensed, but neither the head nor the body should be moved while engaged in incensing.

III. Of the Vesting and the Entrance into the Sanctuary.

Celebrant	Deacon	Sub-deacon	Master of Ceremonies	Acolytes	Thurifer
<p>1.—The Priest who is to celebrate having spent some time in prayer, presents himself at the proper hour in the Sacristy and washes his hands; then aided by the Sacred Ministers, who are already vested, he also vests, using the appropriate prayers, <i>vide p. 31</i>.</p> <p>When vested, he puts on his Biretta, and remains until it is time to enter the Church.</p>	<p>1.—The Deacon should arrive in the Sacristy at least a quarter of an hour before the time appointed for the Service. Having made a short prayer, he finds the Gospel in his Book and sets the markers in the Missal, washes his hands and proceeds to vest. In doing so, he may use the prayers, <i>vide p. 31</i>, saying, when putting on the Dalmatic: <i>Clot he me, O Lord, with the garment of salvation and the vestment of joy, and encompass me alway with the Dalmatic of righteousness.</i> He will not take the Maniple (or the folded</p>	<p>1.—The Sub-deacon should arrive in the Sacristy at least a quarter of an hour before the time appointed for the Service. Having made a short prayer, he finds the Epistle in his Book, washes his hands, prepares the Chalice and proceeds to vest. In doing so, he may use the prayers, <i>vide p. 31</i>, saying, when putting on the Tunicle: <i>The Lord clothe me with the Tunicle of joy and with the garment of gladness.</i> He will not take the Maniple (or the folded Chasuble, if it be used), or put on his Biretta until the vesting of</p>	<p>1.—The Master of Ceremonies having made a short prayer in the Church, should arrive in the Sacristy at least a quarter of an hour before the Service and put on his Cassock and Surplice. He will see that everything has been duly prepared or else he will do so himself, as described in the preliminary chapter, and will then remain in readiness to assist the Sacred Ministers to vest.</p>	<p>1.—A quarter of an hour before the Service, the Acolytes having made a short prayer in the Church, proceed to the Sacristy and vest in Cassock and Surplice. Then under the direction of the Master of Ceremonies, they assist in making the necessary preparations; one of them will proceed to light the candles on the Altar, (<i>vide p. 2</i>), while the other lights the Acolytes' candles in the Sacristy.</p> <p>They then remain in readiness, assisting the Sacred</p>	<p>1.—A quarter of an hour before the Service, the Thurifer having made a short prayer in the Church, proceeds to the Sacristy and vests in Cassock and Surplice. He prepares the fire for the Thurible and in the absence of the Acolytes will be in readiness to assist the Master of Ceremonies at the vesting of the Sacred Ministers.</p>

	<p>Chasuble, if it be used), or put on his Biretta until the vesting of the Celebrant is completed.</p> <p>He salutes the Celebrant on his arrival, and assisted by the Sub-deacon, proceeds to vest him; he then takes his Maniple (and folded Chasuble, if used) and puts on his Biretta.</p>	<p>the Celebrant is completed.</p> <p>He salutes the Celebrant on his arrival and assists with the Deacon to vest him; he then takes his Maniple (and folded Chasuble, if used) and puts on his Biretta.</p>		<p>Ministers to vest if the Master of Ceremonies be not at hand.</p>	
<p>2.—When all is in readiness, he uncovers and makes a reverence to the Cross of the Sacristy and an inclination to both of the Ministers, first to the Deacon and then to the Sub-deacon—who return it; he then replaces his Biretta and turning, follows the Deacon to the Altar, having his hands</p>	<p>2.—When all is in readiness, he uncovers and makes a reverence to the Cross of the Sacristy and then returns the salutation of the Celebrant. He turns, covers his head, and with hands joined, follows the Sub-deacon. If there is to be a Solemn Procession and the Celebrant be vested in Cope, the Deacon will walk at his</p>	<p>2.—When all is in readiness, he uncovers and makes a reverence to the Cross of the Sacristy and then returns the salutation of the Celebrant. He turns, covers his head and with hands joined, follows the Acolytes, or the Clergy if they have not already entered the Choir.</p> <p>If there is to be a Solemn Procession and</p>	<p>2.—The preparations complete, he gives the signal for the entrance to the Church and precedes the Deacon and Sub-deacon, with his hands joined before his breast and with head uncovered, even if he be in Holy Orders.</p>	<p>2.—The preparations complete, the Acolytes take their Candlesticks and stand behind the Sacred Ministers; at the signal of the Master of Ceremonies, they make a reverence to the Cross of the Sacristy and to the Celebrant, and turning, follow the Thurifer into the Church, walking</p>	<p>2.—When the entrance to the Sanctuary is made solemnly with the Choir and Clergy, the Thurifer will first present the Thurible to the Celebrant to receive incense therein and then precede the Procession into the Church; if the</p>

<p>joined before his breast and his eyes cast down. If there is to be a Solemn Procession and the Celebrant be vested in Cope, he will walk between the Sacred Ministers, who will raise the borders of the Cope on either side. (For the ceremonies to be observed if it be necessary, on the way to the Altar, to pass the High Altar or an Altar at which the Blessed Sacrament is reserved or at which the Holy Eucharist is being celebrated, <i>vide</i> p. 32.)</p> <p>If the Celebrant should pass through the Choir and there be Clergy there, he will salute</p>	<p>right hand and raise the border of the Cope. If it be necessary to salute any Altar in passing, he does so with the Celebrant, standing at his right.</p> <p>If he pass through the Choir on the way to the Altar and there be Clergy there, he will salute them by an inclination of the head.</p>	<p>the Celebrant be vested in Cope, the Subdeacon will walk at his left hand and raise the border of the Cope. If it be necessary to salute any Altar in passing, he does so with the Celebrant, standing at his left.</p> <p>If he pass through the Choir on the way to the Altar and there be Clergy there, he will salute them by an inclination of the head.</p>		<p>before the Choir if they be not already in the Church. They walk abreast and hold the Candlesticks with one hand at the knob near the middle and with the other at the foot. The hand which holds the upper part of the Candlestick, must always be on the outside.</p>	<p>Processional Cross be used he will walk immediately before the Cross-bearer.</p> <p>The Thurifer will carry the Thurible with the right hand near the top of the chains, the thumb being passed through the large ring at the top and the middle finger through the small ring attached to the chain which raises the cover.</p> <p>On less solemn occasions, the Thurifer enters the Sanctuary alone, timing his entrance so</p>
--	--	--	--	--	--

<p>them by an inclination of the head.</p>					<p>as to arrive at the right of the Master of Ceremonies, when the Celebrant ascends to the Altar after the preparatory prayers. When this is the case he carries the Thurible in the left hand near the top of the chains and this is the invariable rule, when the Thurible does not contain blessed incense. The Thurifer should carry the Incense-boat unless a sanctuary-boy be provided for that purpose. It should be held from below,</p>
--	--	--	--	--	---

					close to the breast, in the right hand when the Thurible is carried in the left and in the left hand when the Thurible is carried in the right.
--	--	--	--	--	---

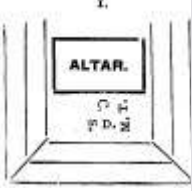

IV. From the Preparatory Prayers to the Offertory.

<p>3.—On arriving at the steps of the Altar, he uncovers with his Ministers, gives his Biretta to the Deacon and then makes a profound inclination (or a genuflection, if the Blessed Sacrament be reserved in the Tabernacle); having the Deacon at his right and the Sub-deacon at his left, he makes the Sign of the Cross, saying <i>In the Name, &c.</i>, and proceeds</p>	<p>3.—Arrived at the steps of the Altar, he moves to the right of the Celebrant, uncovers and gives his Biretta to the Master of Ceremonies, then, with both hands receives that of the Celebrant with the usual kiss (this and all other kisses are omitted in Requiems) and gives it also to the Master of Ceremonies. Then, with the Celebrant, he makes the proper reverence³ to the Altar, and the Sign of the Cross and says the preparatory prayers. He inclines moderately towards the Celebrant, when saying <i>May Almighty God, have</i></p>	<p>3.—Arrived at the steps of the Altar, he moves to the left of the Celebrant, uncovers and gives his Biretta to the Master of Ceremonies. Then, with the Celebrant, he makes the proper reverence³ to the Altar, and the Sign of the Cross and says the preparatory prayers. He inclines moderately towards the Celebrant, when saying <i>May Almighty God, have</i></p>	<p>3.—Arrived at the steps of the Altar, he moves to the right of the Deacon and receives from him, without kissing his Biretta and that of the Celebrant. Then making the proper reverence⁴ to the Altar, he passes to the left of the Sub-deacon, receives his Biretta which together with the others he places on the Sedilia and then kneels at the lowest step on the Epistle side, facing the</p>	<p>3.—Arrived at the steps of Altar, they retire on either side of the Choir, turning so as to face each other; the Sacred Ministers having arrived at the steps, the Acolytes turn towards the Altar and make the proper reverence⁴ with them; they afterwards unite and proceed to the Credence where they deposit their Candlesticks</p>	<p>3.—On reaching the Sanctuary, he makes the proper reverence,⁴ retires on one side to permit the Sacred Ministers to pass and then at once proceeds to the Epistle side and kneels on the pavement.</p>
--	---	--	---	---	---

<p>with the preparatory prayers as at a Low Celebration, but at the words <i>you brethren</i> he inclines first towards the Deacon and then towards the Sub-deacon.</p>	<p>of the Cross and says the preparatory prayers.</p> <p>He inclines moderately towards the Celebrant, when saying, <i>May Almighty God have mercy upon thee, &c.</i>, and profoundly towards the Altar, when saying the Confession. At the words <i>you father</i> he turns towards the Celebrant; he becomes erect and makes the Sign of the Cross when the Celebrant says <i>May the Almighty and merciful Lord, &c.</i>, but again bows moderately at <i>Wilt Thou not turn again, &c.</i>, and remains inclined until <i>Let us pray</i>, inclusively.</p>	<p><i>mercy upon thee, &c.</i>, and profoundly towards the Altar, when saying the Confession. At the words <i>you father</i> he turns towards the Celebrant; he becomes erect and makes the Sign of the Cross when the Celebrant says <i>May the Almighty and merciful Lord, &c.</i>, but again bows moderately at <i>Wilt Thou not turn again, &c.</i>, and remains inclined until <i>Let us pray</i>, inclusively.</p>	<p>Gospel side, and responds in the usual way to the preparatory prayers, making the Signs of the Cross and customary inclinations.</p>	<p>, then kneel at the same place with their faces to the Altar, and join in the preliminary prayers.</p>	
<p>4.—Having ascended to the Altar and kissed it in the</p>	<p>4.—Then, holding himself upright, he</p>	<p>4.—Then, holding himself upright, he</p>	<p>4-5.—He ascends to the predella with the Sacred</p>	<p>4-6.—When the Celebrant ascends to</p>	<p>4-5.—The Thurifer, with the Master of</p>

<p>middle, he turns by his right and receiving the spoon from the Deacon, puts incense thrice into the Thurible, saying, <i>Be thou blessed by Him in Whose honour thou art to be burned. Amen</i>. He returns the spoon to the Deacon and then makes the Sign of the Cross over the Thurible, his left hand being placed on the Altar.</p>	<p>ascends with the Celebrant to the Altar, he receives the Incense-boat from the Master of Ceremonies, kisses the spoon and presents it to the Celebrant, kissing at the same time his hand and says, <i>Bless, reverend father</i>. Should the Celebrant be a Bishop, he says <i>Bless, most reverend father</i>. The incense being put into the Thurible, he receives the spoon from the Celebrant, kisses his hand and then the spoon, and returns the boat to the Master of Ceremonies. The blessing concluded, he takes the closed Thurible with his right hand by the top of the chains, and with his left, at the bottom near the cover;</p>	<p>ascends with the Celebrant to the Altar, turns with him to the right, and assists at the blessing of the incense.</p>	<p>Ministers, takes the Incense-boat from the Thurifer and presents it to the Deacon and returns it to the Thurifer after the incense has been blessed. He then goes to the Missal and removes it with its stand from the Altar, he proceeds to the lowest step and remains there till the Celebrant has incensed that side of the Altar and then replaces the Missal on the Altar. With the others, he salutes the Celebrant before and after he is incensed.</p>	<p>the Altar, the Acolytes rise and remain standing near the Credence, with hands joined before the breast or their arms folded within the sleeves of their Surplices.</p>	<p>Ceremonies at his left, approaches the Altar at the close of the preliminary prayers and stands upon the predella near the Epistle side; he gives the Incense-boat to the Master of Ceremonies, holds the Thurible open before the Celebrant, till the incense has been put in and blessed; closes the Thurible; places the top of the chains in the right hand of the Deacon and the lower part near the cover in his left; receives the Incense-boat from</p>
---	--	--	--	--	--

	<p>he presents it, first kissing the small holder at the top and then the right hand of the Celebrant, as he takes the lower part of the chains.</p>				<p>the Master of Ceremonies and descends to the pavement, near the Credence. The Thurible when presented to receive incense, should be held in the left hand by the chains near the top; then, by means of the small ring at the top, the Thurifer raises, with his right hand, the cover high enough to permit the Celebrant to put in the incense without difficulty.</p>
<p>5.—Receiving the Thurible from the Deacon, he turns to the Altar and makes a profound</p>	<p>5.—While the Celebrant incenses the Altar, he stands at his right, raises the Chasuble with his left hand,</p>	<p>5.—After the blessing of the incense, he again turns to the Altar and while the Celebrant is making the</p>	<p>AT THE BLESSING OF INCENSE.</p>		

<p>inclination to the Cross (or a genuflection if the Blessed Sacrament be reserved in the Tabernacle). He incenses the Cross with three double swings (1, 2, 3) and again makes the due reverence to the Cross or to the Blessed Sacrament. He then proceeds to incense the Table of the Altar on the Epistle side with three swings (4, 5, 6), measuring in the act equal distances and walking in such a manner as to accompany each step with a swing of the Thurible—usually a swing is made towards each of the three Candlesticks. Arrived at the corner of the Altar, the Celebrant</p>	<p>the right being placed upon his breast, and makes, with the Celebrant, the proper reverence when they pass the centre of the Altar.</p>	<p>incensings, he raises the Chasuble with his right hand, the left being placed upon his breast, and makes with the Celebrant, the proper reverence when they pass the centre of the Altar.</p>	<div style="text-align: center;">   </div> <p>Note.—<i>If the predella of the Altar be narrow, the positions given in the second diagram should be adopted.</i></p> <p>NOTE.—THE POSITION OF THE LETTERS IN THE DIAGRAMS INDICATES THE DIRECTION IN WHICH THE RESPECTIVE MINISTERS SHOULD FACE.</p>		
---	--	--	---	--	--

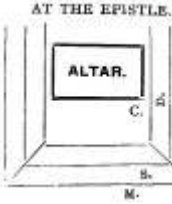
lowers his hand and incenses the lower part with one swing (7) and the upper, with another (8); then raising his hand and turning round, he incenses the Table of the Altar with three swings (9, 10, 11) as far as the centre, where having returned, he makes the proper reverence and then proceeds to incense the Gospel side with three swings (12, 13, 14) and the lower and upper parts of the Gospel corner with two swings (15, 16), as on the Epistle side. Without changing his position, he raises his hand and incenses the upper part of the Table, towards the

--	--	--	--	--	--

<p>centre of the Altar, with three swings (17, 18, 19); again lowering his hand, he incenses with three swings (20, 21, 22) the front part of the Altar on the Gospel side, walking as he does so towards the centre; arrived there, he makes the proper reverence and proceeding, incenses with three swings (23, 24, 25) the front of the Epistle side, as far as the corner.</p> <p>All the movements of the Thurible in the incensing of the Altar will be single swings, with the exception of those to the Cross which should be double.</p>					
<p>6.—At the Epistle corner, he presents</p>	<p>6.—The incensing being finished,</p>	<p>6.—When the Celebrant returns the</p>	<p>6.—When the Celebrant has been incensed,</p>		<p>6.—When the Deacon descends to</p>

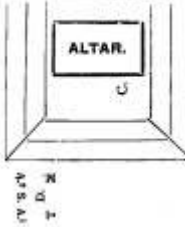
<p>the Thurible to the Deacon and is himself incensed, standing with hands joined and facing south. After being incensed, he will turn to the Altar, make upon himself the Sign of the Cross and begin the Introit, proceeding with the Service as at a Low Celebration (<i>vide</i> p. 33), until he has sung the Collects for the Day, except that the <i>Kyries</i> are said at the Epistle corner and not at the centre of Altar.</p>	<p>he receives the Thurible from the Celebrant, kissing his right hand placed upon the small holder; he takes the chains near the top with his left hand and the lower part near the cover with his right, he descends the steps at the Epistle corner to the pavement and turning, facing the north, incenses the Celebrant with three double swings, making an inclination before and after. He then gives the Thurible to the Thurifer and ascends to the step below the predella, where he stands a little to the right of the Celebrant, makes the Sign of the Cross simultaneously with him at the Introit, goes on his own step,</p>	<p>Thurible to the Deacon, he descends the steps by the shortest way, at the Epistle corner and standing on the pavement at the left of the Deacon, faces the Celebrant while he is incensed, saluting him before and after, with an inclination of the head. He proceeds to the second step below the predella at the Epistle side and standing behind the Deacon, a little to his right, makes the Sign of the Cross at the Introit simultaneously with the Celebrant and Deacon, with them goes on his own step to the centre, and returns to the Epistle corner where he remains, with hands joined, until the Collects.</p>	<p>he goes to the step below the predella and standing at the side of the Altar near the Book, indicates to the Celebrant with his hand, the beginning of the Introit and this he will always do when assisting the Celebrant at the Book, pointing out to him what to sing or read, turning the leaves, &c.</p>	<p>the pavement, the Thurifer will stand at his right, bow with him to the Celebrant both before and after the latter is incensed; receive the Thurible with his right hand by the chains near the top and carrying the Incense-boat in his left, make the proper reverences and retire to the Sacristy. If the <i>Gloria Patri</i> of the Introit is being sung by the Choir, the Thurifer should remain with head inclined towards the Altar and not return to the Sacristy</p>
---	---	--	--	---

	with Celebrant, to the centre when he does so, returns with him to Epistle corner and stands behind him as before, where he remains with hands joined until the conclusion of the last Collect, when he mounts to the predella and assists at the right of the Celebrant, while he reads the Epistle, &c., turning the leaves for him as may be necessary.				until the <i>Sicut erat</i> is begun. Having deposited the Thurible, &c., in the proper place, he returns to the Sanctuary and stands near the Credence or in any more convenient position.
7.—The Collects being sung, the Celebrant reads the Epistle, Gradual, Tract, &c., to himself, while the Sub-deacon is singing the Epistle.	7.—At the conclusion of the Epistle, which is read by the Celebrant in an undertone, the Deacon responds <i>Thanks be to God</i> and remains where he is, until the Sub-deacon presents himself for the Celebrant's benediction after the Epistle.	7.—During the last Collect, he receives with both hands the Book of the Epistles, presented to him by the Master of Ceremonies, making a slight inclination as he does so; he rests the upper part of the Book upon his breast and holds it with the opening	7.—When the Celebrant has begun the Collect, if there be but one, or the last, if there be more than one, the Master of Ceremonies will salute him and go to the Credence. He there takes with both hands the Book of Epistles, the opening being	7.—During the Epistle they never sit nor will they do so after it, unless there be a long Sequence and the Clergy proceed to sit down. If the Sub-deacon should have to genuflect when singing the Epistle, as	7-8.—The Collects being concluded, he proceeds to the Sacristy to prepare the Thurible and returns with it to the Sanctuary. When the Celebrant has finished the Gospel, he approaches

		<p>towards the left. He waits, turned towards the Altar, until the Celebrant has said the words <i>Jesus Christ</i>, in the conclusion of the last Collect or, if these words are not said in the conclusion, until the first words of the conclusion and then proceeds to the centre, makes the proper reverence at the lowest step, returns to his place behind the Celebrant and there sings the Epistle, holding the Book himself while doing so.</p>	<p>to his right, and presents it to the Sub-deacon, saluting him both before and after and then stations himself on his left hand, a little behind him. At the conclusion of the Collect, he inclines his head at the words <i>Jesus Christ</i> and then proceeds to the centre where, with the Sub-deacon, he makes the proper reverence to the Altar and returns to his former position. He points out the Epistle to the Sub-deacon and if it be necessary assists him to hold the Book. He makes the usual inclinations with the Sub-deacon and if he should genuflect, will do likewise.</p>	<p>on Palm Sunday, they will do the same.</p>  <p>The diagram shows a rectangular altar with a central square labeled 'ALTAR'. Above the altar is the text 'AT THE EPISTLE'. To the right of the altar are the letters 'C' and 'B'. Below the altar is the letter 'M'.</p>	<p>the Altar to receive incense as at the Introit. If there be a long Tract or Sequence to be sung he does not approach the Altar till near its conclusion and remains standing on the pavement, opposite the Epistle corner.</p>
--	--	---	---	---	---

			He will also turn the leaves of the Book, if it be necessary to do so.		
<p>8.—The Sub-deacon having sung the Epistle and presented himself with the Book at the Epistle corner, the Celebrant places his left hand on the Altar and his right on the Book of the Epistles. The Sub-deacon having kissed it, he makes the Sign of the Cross over him, without saying anything. He proceeds to the centre, says the prayer Cleanse my heart, &c., and goes on to read the Gospel as at a Low Celebration (vide p. 34) but secretly, and at the conclusion he does not kiss the Book or</p>	<p>8.—When the Sub-deacon presents himself for the Celebrant’s benediction, the Deacon retires a little; he then turns by his left and descends to the pavement and receives from the Master of Ceremonies the Book of the Gospels, which he carries before his breast with the opening to the left and elevated nearly to the height of his eyes. He proceeds to the centre and having made the proper reverence, ascends to the Altar and places the closed Book thereon in the middle, with the opening towards the Gospel side; he there remains till the</p>	<p>8.—Having sung the Epistle he closes the Book and holding it as before goes to the centre, makes the proper reverence at the lowest step and proceeds to the Epistle corner, where kneeling upon the predella, he kisses the hand of the Celebrant placed upon the Book and receives the benediction. He rises, returns the Book of Epistles to the Master of Ceremonies and then removes the Missal, with its stand, by the shortest way to the Gospel side of the Altar, observing to make the proper</p>	<p>8.—The Epistle being sung, he proceeds to the centre, makes the proper reverence as before and then accompanies the Sub-deacon to the Epistle corner and stands behind him, a little to his right, while he kneels to receive the Celebrant’s blessing. He receives the Book from the Sub-deacon and places it on the Credence. When the Celebrant commences the Gospel, he takes the Book of Gospels from the Credence with both hands and presents it to the Deacon, saluting him</p>		

<p>say Through the words, &c.; he then returns to the centre.</p> <p>NOTE.—If there be a long Tract or Sequence, the Celebrant having read it at the Altar, may proceed with the Sacred Ministers, to sit down while it is sung by the Choir, but must return to the Altar in sufficient time to say the prayer Cleanse my heart, &c., and to read the Gospel before the singing is concluded. They will go to the Sedilia by the shortest way and return by the longest, as at the Creed, <i>vide</i> Nos. 12—13.</p>	<p>Celebrant arrives for the blessing of the incense.</p> <p>NOTE.—If there be a long Tract or Sequence, and the Celebrant should desire to sit down while it is sung by the Choir, the Deacon will accompany him, after the benediction of the Sub-deacon, in the manner prescribed in Nos. 12—13.</p>	<p>reverence as he passes the centre. Having arranged the Missal, he descends to the step below the predella and standing with his face towards the Epistle side, he responds to the Celebrant, making with him the Sign of the Cross and inclinations and turning over the leaves of the Book, if required. After responding at the conclusion of the Gospel, <i>Praise be to Thee, O Christ</i>, he ascends the predella and removes the Book to the centre, taking care, however, so to place it that there may be room to spread the Corporal.</p> <p>NOTE.—If there be a long Tract or Sequence, and the Celebrant</p>	<p>both before and after and remains standing near the Credence till incense is about to be blessed, when he assists as at the Introit,</p> <p>NOTE.—Should there be a long Tract or Sequence, and the Celebrant and Sacred Ministers sit down while it is sung by the Choir, the Master of Ceremonies will intimate to them when it is time they should return to the Altar, and when they have done so will present the Book of Gospels to the Deacon.</p>		
--	---	---	--	--	--

		<p>has not finished reading this, when the Sub-deacon presents himself for the benediction, he will not kneel down until the Celebrant has come to the conclusion. If the Celebrant should go to sit down while the Choir sing the Tract or Sequence, the Sub-deacon, having given the Book of Epistles to the Master of Ceremonies, will accompany the Celebrant and Deacon to the Sedilia, and defer the removal of the Missal to the Gospel side until they have returned to the Altar.</p>			
<p>9.—He blesses incense as before, <i>vide</i> No. 4, and when the Deacon kneels down before him</p>	<p>9.—He assists at the blessing of the incense as at the Introit, then descends to the next step, kneels on the edge of the</p>	<p>9.—At the blessing of the incense, he assists at the right of the Celebrant and then descends to the pavement and</p>	<p>AT THE GOSPEL.</p> 	<p>8-9.— When the Celebrant blesses the incense before the Gospel, the Acolytes take their</p>	

<p>with the Book of the Gospels in his hands, he turns towards him and with joined hands, says <i>The Lord be in thy heart and upon thy lips, that thou mayest worthily and fitly proclaim His Gospel: in the Name of the Father and of the Son and + of the Holy Ghost. Amen.</i> In saying <i>In the Name, &c.</i>, the Celebrant will make the Sign of the Cross over the Deacon with his right hand, holding his left extended upon his breast, and will then place his right hand extended upon the Book to be kissed.</p>	<p>predella, and profoundly inclined, says <i>Cleanse my heart, &c.</i>, (p. 34.) After the prayer he rises, takes the Book from the Altar and kneels upon the predella, turned towards the Celebrant, saying <i>Give me, O Lord, Thy blessing.</i> Having received the benediction, he kisses the hand of the Celebrant which is extended on the Book.</p>	<p>awaits the Deacon.</p>		<p>Candlesticks and proceed to the centre of the Sanctuary. On Palm Sunday, the Acolytes carry palms in place of their Candlesticks .</p>	
<p>10.—When the Deacon has descended the steps, the Celebrant goes to the</p>	<p>10.—He then rises, makes an inclination to the Celebrant, descends to the pavement,</p>	<p>10.—On the arrival of the Deacon, he makes with him the proper reverence to</p>	<p>9-10.—When the Deacon descends to the pavement, he walks at his left and</p>	<p>10.—When the Deacon and Master of Ceremonies begin to</p>	<p>9-10.—The incense being blessed, he descends to the</p>

<p>Epistle side with hands joined and remains there turned towards the Altar until the Deacon commences the Gospel, when he turns towards him. At the announcement of the Gospel he makes the three Signs of the Cross as usual and at the Name of JESUS he bows towards the Cross.</p>	<p>makes the proper reverence and follows or walks at the right hand of the Sub-deacon to the place where the Gospel is to be sung. Arrived there, he gives the Book open to the Sub-deacon, and with hands joined intones, <i>The Lord be with you</i>. When announcing the Gospel, he makes with the thumb of his right hand the Sign of the Cross at the beginning of the text, holding his left hand open upon the Book; he then makes the Sign of the Cross on his forehead, mouth and breast, his left hand being extended on the lower part of his breast. Taking the Thurible, he incenses the Book with</p>	<p>the Altar and then precedes him or walks at his left hand to the place where the Gospel is to be sung. Arrived there, he places himself between the Acolytes and turns so as to face the Epistle side; he receives with both hands the Book of Gospels and holds it opened before the breast, resting the top against his forehead or his breast, as may be most convenient to the Deacon. During the singing of the Gospel, he does not make the Sign of the Cross, or any inclination of the head, or genuflection, although the others may have to do so.</p>	<p>joins him in making the proper reverence to the Altar; he then places himself at the right of the Thurifer and with him leads the way to the place where the Gospel is to be sung. Arrived, he places himself on the right of the Deacon but a little behind him and after the announcement of the Gospel, presents the Thurible to him and receives it again after the incensing of the Book. Having returned the Thurible to the Thurifer, he assists at the right of the Deacon to turn the leaves if necessary. No inclination should be made at <i>Glory be to Thee, O Lord</i>, but a profound one before and</p>	<p>descend the steps, the Acolytes make the proper reverence and follow the Thurifer to the place where the Gospel is to be sung. Arrived, they pass the Thurifer and turning stand with their faces towards the Epistle side and in such a manner that the Sub-deacon may stand between them, the first Acolyte being on his right and the second on his left. During the singing of the Gospel they do not make the Sign of the Cross or any genuflection or inclination.</p>	<p>pavement, carrying the Thurible in his right hand and precedes the Acolytes to the centre where he will station himself at the left of the Master of Ceremonies. At the proper time, he makes the usual reverence to the Altar and goes to the place where the Gospel is to be sung, he allows the Acolytes and Sub-deacon to pass and stations himself to the left of the Deacon, a little behind him and facing the first Acolyte. When the</p>
---	--	---	--	---	--

	<p>three double swings, the first towards the middle, the second towards the right, (his left) and the third towards the left of the Book; he makes a profound inclination towards the Book before and after the incensing; he restores the Thurible to the Master of Ceremonies and then with joined hands, sings the Gospel, inclining his head or genuflecting towards the Book, when occasion requires.</p>		<p>after the incensing. During the Gospel, when the Deacon makes an inclination or a genuflection towards the Book, the Master of Ceremonies does the same but towards the Altar as a signal for the Celebrant to do likewise.</p>		<p>Deacon has announced the Gospel, he closes the Thurible and gives it to the Master of Ceremonies. He makes with the Deacon a profound inclination before and after the incensing. When he has again received the Thurible, he holds it or may gently swing it while the Deacon is singing the Gospel. He makes the usual reverences during the Gospel.</p>
<p>11.—At the conclusion of the Gospel he remains in the same position and kisses the commencement of the text of the Gospel, when the</p>	<p>11.—The Gospel finished, he points out the commencement of it to the Sub-deacon; then, standing below the steps at the Gospel</p>	<p>11.—At the conclusion of the Gospel, he conveys the Book to the Celebrant by the shortest way, not making any reverence as he</p>	<p>11.—At the end of the Gospel, the Master of Ceremonies accompanies the Acolytes to the centre and makes with them the</p>	<p>11.—The Gospel concluded, they go with the Master of Ceremonies to the middle of the Sanctuary,</p>	<p>11.—The Gospel finished, he waits until the Sub-deacon has passed and then goes with the Deacon to</p>

<p>Book is brought to him by the Sub-deacon, saying <i>Through the words of the Gospel may our sins be blotted out.</i> He is then incensed by the Deacon, with three swings and afterwards returns to the centre, where he intones the first words of the Creed <i>I believe in One God</i>, and continues it in an undertone with the Sacred Ministers. All the usual inclinations should be made as at a Low Celebration (<i>vide p, 34</i>).</p>	<p>corner, he receives the Thurible and incenses the Celebrant with the usual three swings. He returns the Thurible and ascends to the centre of the Altar, to the step behind the Celebrant. When the Celebrant intones the first words of the Creed, he makes an inclination of the head at the word <i>God</i> and ascends to his right to join him in the recitation of the remainder; he should be careful to make the usual inclinations, &c., simultaneously with the Celebrant.</p>	<p>passes the centre of the Altar; he indicates with his right hand the commencement of the Gospel which has been sung, and presents it to the Celebrant to be kissed. He closes the Book, retires a little, salutes the Celebrant and descends to the pavement on the Epistle side, where he hands the Book to the Master of Ceremonies. He then returns to his usual place on the step behind the Deacon. When the Celebrant intones the first words of the Creed, he makes an inclination at the word <i>God</i> and ascends to his left (simultaneously with the Deacon) to join with him</p>	<p>usual reverence. He then receives the Book of the Gospels from the Sub-deacon and places it on the Credence. He remains on the pavement, by the Epistle corner, while the Sacred Ministers recite the Creed and makes with them the usual inclinations, &c.</p>	<p>make the usual reverence and retire to the Credence where they replace their Candlesticks. During the Creed they stand, make the usual inclinations and Sign of the Cross and kneel on one knee when the Celebrant does so.</p>	<p>the Gospel corner and standing at his right, presents him with the Thurible and makes with him an inclination to the Celebrant before and after the incensing. He receives the Thurible and returns with it to the Sacristy but if the Creed be immediately begun, he waits until after the Celebrant has intoned the opening words and then makes the proper reverence and retires. Having deposited the Thurible in the Sacristy, he returns to the Sanctuary</p>
--	---	---	--	--	--

		in the recitation of the remainder; he should be careful to make the usual inclinations, &c., at the same time as the Celebrant.			and stands in his usual place. During the Creed he makes the usual reverences, genuflecting upon one knee only when the Celebrant says <i>And was Incarnate</i> , &c., but upon both knees when the clause is sung by the Choir.
12. —If the singing of the Creed by the Choir be prolonged, it is permissible for the Celebrant and Sacred Ministers, when they have recited it, to proceed to the Sedilia to sit down. [5] Having made the proper reverence, they proceed by the shortest way, down the steps on	12. —(a) When the Creed has been recited, if they go to sit down, the Deacon will proceed to the Sedilia, walking in advance of the Celebrant or at his left hand, if there be sufficient space on the predella. Arrived at the seat, he takes the Biretta of the Celebrant and tenders it to him with the usual kisses,	12. —(a) When the Creed has been recited, if they go to sit down, the Sub-deacon will proceed to the Sedilia, walking in advance of the Deacon or at the right hand of the Celebrant, if there be sufficient space on the predella. Arrived at the seat, he takes his Biretta and conjointly with the Deacon,	12. —Should the Sacred Ministers sit down while the Choir sing the Creed, he precedes them to the Sedilia and stands at the right of the Deacon, turned towards them. He intimates to the Sacred Ministers, by bowing to them, to uncover when the Choir have sung the words, <i>came down from</i>	12. —If the Sacred Ministers sit down after reciting the Creed, the Acolytes will arrange the Vestments of the Deacon and Sub-deacon and may then sit, but they must kneel on both knees when the Choir sing <i>And was Incarnate</i> , &	12. —If the Sacred Ministers sit down after having recited the Creed, the Thurifer may do so but he must stand while the Deacon carries the Burse to the Altar. He sits during the Sermon.

<p>the Epistle side. When seated, the Celebrant receives his Biretta from the Deacon and puts it on; while sitting, he places both hands on his knees, outside the Chasuble. When the Choir begin to sing <i>And was Incarnate</i>, he will uncover and incline himself until <i>And was made Man</i> inclusively, but on Christmas Day and on the Feast of the Annunciation he will kneel before the Sedilia, holding his Biretta in his hand. He will also uncover while the Choir sing <i>together is worshipped</i>.</p>	<p>first on the Biretta and then on the hand; he then takes his own and conjointly with the Sub-deacon, makes an inclination to the Celebrant, sits down and puts on his Biretta. While sitting, he places both hands on his knees, outside his Vestment and when he uncovers at <i>And was Incarnate</i>, he holds the Biretta on his right knee.</p> <p>(b) After the Choir have sung <i>And was made Man</i>, he rises puts his Biretta on the seat and with hands joined, makes an inclination to the Celebrant, proceeds to the Credence and receives from the Master of Ceremonies or himself takes the Burse, which he carries with</p>	<p>makes an inclination to the Celebrant, sits down and puts on his Biretta. While sitting, he places both hands on his knees, outside his Vestment and when he uncovers at <i>And was Incarnate</i>, he holds the Biretta on his right knee.</p> <p>(b) After the Choir have sung <i>And was made Man</i>, he rises with the Deacon, and holding his Biretta in his hands remains standing while the Deacon conveys the Burse to the Altar. He joins with him in saluting the Celebrant and on his return, sits down simultaneously with him and then puts on his Biretta. He will uncover while the Choir <i>singtogether is</i></p>	<p><i>Heaven</i> till after <i>And was made Man</i> inclusive, again when the word <i>together is worshipped</i> are sung and lastly, at the end of the Creed, if about to return to the Altar. During the singing of <i>And was Incarnate</i>, &c., he himself kneels with the other Assistants, turned towards the Altar, and afterwards, rising, he goes with the Deacon to the Credence and with both hands, gives him the Burse, with the opening towards the Deacon, to carry to the Altar.</p> <p>During the Sermon he may occupy any convenient</p>	<p><i>c.</i>, and stand while the Deacon carries the Burse, to the Altar. When the Deacon approaches the Credence to receive the Burse, the Acolytes should raise the Humeral Veil so that the Master of Ceremonies may take it more easily. During the Sermon they sit.</p>	
--	--	--	---	--	--

	<p>both hands, nearly level with his eyes, and so held that the opening shall be towards himself. He proceeds to the pavement, saluting the Celebrant as he passes before him, and arrived at the centre, he makes the proper reverence at the lowest step and then ascends to the Altar. He places the Burse on the Altar, removes the Corporal and places the Burse against the gradine or step on the Gospel side. He next, with both hands extends the Corporal in the usual manner and having made the proper reverence, returns to his seat by the shortest way. Simultaneously with the Sub-</p>	<p><i>worshipped.</i></p>	<p>place in the Sanctuary or if one of the Sacred Ministers be the preacher he will accompany him to the pulpit. If the Celebrant be the preacher, he may preach from the Gospel side of the Altar or if he go to the pulpit, the Master of Ceremonies, according to many authors, should first assist him to remove the Chasuble and Maniple.</p>		
--	---	---------------------------	--	--	--

	deacon, he salutes the Celebrant, and sits down and then puts on his Biretta. He will uncover while the Choir <i>sing together is worshipped.</i>			
--	---	--	--	--

V. From the Offertory to the Canon.

13. —At the conclusion of the Creed ^[6] or of the Sermon, if there be one, the Celebrant uncovers and presents his Biretta to the Deacon before rising, he then returns to the Altar by the longest way; arrived at the foot of the steps he salutes the Deacon and Sub-deacon, makes the proper reverence to the Altar, and then ascends to the predella, kisses the Altar in the middle, says <i>The Lord</i>	13. —(a) Towards the end of the Creed or of the Sermon, if there be one, he uncovers, then rises and places his Biretta on the seat, he receives the Biretta of the Celebrant, first kissing his hand and then the Biretta and places it also on the seat. He proceeds with the Celebrant to the Altar by the longest way, either preceding him or walking at his right hand, as the space may permit. Arrived at the foot of the Altar, he joins with the others	13. —(a) Towards the end of the Creed or of the Sermon, if there be one, he uncovers, then rises and places his Biretta on the seat. He accompanies the Celebrant and Deacon to the Altar, going by the longest way, either preceding the Deacon or walking at the left hand of the Celebrant, as the space may permit. Arrived at the foot of the Altar, he joins with the others in making the proper reverence and then ascends to	13-14. —After the Creed or after the Sermon, if there be one, when the Sacred Ministers have returned to the Altar, he accompanies the Sub-deacon to the Credence, takes the Humeral Veil and places it on the shoulders of the Sub-deacon, in such a manner that it hangs a little lower on the right side. He returns with the Sub-deacon to the Altar, and at the same time carries the Ciborium with	13-16. —At the end of the Creed or of the Sermon, if there be one, when the Sub-deacon takes the Chalice he hands the Veil to the second Acolyte, who folds it and places it upon the Credence. At the same time, the first Acolyte takes the Cruets and accompanying the Sub-deacon to the Altar, he places them thereon, presents them to the Sub-deacon as usual	13-15. —Towards the end of the Creed or of the Sermon, if there be one, he proceeds to the Sacristy to prepare the Thurible and then returns with it to the Sanctuary. He receives incense in the usual manner and presents the Thurible to the Deacon and then proceeds to the Epistle side, near the Credence, where he
---	--	--	---	--	--

<p><i>be with you</i> and reads the Offertory as usual (<i>vide</i> No. iv. p. 34).</p>	<p>in making the proper reverence and then ascends to the Altar, taking his place behind the Celebrant on the step next below the predella.</p>	<p>the Altar, taking his place behind the Deacon, on the next step below.</p>	<p>the small breads, if it be required, and presents it to the Deacon before he takes the Paten from the Sub-deacon.[7]</p>	<p>(<i>vide</i> p. 45) and afterwards replaces them on the Credence.⁸</p>	<p>remains during the incensing of the Altar.</p>
	<p>(<i>b</i>) When the Celebrant says <i>Let us pray</i>, the Deacon makes an inclination of the head and ascends to his right.</p>	<p>(<i>b</i>) When the Celebrant says <i>Let us pray</i>, the Sub-deacon makes an inclination of the head and proceeds to the Credence. He receives the Humeral Veil over his shoulders from the Master of Ceremonies, then removes the small Veil from the Chalice and hands it to the second Acolyte. He takes the Chalice by the knob with his left hand (uncovered) and covers it with the portion of the Humeral Veil which hangs on his right side and then places his right hand (uncovered) on the top. He proceeds to the</p>			

		predella by the shortest way, standing at the right of the Deacon who uncovers the Chalice and removes the Pall and the Paten.			
<p>14.—Having read the Offertory, he receives from the Deacon the Paten, with the Host, and offers it as usual (<i>vide</i> p. 35); depositing the Host on the Corporal, he places the Paten on the Epistle side, at a little distance from the Corporal; he blesses the water when presented to him by the Sub-deacon, saying the prayer <i>O God, Who didst wonderfully create, &c.</i>, (p. 35) and then receives the Chalice from the Deacon and offers it,</p>	<p>14.—(a) When the Sub-deacon brings the Chalice, the Deacon uncovers it and removes the Pall, which he places to the right of the Corporal. He then takes the Paten with the Breads and presents it to the Celebrant, first kissing the Paten and then the hand of the Celebrant. While the Celebrant offers the Host, the Deacon should support his right arm with his left hand. If there be a Ciborium, the Deacon receives it from the Master of Ceremonies, places it on the Corporal and</p>	<p>14.—(a) The Sub-deacon cleanses the Chalice with the Purificator and then at the proper time presents it to the Deacon with his right hand, with the Purificator arranged under the Cup and over the foot of the Chalice. He takes the Cruets from the Acolyte and presents that with the wine to the Deacon with his right hand, receiving it again in his left hand. When the Deacon has poured the wine into the Chalice, the Sub-deacon presents the Water Cruet to the Celebrant</p>			

<p>saying with him, <i>We offer unto Thee, &c.</i>, (p. 36).</p>	<p>uncovers it before presenting the Paten and when the Celebrant offers the large Host, the Deacon holds the Ciborium with his right hand somewhat elevated above the Corporal. He then covers it and places it on the Corporal behind the place where the Chalice will stand. The Deacon takes the Chalice from the Sub-deacon with his left hand and receives the Wine Cruet with his right; he pours in the wine and the Sub-deacon the water. Having removed with the Purificator, any drops that may remain on the sides of the Chalice, he takes the Chalice under the cup with his right hand and by the foot</p>	<p>and says, with an inclination of the head, <i>Bless, reverend father.</i> The Celebrant having blessed the water, the Sub-deacon pours a little into the Chalice and then restores the Cruets to the Acolyte.</p> <p>(b) He receives the Paten from the Deacon with his right hand uncovered, and when the Deacon has covered it with the Veil, places it upon his breast, where he retains it when walking, while being incensed, when he kneels, when responding to the <i>Brethren pray</i> and when he joins the Celebrant in reciting the <i>Sanctus</i>. At other times, he holds the Paten lifted to the level of his</p>			
--	---	---	--	--	--

	<p>with his left and with the usual kisses, presents it to the Celebrant. He sustains with his hand either the foot of the Chalice or the right arm of the Celebrant and places his left upon his breast, while he says with the Celebrant, the prayer <i>We offer unto Thee, &c.</i>, (p. 36).</p> <p>(b) He then covers the Chalice with the Pall, places the Paten in the right hand of the Sub-deacon in such a manner that the concave side is turned towards him and covers it with the end of the Humeral Veil which hangs on that side.</p>	<p>eyes, having his left hand under his right elbow, and allowing the Veil to hang down on his left side.</p>			
<p>15. —Having said the prayers <i>In the spirit of humility</i> and <i>Come, O Sanctifier</i> (p.</p>	<p>15.—When the Celebrant has said the prayer <i>Come, O Sanctifier</i>, the Deacon assists at the</p>	<p>15-16.— Holding the Paten upon his breast, he turns by his left and descends by the shortest</p>	<p>15-17.— When the Sub-deacon descends to the pavement, he signs to the Thurifer to</p>		

<p>36), he puts incense into the Thurible, saying <i>At the intercession of Blessed Michael the Archangel, standing at the right hand of the Altar of Incense, and of all His Elect, may the Lord vouchsafe to bless this incense and receive it as an odour of sweetness. Through Christ our Lord. Amen;</i> and at the word <i>bless</i> he makes over it the Sign of the Cross. He receives the Thurible, and without making any reverence, incenses the Oblations, making over the Host and the Chalice three Signs of the Cross with the Thurible, saying at the first, <i>May this incense;</i> at the second, <i>which</i></p>	<p>blessing of the incense in the usual manner (<i>vide</i> No. 4). When the Celebrant incenses the Oblations, he raises the Chasuble with his left hand, and places his right on the foot of the Chalice.</p>	<p>way to the pavement and proceeds to the centre, where having made the proper reverence, he continues standing, facing the Altar.</p>	<p>approach and then assists at the blessing of the incense as before. After the blessing of the incense, he retires to the Epistle corner and when the Celebrant incenses the Cross, he passes to the Gospel side, making the proper reverence in passing the centre and then removes the Missal and its stand from the Altar; he descends to the pavement and remains till the Celebrant has incensed that side, when he replaces the Missal on the Altar. He remains near the Missal, at the left of the Celebrant, and turns the leaves when necessary with his left hand. He kneels at the Gospel corner</p>		
---	--	---	---	--	--

<p><i>Thou hast blessed; and at the third, ascend to Thee, O Lord.</i> He then makes with the Thurible three circles round the Host and Chalice, the first two from right to left and the third from left to right, saying at the first, <i>and may there descend upon us</i>; at the second and third, <i>Thy mercy.</i></p>			<p>below the predella during the Confession and Absolution.</p>		
<p>16.—The Oblations being incensed, the Celebrant makes the usual reverence and incenses the Cross and Altar, as before the Introit but as he does so he recites <i>Psalm cxli. 2.</i>, arranging the words to each swing as follows: 1. <i>Let my</i></p>	<p>16.—He makes the proper reverence at the same time as the Celebrant, and before the Celebrant incenses the Cross, he removes the Chalice to the Epistle side of the Corporal, replacing it again in the centre at the conclusion. He again makes the proper reverence, continues with</p>			<p>16. — When the Deacon incenses the Celebrant, he stands at his left hand but a little behind.</p>	

<p><i>prayer</i> 2. <i>O Lord</i> 3. <i>be set forth</i> 4. <i>in Thy Sight</i> 5. <i>as</i> 6. <i>the incense</i> 7. <i>and let the lifting up</i> 8. <i>of my</i> 9. <i>hands</i> 10. <i>be an evening</i> 11. <i>Sacrifice.</i> 12. <i>Set</i> 13. <i>a watch</i> 14. <i>O Lord</i> 15. <i>before</i> 16. <i>my mouth</i> 17. <i>and keep</i> 18. <i>the door</i> 19. <i>of my lips</i> 20. <i>O</i> 21. <i>let not</i> 22. <i>my heart</i> 23. <i>be inclined</i> 24. <i>to any</i> 25. <i>evil thing.</i></p>	<p>the Celebrant during the incensing of the Altar and then incenses the Celebrant, as at the Introit.</p>				
<p>17.— Returning the Thurible to the Deacon, the Celebrant says <i>May the Lord enkindle in us the fire of His love and the flame of everlasting charity, Amen</i> ; and then is himself incensed by the Deacon; he washes his</p>	<p>17.—(a) After incensing the Celebrant, he proceeds to incense the Clergy and Choir, observing in doing so the following order:—i. He proceeds to the centre and makes the proper reverence at the lowest step.</p>	<p>17.—(a) He turns towards the Deacon when he comes to incense him, and returns his salute before and after, he then again turns to the Altar. (b) At the Exhortation <i>Ye that do truly,</i> he goes to the</p>		<p>17.—After the Deacon has incensed the Celebrant, the first Acolyte takes the finger napkin and the second, the Water Cruet and the dish and proceed together to the highest</p>	<p>17.—He accompanies the Deacon, in the same position, to incense the Clergy, Choir and Sub-deacon, making simultaneously with him the salutations and the</p>

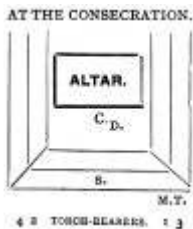
<p>fingers and returns to the centre of the Altar, where he says the prayer <i>Receive, O Holy Trinity</i>, and proceeds with the Service as usual (<i>vide p. 36</i>).</p>	<p>ii. If there be Clergy in the stalls he will then go to each in turn, in the order of their dignity, and incense each with one double swing or, if they be numerous, they may be incensed collectively (<i>vide p. 52</i>). iii. Then he will incense the Choir, first on one side and then on the other, with a single swing of the Thurible, iv. He returns to the Sanctuary and after making the proper reverence at the lowest step, goes to the right of the Sub-deacon towards the side, salutes the Sub-deacon and incenses him with two double swings. v. He returns the Thurible to the Thurifer, ascends to the highest step behind the</p>	<p>Gospel corner. He there kneels, on the step below the Deacon, during the Confession and remains in the same position until after the Absolution, when he rises and turns towards the Epistle side. (c) After the Comfortable Words, he proceeds to the centre and stands upon the steps below the Deacon, facing the Altar as before. He bows his head, with the Celebrant, at the words <i>our Lord God</i>.</p>		<p>step for the washing of the fingers of the Celebrant, bowing both before and after. Having replaced the Cruet, &c., on the Credence they mutually salute each other and the Thurifer before and after being incensed. They remain standing in their usual place, except during the Confession and Absolution when they kneel. At the Comfortable Words if there be no Torch-bearers, they accompany the Thurifer to the Sacristy, and return with him at the Preface carrying their torches.</p>	<p>proper reverences to the Altar. He then receives the Thurible and when the Deacon has arrived at his place behind the Celebrant, incenses him with two double swings. Afterwards, he incenses the Acolytes with one swing for each and lastly, presenting himself at the entrance of the Chancel, he incenses the people with three swings (<i>vide p. 52</i>). He afterwards carries the Thurible to its proper place and then</p>
---	--	--	--	---	--

	<p>Celebrant, turns towards Thurifer and is himself incensed by him with two double swings.</p> <p>(b) He again turns to the Altar and remains behind the Celebrant until the Exhortation <i>Ye that do truly</i>, when he goes to the Epistle corner. He kneels on the step below the predella to say the Confession and remains in the same position until after the Absolution, when he rises and turns towards the Gospel side.</p> <p>(c) After the Comfortable Words, he proceeds to the centre and stands upon the step below the Celebrant, facing the Altar as before. He bows his head, with the Celebrant, at</p>				<p>returns to the Sanctuary where he stands in his usual place (kneeling during the Confession and Absolution) until the Comfortable Words. At the Comfortable Words he proceeds to the centre, where he is joined by the Torch-bearers (<i>vide p. 77</i>), with them makes the usual reverence and retires to the Sacristy to prepare the Thurible.</p>
--	--	--	--	--	--

	the words <i>our Lord God.</i>				
18. —He sings the <i>Sursum corda</i> and Preface and then recites the <i>Sanctus</i> in an undertone with the Sacred Ministers. He should use the solemn tone for the Preface on all Sundays, on all Double and Semi-double Feasts and at Solemn Votive Celebrations and the ferial tone on Simple Feasts, on Ferias and at ordinary Votive Celebrations and Requiems. If the <i>Benedictus</i> be sung immediately after the <i>Sanctus</i> , it will be found convenient to proceed with the <i>Te igitur</i> (p. 37), especially if the music be elaborate.	18. —At the word <i>severmore praising Thee and saying</i> , he moves a little to the right, joins with the Sub-deacon in making the proper reverence and then ascends to the right of the Celebrant to recite the <i>Sanctus</i> with him, inclining moderately. He makes the Sign of the Cross at the <i>Benedictus</i> and then passes to the left of the Celebrant but first making the proper reverence on the predella; he turns the leaves of the Book, if it be required, with his left hand. (During the Prayer of Humble Access, the Deacon will kneel on the right of the Celebrant.)	18. —At the word <i>severmore praising Thee and saying</i> , he moves a little to the left, joins with the Deacon in making the proper reverence and then ascends to the left of the Celebrant to recite the <i>Sanctus</i> with him, inclining moderately. He does not make the Sign of the Cross at the <i>Benedictus</i> but, if it be necessary, turns with his left hand the leaves of the Missal. He then returns to his place at the lowest step and kneels there during the Prayer of Humble Access, rising at its conclusion.	18. —At the last words of the Preface, he retires a little and descends to the pavement, makes the proper reverence in the centre and proceeds to the Epistle side where he remains [8] standing till the Prayer of Humble Access when he kneels.	18. —Unless engaged as Torch-bearers, the Acolytes remain standing at the Credence during the Preface and <i>Sanctus</i> , the first Acolyte ringing the bell thrice, at the latter. ⁹ They kneel as soon as the <i>Sanctus</i> is ended.	18. —At the Preface, he re-enters the Sanctuary with the Torch-bearers; if there be more than two, precedes them; but if only two, going between them. After the usual reverence in the centre, he retires to the Epistle corner and kneels on the pavement at the right of the Master of Ceremonies.

VI. From the Canon to the Communion of the People.

<p>19.—Standing erect in the middle of the Altar, the Celebrant extends and slightly raises his hands, raising his eyes at the same time, and then immediately lowering them; he rejoins his hands and places them upon the edge of the Altar and inclining profoundly, commences the Canon and proceeds with the Service as far as his own Communion, in precisely the same manner as at a Low Celebration (<i>vide</i> pp. 37—41), with the exception that the necessary coverings and uncoverings of the Chalice and Ciborium will be made by the Deacon or Sub-</p>	<p>19.—(a) When the Celebrant begins the words <i>Hear us, O merciful Father</i>, he passes to his right and if there be a Ciborium, uncovers it and places it in advance of the Chalice, to the right of the Host on the Corporal, and then kneels upon the predella. When the Celebrant makes the Elevation, he raises the Chasuble with his left hand and after the Celebrant has genuflected, rises simultaneously with him, covers the Ciborium (if there be one) and replaces it behind the Chalice. He then uncovers the Chalice and again kneels, raises the Chasuble at the Elevation, as</p>	<p>19.—(a) When the Celebrant commences the words <i>Hear us, O merciful Father</i>, he kneels at the same time as the Deacon and remains kneeling until after the Elevation of the Chalice and the Celebrant and Deacon have made the genuflection. He then rises and remains standing in the same position until the words <i>forgive us our trespasses</i> in the LORD's Prayer when he genuflects with the Deacon and ascends at his right to the Epistle side.</p>	<p>19-20.—He puts incense into the Thurible when the Thurifer presents it to him and if the Acolytes are holding torches, rings the bell thrice at each Elevation; he will make a profound inclination with the Thurifer before and after each Elevation. He then rises and remains inclined towards the Altar until the words <i>To us also Thy sinful servants</i> when he strikes his breast and then passes to the centre where he makes a genuflection behind the Sub-deacon and remains at his left until the Deacon has quitted the left of the Celebrant</p>	<p>19-20.—The first Acolyte rings the bell thrice at each Elevation: the first time, when the Celebrant is about to make the Elevation, the second, when the Blessed Sacrament is elevated and the third time, when it is replaced on the Altar. During the Elevations, both Acolytes should make a profound inclination, they afterwards rise and remain standing till the end of the Service, except during the Benediction. At the LORD's Prayer, when the Sub-deacon</p>	<p>19-23.—When the Celebrant has commenced the Prayer of Consecration, he opens the Thurible and presents it to the Master of Ceremonies, who puts in the incense. The Thurifer closes the Thurible and when the Celebrant elevates the Sacred Host and the Chalice, incenses each with three double swings, making both before and after each Elevation a profound</p>
--	---	--	---	---	--



<p>deacon. It is desirable when the Chalice is being covered and uncovered, that the Celebrant should take the precaution of placing his left hand upon the foot.</p>	<p>before, and when the Celebrant has lowered the Chalice, rises to cover it and then makes the genuflection with him. He then goes to the left of the Celebrant, genuflecting on his arrival and not in the centre. He turns the leaves of the Book with his left hand and with the Celebrant makes the Sign of the Cross upon himself at the words <i>heavenly Benediction</i> and strikes his breast at the words <i>To us also Thy sinful servants</i>. At the conclusion of this prayer, at the words <i>By Whom, O Lord, Thou dost ever create</i>, he genuflects and then passes to the right of the Celebrant, uncovers the Chalice and</p>	<p>(b) The Deacon having uncovered the Paten, he presents it to him and the Veil is removed from his shoulders by the Acolytes or Thurifer; he genuflects and returns to his former position behind the Celebrant, where without making another genuflection, he stands with hands joined. He makes the Sign of the Cross upon himself at the same time as the Celebrant does so with the Paten and when the Celebrant says <i>The Peace of the Lord be always with you</i>, he genuflects, ascends to his left and makes another genuflection at</p>	<p>when he ascends to the Altar and assists at the Book as before; he should arrive in time to genuflect conjointly with the Celebrant and Deacon. He remains till the <i>Agnus Dei</i>, taking care to make a genuflection whenever the Celebrant does so. Just before the <i>Agnus Dei</i> he retires a little to allow the Sub-deacon to ascend to the left of the Celebrant, he genuflects at the same time as the Sacred Ministers and then descends to the pavement, genuflects in the centre and passes to his usual place at the Epistle side.</p>	<p>ascends to the predella, the first Acolyte proceeds to the Epistle corner and removes from the shoulders of the Sub-deacon the Humeral Veil, which he folds and places on the Credence but first genuflects at the same time as the Sub-deacon. Both Acolytes strike their breasts at the <i>Agnus Dei</i> and at <i>Lord, I am not worthy, &c.</i>, simultaneously with the Sacred Ministers and both stand profoundly inclined while the Celebrant is communicating.</p>	<p>inclination. The Elevation over, the Thurifer joins the Torch-bearers and after making a genuflection in the centre, returns to the Sacristy. If the Torch-bearers remain till the Communion, he returns alone. Having deposited his Thurible, he again proceeds to the Sanctuary and after genuflecting in the centre, retires to his usual place, where he remains till the end of the Service. If there be no</p>
---	---	---	--	---	---

<p>genuflects with him. When the Celebrant makes the Sign of the Cross with the Host, he places two fingers of his right hand upon the foot of the Chalice. When the Celebrant replaces the Chalice, after the words <i>all honour and glory</i>, the Deacon covers it and again genuflects with the Celebrant. He remains till the Celebrant commences the LORD's Prayer, then makes a genuflection and retires to the highest step behind the Celebrant. At the words <i>forgive us our trespasses</i>, he genuflects with the Sub-deacon, and ascends with him to the Epistle side.^[9]</p> <p>(b) He receives the Paten from</p>	<p>the same time as the Celebrant and Deacon. Inclined towards the Blessed Sacrament, he says the <i>Agnus Dei</i> with the Celebrant, striking his breast simultaneously with him. After the third <i>Agnus Dei</i>, he genuflects and retires to his former position.</p> <p>(c) After the Prayer for Unity, he genuflects at the same time as the Deacon and then ascends to the right of the Celebrant, where he again genuflects. At the <i>Lord, I am not worthy, &c.</i>, he inclines towards the Blessed Sacrament and strikes his breast. During the Communion of</p>			<p>Torch-bearers and the Acolytes are engaged in holding torches at the Communion, the Thurifer will remove the Veil from the shoulders of the Sub-deacon when he has presented the Paten to the Deacon and he will also minister the Cruets at the Ablutions and carry the Chalice Veil from the Credence to the Gospel side of the Altar, if from any cause the Acolytes be absent at the</p>
--	--	--	--	---

	<p>the Sub-deacon with his right hand, passes it to the left, and cleanses it with the Purificator held in the right hand; he holds it with both hands with the Purificator, near the Corporal, the concave part turned towards the Celebrant; he presents it with both hands to the Celebrant, kissing first the Paten and then his hand, and places the Purificator on the Altar to the right of the Corporal. He makes the Sign of the Cross upon himself at the same time as the Celebrant does so with the Paten, then uncovers the Chalice, genuflects with the Celebrant, and after the Particle of the Host has been placed in the Chalice covers</p>	<p>the Celebrant, he will incline profoundly and when the Celebrant commences to separate his hands after receiving the Sacred Host, he uncovers the Chalice, and genuflects with the Celebrant, he inclines profoundly while the Celebrant receives the Precious Blood and remains so until the Chalice is replaced upon the Altar, when he again covers it.</p>			<p>moment.</p> <p>The Torch-bearers.</p> <p>Two, four, six or eight Torch-bearers should be provided, according to the dignity of the solemnity, to bear torches at the Elevation. If there be places for them within the Sanctuary, they should enter, walking two and two, after the Acolytes at the commencement of the Service. They will stand in their appointed place, except when the Acolytes kneel or sit,</p>
--	---	---	--	--	---

	<p>it and again genuflects. Inclined towards the Blessed Sacrament, he says the <i>Agnus Dei</i> with the Celebrant, striking his breast simultaneously with him.</p> <p>(c) After the Prayer for Unity, he genuflects and passes to the left of the Celebrant, again genuflects on arriving and remains in the same place until after the Celebrant has made his Communion: he inclines towards the Blessed Sacrament and strikes his breast when the Celebrant says <i>Lord, I am not worthy, &c.</i>, and inclines profoundly while the Celebrant is making his Communion.</p>			<p>when they should do likewise. At the Comfortable Words they leave the Sanctuary with the Thurifer and return with him at the Preface, carrying their torches lighted. They hold their torches in the middle, those on the right in their right hand and the others in their left.</p> <p>After making the usual reverence in pairs, they separate and kneel on the floor either directly in front of the Altar or on either side facing each other, as</p>
--	---	--	--	---

					<p>the space will admit. At the Elevation they slightly raise their torches but are themselves profoundly inclined. After the Elevation they rise, unite in pairs in the centre, make a genuflection and retire to the Sacristy where they extinguish their torches and then return to the Sanctuary or go to their usual places. But if there is to be a Communion of the people and also in Requiems, the Torch-bearers will remain with their torches till after the</p>
--	--	--	--	--	---

					<p>first Ablution, when they rise and having genuflected, retire as directed above. If there be Communicants, it is convenient and more reverent that while they are being communicated the Torch-bearers should kneel on either side of the Sanctuary, facing each other, and not in their usual place, facing the Altar.</p>
<p>20.—Having received the Precious Blood, if Communion has to be given to the people, the Celebrant replaces the Chalice on the Corporal and</p>	<p>20.—After the Communion of the Celebrant, the Deacon genuflects at the same time as the Sub-deacon and changes places with him, he brings forward the Ciborium</p>	<p>20.—He makes a genuflection at the same time as the Deacon and changes places with him. When the Deacon has uncovered the Ciborium, he makes a</p>			

<p>the Deacon brings forward the Ciborium, which he uncovers, they then genuflect together. Rising, the Celebrant presents the Chalice to the Deacon and takes the Ciborium himself: they turn together (the Celebrant by his right and the Deacon by his left hand) and the Celebrant says <i>Behold the Lamb of God, &c.</i>, as usual (p. 41); they descend the steps together and proceed to communicate the faithful in the ordinary manner.</p>	<p>and uncovers it and the Chalice and then genuflects with the Celebrant. Rising, he receives the Chalice from the Celebrant and remains turned towards him until he is about to descend the steps when he turns by his left hand and they descend the steps together and proceed to communicate the faithful in the ordinary way.</p>	<p>genuflection with the Celebrant and Deacon and retires a little to the left, he turns by his right when the Celebrant does so, but remains turned towards him until he descends the steps where he accompanies him to communicate the faithful. Arrived at the place where the Communion is given, the Sub-deacon receives the Paten or Ciborium and holds it a little under the Sacred Particle, accompanying the Celebrant's hands while he gives Communion (the Deacon being engaged with the Chalice).</p>			
VII. From the Communion to the End of the Service.					
<p>21.—When all have been communicated, the</p>	<p>21.—After the Communion of the people, the Deacon returns</p>	<p>21.—After the Communion of the people, the Sub-deacon</p>	<p>21.—After the Communion of the people and the Sacred</p>	<p>21.—During and after the Communion of the people</p>	

<p>Celebrant returns to the Altar with the Sacred Ministers, replaces the Ciborium upon the Corporal, genuflects, then receives the Chalice from the Deacon and deposits it on the Corporal.</p> <p>When the Deacon has covered the Chalice and Ciborium they once more genuflect together^[10] and the Celebrant proceeds with the Service (<i>vide</i> p. 42).</p>	<p>with the Celebrant to the Altar, restores to him the Chalice, covers it and the Ciborium, genuflects with the Celebrant,¹¹ and then retires to the highest step behind him, where he remains until the <i>Gloria in Excelsis</i>.</p>	<p>having restored the Paten or Ciborium to the Celebrant, accompanies him to the Altar, walking at his left hand; he joins with him and the Deacon in making the genuflections and after the second, retires¹¹ to the step behind the Deacon where he remains until the <i>Gloria in Excelsis</i>.</p>	<p>Ministers have returned to the Altar, the Master of Ceremonies passes to the centre, genuflects and ascends to the Celebrant's left, genuflecting again on arrival, and assists at the Book as before.^[11]</p>	<p>the Acolytes remain standing in their usual place near the Credence.¹²</p>	
<p>22.—At the <i>Gloria in Excelsis</i>, the Celebrant sings the opening words and then recites the remainder in an undertone with the Sacred Ministers, making with them the usual</p>	<p>22.—When the Celebrant intones <i>Glory be to God on high</i>, he bows his head, simultaneously with the Sub-deacon, and at the word <i>God</i>, genuflects and ascends to the right of the Celebrant to join with him in the</p>	<p>22.—When the Celebrant intones <i>Glory be to God on high</i>, he bows his head, simultaneously with the Deacon and at the word <i>God</i>, genuflects and ascends to the left of the Celebrant to join with him in the</p>	<p>22.—At the <i>Gloria in Excelsis</i> he retires from the predella but remains at the Gospel corner. He makes, with the Sacred Ministers, the usual inclinations and the Sign of the Cross at the</p>	<p>22.—At the <i>Gloria in Excelsis</i>, both Acolytes make the usual inclinations and the Sign of the Cross at the conclusion.</p>	

<p>inclinations, &c. [If the Ablutions have been taken immediately after the Communion, it is permissible for the Celebrant and Sacred Ministers after they have recited the <i>Gloria in Excelsis</i>, to proceed to sit down while it is being sung by the Choir. If this be done the same order will be followed as at the Creed, but if the Ablutions be deferred till after the Blessing, the Sacred Ministers must remain standing at the Altar, until the Choir have finished singing.]</p>	<p>recitation of the remainder. He makes with him the usual inclinations and the Sign of the Cross at the conclusion.</p>	<p>recitation of the remainder. He makes with him the usual inclinations and the Sign of the Cross at the conclusion.</p>	<p>conclusion.</p>		
<p>23.—After the Blessing, the Celebrant consumes the remains of the Sacred</p>	<p>23.—The <i>Gloria in Excelsis</i> concluded, he kneels upon the edge of the predella</p>	<p>23.—The <i>Gloria in Excelsis</i> concluded, he kneels upon the edge of the</p>	<p>23.—At the conclusion of the <i>Gloria in Excelsis</i> he kneels below the predella to</p>	<p>23.—They kneel for the Benediction, during which they incline and</p>	<p>23.—At the Last Gospel he makes the usual Signs of the</p>

<p>Species and takes the Ablutions, as usual (<i>vide p.</i> 43), except that he remains in the centre throughout and after the last Ablution, cleanses the Chalice a little with the Purificator and then consigns it to the Sub-deacon, proceeding at once to the Epistle corner to read the Communion. He returns to the middle, kisses the Altar, says <i>The Lord be with you</i> turned to the people, then returns to the Epistle corner, says the Post-Communions, goes once more to the centre and proceeds to the Gospel corner for the Last Gospel (<i>vide p.</i> 44).</p>	<p>to receive the Benediction, during which he inclines and crosses himself. After this, he rises and having genuflected, proceeds to the left of the Celebrant, where he again genuflects on arrival. After the Celebrant has taken the last Ablution he carries the Book to the Epistle side, genuflecting on passing the centre, at the same time as the Sub-deacon, and then proceeds to the highest step behind the Celebrant on the Epistle side and follows him in going to the centre and returning to the Book. After the Post-Communions, he accompanies the Celebrant to the Gospel side and there, standing at his left, assists at</p>	<p>predella to receive the Benediction, during which he inclines and crosses himself. After this, he rises and having genuflected proceeds to the right of the Celebrant, where he uncovers the Ciborium and Chalice and again genuflects at the same time as the Celebrant. He receives the Cruets from the Acolyte and ministers the wine and water for the Ablutions; he returns the Cruets to the Acolyte and places the Purificator on the Celebrant's fingers. He then changes places with the Deacon, genuflecting on passing the centre, behind the Deacon and simultaneously with him.</p>	<p>receive the Benediction, then rises, genuflects in the centre and proceeds to his usual place at the Epistle side. He remains till after the last Ablution when he goes to the Book, which has been carried to the Epistle side of the Altar by the Deacon, and then points out to the Celebrant the Communion and the prayers that follow, closing the Book at the conclusion unless there be a Last Gospel proper to the day; in which case he will leave it open and consign it to the Sub-deacon, who will convey it to the Gospel corner. He remains at the Epistle side during the</p>	<p>cross themselves, then having risen from their knees, the first Acolyte takes the Cruets from the Credence and after the usual genuflection, places them upon the Altar. While the Sub-deacon ministers the Ablutions, the first Acolyte will stand upon the floor but afterwards ascends to the highest step and removes the Cruets. In the meantime, the second Acolyte conveys the Chalice Veil from the Credence to the Gospel side of the Altar, he carries it with both hands and at the proper time, gives it</p>	<p>Cross at the commencement and then goes to the centre with the Acolytes. At the words, <i>And the Word was made flesh</i>, he genuflects as usual.</p>
--	---	---	---	---	---

<p>AT THE LAST GOSPEL.</p> 	<p>the Last Gospel, making the Signs of the Cross at the commencement and the genuflection at the words <i>And the Word was made flesh.</i></p>	<p>Arrived at the Gospel side, he cleanses the Chalice with the Purificator and places upon it in the ordinary manner, the Purificator, the Paten, the Pall and the Veil. He then folds the Corporal, puts it into the Burse and places this on the Chalice which he conveys to the Credence, carrying it in his left hand with the right extended upon the Burse. He afterwards returns to his place behind the Deacon: if it be the centre, he makes the proper reverence on arrival but if it be at the Epistle corner, he omits it.</p> <p>He accompanies the Celebrant to the centre and to the Gospel side</p>	<p>Last Gospel, turned towards the Celebrant, and makes the Signs of the Cross, inclinations, &c., as usual.</p>	<p>folded to the Sub-deacon; in passing and repassing the centre he must take care to make the usual reverence and in returning to the Credence, he walks with hands joined before his breast.</p> <p>The Acolytes make the usual Signs of the Cross at the beginning of the Last Gospel and then take their Candlesticks and proceed to the centre where they remain until the end, making a genuflection at the words, <i>And the Word was made flesh,</i> as usual.</p>	
--	---	--	--	--	--

		<p>and standing at the left of the Deacon assists at the Last Gospel, making the Signs of the Cross at the commencement and the genuflection at the words <i>And the Word was made flesh</i>. If for the convenience of the Celebrant, it be necessary for the Sub-deacon to hold the Altar Card he will omit the Signs of the Cross and the genuflection. Should there be a proper Gospel in place of the usual one from S. John, the Sub-deacon will receive the Missal from the Master of Ceremonies, when the Celebrant has finished the Post-Communions, and will convey it to the Gospel</p>			
--	--	--	--	--	--

		corner: he points out the Gospel to the Celebrant and at the end closes the Book and leaves it there.			
24. —Having said the Last Gospel and returned to the centre, he makes an inclination to the Cross, descends the steps with joined hands and arrived at the foot, turns to the Altar, makes a profound inclination (or genuflection, if the Blessed Sacrament be reserved) with the Sacred Ministers, receives his Biretta from the Deacon, puts it on, and returns to the Sacristy, following the Deacon. Should the Clergy and Choir precede the Sacred Ministers into the Sacristy, they may	24. —The Gospel concluded, the Deacon ascends the predella to the right of the Celebrant, goes with him to the centre, makes an inclination to the Cross, turns by his left and descends the steps, with joined hands, with the Celebrant and Sub-deacon. Arrived at the foot, he turns with them to the Altar and makes the proper reverence. He then receives the Celebrant's Biretta from the Master of Ceremonies, which he presents with the usual kisses and then receives his own, covers	24. —After the Gospel, the Sub-deacon ascends the predella to the left of the Celebrant, goes with him to the centre, makes an inclination to the Cross, turns to the right and descends the steps, with joined hands, with the Celebrant and Deacon. Arrived at the foot, he turns with them to the Altar and makes the proper reverence. He then receives his Biretta, puts it on at the same time as the Celebrant and proceeds immediately after the Choir to the Sacristy.	24. —At the end of the Last Gospel, the Sacred Ministers having descended to the pavement, he takes their Birettas and presents that of the Celebrant to the Deacon and then their own to the Deacon and Sub-deacon. He joins them in the proper reverence to the Altar and then precedes them to the Sacristy.	24. —When the Sacred Ministers descend to the pavement, they join with them in making the proper reverence to the Altar and then follow the Thurifer to the Sacristy.	24-25. —When the Sacred Ministers descend to the pavement, he makes the proper reverence to the Altar, and precedes the Acolytes to the Sacristy.

<p>remain turned to the Altar till nearly all have left; they then turn, cover and follow in due order.</p>	<p>and returns to the Sacristy, following the Sub-deacon.</p>				
<p>25.—Arrived at the Sacristy, if the Clergy there await him, he takes off his Biretta and salutes them. Having made a reverence to the Cross of the Sacristy, he salutes the Sacred Ministers, who then assist him to unvest, he again salutes them and retires.</p>	<p>25.—Arrived at the Sacristy, he uncovers and placing himself at the right of the Celebrant, joins him in saluting the Clergy and then makes a reverence to the Cross of the Sacristy and to the Celebrant. He takes off his Maniple and assists to unvest the Celebrant, salutes him and proceeds to unvest himself.</p>	<p>25.—Arrived at the Sacristy, he uncovers and placing himself at the left of the Celebrant, joins him in saluting the Clergy and then makes a reverence to the Cross of the Sacristy and to the Celebrant. He takes off his Maniple and assists the Deacon to unvest the Celebrant, salutes him and proceeds to unvest himself.</p>	<p>25.—Arrived at the Sacristy he salutes the Clergy in union with the Sacred Ministers, bows to the Cross, salutes the Celebrant and, if necessary, assists him to unvest. He then proceeds to the Credence and removes the sacred ornaments.</p>	<p>25.— Arrived at the Sacristy they bow to the Cross, stand on either side with their Candlesticks until the arrival of the Sacred Ministers, salute them as they pass and then put aside their Candlesticks, extinguish the candles and proceed to divest the Deacon and Sub-deacon of their Maniples and folded Chasubles (if they have them). After the Celebrant is unvested, they assist the Deacon and Sub-deacon to unvest and</p>	

				then proceed to extinguish the candles on the Altar and to do such other things as may be necessary.	
--	--	--	--	--	--

[1] Bishops visiting in a diocese not their own, by custom, may also be incensed with three double swings.

[2] A Priest officiating in the presence of a Bishop is incensed before him, but with two double swings only.

[3] In the present Western Use, the Deacon and Sub-deacon and other Assistants genuflect to the Altar on all occasions, at their first entrance, on retiring, before going to the predella or to the side of the Celebrant, and when passing the centre, but the Celebrant, prior to the Consecration, is directed to make on like occasions only a profound inclination or to bow, unless the Blessed Sacrament be reserved in the Tabernacle, in which case he genuflects with his Assistants.

[4] *Vide* Note 3 on preceding page.

[5] If the Sacred Ministers do not go to sit down during the Creed, they will make an inclination of the head to the Cross while the Choir sing the words *came down from Heaven*, and then descend a step and kneel upon the predella, while the *Incarnatus est* is being sung. The Deacon will then proceed to the Credence for the Burse and spread the Corporal on the Altar, as directed on page 66.

[6] If the Celebrant does not sit during the singing of the Creed, he will proceed to do so, as above directed, at its conclusion for the Sermon, or if there be none, he will go on at once to the Offertory, unless there are some Notices to be announced to the people.

[7] If there be any Alms to be offered, the Master of Ceremonies or first Acolyte, will receive them in the dish or basin, from the Churchwardens or other appointed persons, and bring them to the Celebrant, who will humbly present them.

[8] The Master of Ceremonies will ring the bell at the *Sanctus*, if the Acolytes are holding torches, or the ringing of the bell may be dispensed with, as the Choir sing the *Sanctus*.

[9] The Deacon will make the responses *But deliver us from evil* in the LORD's Prayer and *And with thy spirit* after The Peace, &c., in the same way as the Server at a Low Celebration (*vide* p. 40).

[10] If the Ablutions are taken at once, the Celebrant and Sacred Ministers genuflect together after the Chalice has been placed on the Altar, the Deacon and Sub-deacon change sides, the latter proceeding to the right of the Celebrant to minister the Ablutions and the Deacon to the left, where he remains profoundly inclined until the Celebrant has received the last Ablution, he then carries the Missal to the Epistle side, making the proper reverence as he passes the centre at the same time as the Sub-deacon, who passes to the Celebrant's left to arrange the Chalice.

[11] If the Ablutions are taken at once, the first Acolyte will take the Cruets from the Credence so soon as the Sacred Ministers return to the Altar and both Acolytes will then carry out the directions in No. 23. The Master of Ceremonies does not return to the side of the Celebrant until after the last Ablution, he then goes to his right and points out the Communion and the prayers that follow.

Project Canterbury
Ritual Notes on the Order of Divine Service.
By the Editors of "The Order of Divine Service," &c., &c.
Oxford: Mowbray & Co., 1894.

SPECIAL DUTIES OF THE MINISTERS AT SOLEMN REQUIEMS.

CELEBRANT. At Solemn Services, in addition to the variations prescribed on p. 18, the Celebrant will not at any time present his hand to be kissed and does not bless or use incense at the Introit or before the Gospel. He does not bless the Sub-deacon after the Epistle or the Deacon before the Gospel. If the *Dies*

Irae be sung after the Tract, the Celebrant having read it, at the Altar, may proceed with the Sacred Ministers, to sit down in the usual manner but will return to the Altar in sufficient time to say the prayer *Cleanse my heart, &c.*, and to read the Gospel before the Choir shall have concluded the singing. After the Gospel, the Sub-deacon does not present the Book to the Celebrant to be kissed.

The Creed should not be sung. After the Oblations have been offered, incense is blessed and the Oblations, Altar and Celebrant are incensed as usual.

The *Gloria in Excelsis* and the Benediction should be omitted and when the Deacon sings the *V/. May they rest in peace*, the Celebrant will also say it in an undertone, with his face turned towards the Altar, and always in the plural number.

DEACON. After the preparatory prayers, when the Celebrant ascends to the Altar, the Deacon will place himself behind him, on the step below the predella and when he goes to the Missal will proceed to the side with him and assist, as usual, at the Introit, but he does not make the Sign of the Cross, at the commencement. The incensing of the Altar is omitted.

The Deacon at the usual time, carries the Book of Gospels to the Altar, and having placed it thereon, kneels to say the prayer *Cleanse my heart, &c.*, but does not ask the Celebrant's blessing, or kiss his hand. Incense is not used at the Gospel.

As the Creed is not sung, the Deacon does not spread the Corporal until the Offertory, when the Sub-deacon brings the Chalice covered with the Veil and Burse to the Altar. The Deacon takes the Burse and extends the Corporal as usual and then presents the Oblations to the Celebrant in the ordinary manner. After the offering of the Chalice, the Deacon does not give the Paten to the Sub-deacon but places it partly under the Corporal and covers the remainder with the Purificator, as at a Low Celebration (*vide* p. 35). Incense is blessed, as usual, but the Deacon does not kiss the spoon, the Thurible or the Celebrant's hand, and after the incensing of the Oblations and Altar, he incenses the Celebrant only, and, at once, returns the Thurible to the Thurifer. He then receives the towel from the first Acolyte and with the Sub-deacon, ministers at the washing of the Celebrant's hands; having returned the towel to the Acolyte, he goes to his usual place in the centre, behind the Celebrant.

The Deacon ascends to the Celebrant's right at the words *And forgive us our trespasses* in the LORD's Prayer, and presents the Paten to the Celebrant as usual.

The Deacon does not strike his breast at the *Agnus Dei* and at its conclusion, genuflects and changes places with the Sub-deacon, again genuflecting on arriving at the Celebrant's left.

At the conclusion of the Service, the Deacon sings *May they rest in peace* with his face turned towards the Altar and always in the plural number.

SUB-DEACON. After the preparatory prayers, when the Celebrant ascends to the Altar, the Sub-deacon will place himself behind the Deacon, on the step below, and goes with him to assist at the Introit as usual, but does not make the Sign of the Cross at the commencement. After the Epistle, he does not present [page 85] himself to the Celebrant for his blessing but consigns the Book to the Master of Ceremonies, after having made the usual reverence to the Altar. After the Gospel, the Sub-deacon does not carry the Book to the Celebrant to be kissed, but hands it the Master of Ceremonies at once.

As the Creed is not sung, the Sub-deacon, at the Offertory, proceeds to the Credence and takes the Chalice with its Veil and Burse and conveys them to the Epistle side of the Altar. When the Deacon has taken the Burse, he removes the Veil and hands it to the second Acolyte. He presents the Paten with the Breads to the Deacon and purifies the Chalice as usual. When the Deacon has put in the wine, the Sub-deacon pours in the water, without presenting it for the Celebrant's blessing. Having returned the Cruets to the Acolytes, he passes to the Celebrant's left hand and assists at the blessing of incense and at the incensing, in the usual way (*vide* Nos 4-6, pp. 56-58).

After the incensing of the Celebrant, the Sub-deacon receives the Water Cruet and dish from the second Acolyte, and, with the Deacon, ministers at the washing of the Celebrant's hands; having returned the Cruet and dish to the Acolyte, he goes to his place in the centre, behind the Deacon.

All proceeds as usual, until the Deacon passes to the right of the Celebrant, at the words, *Hear us, O merciful Father*, and then the Sub-deacon, having made the proper reverence, goes to the lowest step at the Epistle corner and kneels with his face towards the Gospel side. Incense having been placed in the Thurible by the Master of Ceremonies as usual, the Sub-deacon receives it from the Thurifer and incenses the Blessed Sacrament with three double swings at each Elevation. After the Elevations, he returns the Thurible to the Thurifer,

rises and proceeds to his usual place in the centre, he genuflects on arrival, and remains standing there. He does not go up to the Altar with the Deacon in the LORD's Prayer but just before the *Agnus Dei*, he genuflects and ascends to the Celebrant's left. He says the *Agnus Dei* with the Celebrant but does not strike his breast, and at its conclusion genuflects and, at once, changes places with the Deacon, again genuflecting on arriving at the Celebrant's right. The remainder of the Service is as usual.

MASTER OF CEREMONIES. The Humeral Veil will not be required on the Credence. The Sign of the Cross at the Introit and all kisses are omitted but the usual bows will be made. If lighted Candles are to be held by the Clergy and those in Choir during the Gospel and from the *Sanctus* to the Communion of the Celebrant and people inclusively, the Master of Ceremonies will see that the candles are placed in readiness before the Service and appoint two or more clerks to distribute them at the conclusion of the Epistle: they should be presented, with the usual bows before and after, to all those who are in the Chancel, vested in Surplice, beginning with the senior in dignity, on either side. When all are distributed, the clerks proceed to light them and at the end of the Gospel will extinguish them: they will be lighted again during the Preface, before the *Sanctus*, and extinguished when the Celebrant takes the first Ablution.

ACOLYTES. The Acolytes do not make the Sign of the Cross at the Introit and during the Collects will kneel, standing again at the Epistle. At the Gospel, they assist as usual but do not carry their Candlesticks. At the Offertory, when the Sub-deacon carries the Chalice to the Altar, the two Acolytes follow him, the first, to present the Cruets as at other times and the second, to receive the Chalice Veil, which he carries to the Credence. After the incensing of the Celebrant, the first Acolyte presents the towel to the Deacon and the second, presents the Water Cruet and dish to the Sub-deacon, receiving them again after the washing of the Celebrant's hands. All kisses are omitted but the bows before and after presenting anything, are made as usual. The Acolytes will kneel after the *Sanctus* and remain kneeling till the [page 86] *Agnus Dei* exclusively. They do not strike their breasts at the *Agnus Dei*. If they are holding torches, they will kneel before the *Sanctus* and remain kneeling till the Celebrant takes the first Ablution.

THURIFER. The Thurifer has no duty before the Offertory. At the Offertory, he brings in the Thurible and acts as usual, but after the incensing of the Celebrant, he receives the Thurible from the Deacon and at once carries it to the Sacristy, All kisses are omitted but the accustomed bows are made as usual. He enters the Sanctuary with the Torchbearers during the Preface, as at other

times, and when the Master of the Ceremonies has put incense into the Thurible, presents it to the Sub-deacon and receives it from him again, after he has incensed the Blessed Sacrament. He then retires alone to the Sacristy and having deposited the Thurible in its place, returns to the Sanctuary and at the proper time, if the Acolytes be engaged holding torches, presents the Cruets for the Ablutions and carries the Chalice Veil to the Gospel side of the Altar.

If present in the Sanctuary in the earlier part of the Service, he does not make the Sign of the Cross at the Introit; he kneels with the Acolytes at the Collects, and remains standing near the Credence during the Gospel.

SPECIAL DUTIES OF THE MINISTERS WHEN FOLDED CHASUBLES ARE WORN.

In Cathedrals and the principal Churches where it is customary for the Deacon and Sub-deacon to wear folded Chasubles during Advent and Lent, the following rules should be observed:

DEACON. While the Celebrant is reading the Gospel, the Deacon will descend to the pavement and, there assisted by the second Acolyte, will remove the folded Chasuble and put on the large Stole, which he wears over the ordinary one and retains until he has transferred the Missal to the Epistle side after the last Ablution, when he removes the large Stole and resumes the folded Chasuble.

SUB-DEACON. During the last Collect, the Sub-deacon, assisted by the second Acolyte, will remove his folded Chasuble, and resume it again when he has sung the Epistle, after he has received the Celebrant's benediction.

ACOLYTES. When the Celebrant is singing the last Collect, the second Acolyte will assist the Sub-deacon to remove the folded Chasuble and will then deposit it in a convenient place; after the Epistle, he assists him to resume it. During the time the Celebrant is reading the Gospel, the same Acolyte will aid the Deacon in a similar way and the first Acolyte will present him with the large Stole. After the last Ablution, the first Acolyte will receive the large Stole from the Deacon and the second Acolyte will assist him to resume the folded Chasuble.

MASTER OF CEREMONIES. If the Acolytes be otherwise occupied, the Master of Ceremonies should assist the Deacon and Sub-deacon to take off and resume their folded Chasubles.

THE ORDER OF THE CEREMONIES AT A CHORAL CELEBRATION OF THE HOLY EUCHARIST WITHOUT DEACON AND SUB-DEACON, AND WITHOUT INCENSE.

I. Of the General Preparations.

The Priest who is to celebrate, will do so in the same manner as at a Low Celebration (*vide* pp. 31-44) but will sing the Collects, Preface, intonations of Creed and *Gloria*, &c., as at a High Celebration; he will be served by two Acolytes who will observe all the ceremonies prescribed for the Server at a Low Celebration (*vide* pp. 44-47), and, in addition, those which are here described.

On a table in the Sacristy will be prepared the Vestments for the Celebrant, and at the usual place the Torches for the Elevation. On the Altar, at the Epistle side, the Missal will be placed open at the Service of the day, with the markers properly arranged, and in the centre, the first Acolyte, if he have power or permission to touch the Sacred Vessels, will arrange the Chalice on the extended Corporal, and if required, the Ciborium will be placed behind it. The Chalice will be covered with its Veil, the Burse being against the gradine on the Gospel side, as usual (*vide* p. 32).

On the Credence, the Cruets with wine and water, the basin and finger-towel, the Book of Epistles, if the first Acolyte be a Cleric, and the Alms Dish. The Breads should be placed in readiness, as at a High Celebration (*vide* p. 51). The second Acolyte will light the candles at the Altar and the first Acolyte will assist the Priest to vest.

II. Of the Entrance and Commencement of the Service.

When all is in readiness, the Acolytes place themselves on either side of the Celebrant, the first Acolyte being at his right hand, and with him make a reverence to the Cross of the Sacristy. They then unite and with joined hands, precede the Celebrant to the Altar. Arrived at the steps of the Altar, the Celebrant uncovers and hands his Biretta to the first Acolyte, who unites with the second Acolyte in making the proper reverence to the Altar, and then carries the Biretta to the Sedilia. He returns to the Celebrant and kneels at his right, but a little behind, and the second Acolyte kneels in like manner at the Celebrant's left. They unite in making the responses to the preparatory prayers

and when the Celebrant is about to ascend to the Altar, they rise and, if necessary, raise the Celebrant's Vestments slightly in front while he ascends the steps. They then kneel upon the lowest step, the first Acolyte facing the Epistle corner, and the second the Gospel corner of the Altar. They make with the Celebrant, the Sign of the Cross at the Introit and say all the responses as usual.

They remain kneeling until the conclusion of the Epistle, unless the first Acolyte be a Cleric, when he may sing the Epistle, in which case both Acolytes should rise at the beginning of the last Collect and make the proper reverence in the centre together. The second proceeds to the Celebrant's right to assist at the Book, if necessary, and the first goes to the Credence, takes the Book of Epistles, returns to his usual place behind the Celebrant and stands upon the pavement until the concluding words of the Collect, when he passes to the centre, makes the proper reverence, and returns to his former place, where [page 88] he sings the Epistle to its proper tone. At its conclusion, he again goes to the centre to make the proper reverence to the Altar and then carries the Book of Epistles to the Credence. He returns and kneels in his usual place; the second Acolyte meanwhile or when the Celebrant has read the Gradual, &c., conveys the Missal (by the longest way) to the Gospel side of the Altar, after which he kneels in his usual place, unless the Celebrant at once begins the Gospel. If there be a long Tract or Sequence, the Celebrant may sit down while it is sung by the Choir, as at a High Celebration (*vide* Note to No. 8. p. 60). The Acolytes rise, unite in the centre, make the proper reverence to the Altar and precede the Celebrant to his seat. The first stations himself on the right and the second at the left, they raise the Celebrant's Chasuble so that he may not sit upon it and the first Acolyte then presents the Biretta. During the singing, while the Celebrant remains seated, the Acolytes stand on either side of him, partly facing each other, taking care to turn their backs neither to the Altar nor to the Celebrant. When it is time to return to the Altar, the first Acolyte receives the Biretta and places it upon the seat. Both Acolytes precede the Celebrant to the Altar, going by the longest way; arrived at the centre, they unite with him in making the proper reverence to the Altar and then kneel in their usual places.

When the Celebrant is about to announce the Gospel, both Acolytes rise and at its conclusion, having made the usual response, they kneel again and so remain until the Celebrant has recited the Creed and is about to sit down. When the Celebrant recites the Creed, the Acolytes make the usual inclinations and a profound bow at *And was Incarnate*, &c., and the Sign of the Cross at the end, as usual. If the Celebrant should sit while the Choir sing the Creed, the Acolytes will act as already directed for the Sequence, but at the words *came*

down from Heaven, the first Acolyte by a bow, directs the Celebrant to take off his Biretta and then kneels with the second Acolyte turned towards the Altar—the Celebrant also kneels on Christmas Day, and on the Feast of the Annunciation— after the words *and was made Man*, they rise, and the first directs the Celebrant to put on his Biretta. The same directions are to be given by the first Acolyte before and after the words *together is worshipped*; at the end of the Creed, unless there is to be a Sermon, he receives the Biretta, puts it on the seat and with the second, accompanies the Celebrant to the Altar. If there be a Sermon, the Acolytes may sit on stools placed on either side of the Celebrant, but not in the Sedilia, but if the Celebrant be the Preacher and should give the Sermon from the Pulpit, the Acolytes will first assist him to remove the Chasuble and Maniple, which they place upon the Sedilia and then accompany him to the Pulpit. They may sit near the Pulpit and at the conclusion of the Sermon, re-conduct the Celebrant to the Sedilia, aid him to resume the Chasuble and Maniple and then precede him to the Altar.

III. From the Offertory to the Communion of the People.

After the Creed or after the Celebrant has returned to the Altar and has said *The Lord be with you* and *Let us pray*, as usual, the Acolytes unite and make the proper reverence in the centre, the first proceeds to the Credence, the second goes to the right of the Celebrant, receives the Chalice Veil, folds it in three so that only the exterior shall appear, and places it on the Altar, just beyond the Corporal on the Epistle side. The first Acolyte having approached the Epistle corner of the Altar, carrying both the Cruets, gives that containing the water to the second Acolyte who then places himself at his left. They each hold their Cruet in the right hand and stand upon the highest step below the predella facing the Celebrant. They salute the Celebrant together, as he approaches, and after presenting the wine and water in the accustomed manner, salute the Celebrant again and then return to the Credence, on which the first Acolyte places the Wine Cruet. They go again to the Altar, the first carrying the finger-towel and the second, the Water Cruet and the dish; they bow to the [page 89] Celebrant before and after he washes his fingers, replace the Cruet, dish and towel on the Credence and then, after the proper reverence in the centre, return to their usual places and kneel there until the Consecration. The first Acolyte will ring the bell if used at the *Sanctus* (*vide* Note 8. p. 75). Torch-bearers should be provided as at a High Celebration (*vide* p. 77), but if there be no Torch-bearers, two candles may be placed in large Candlesticks, standing on the floor, at either side of the Altar; these should be lighted by the first Acolyte at the commencement of the Consecration Prayer. At the words *Who in the same night*, both Acolytes should rise, meet and make the proper reverence in

the centre, and then kneel on the highest step, a little to the right and left of the Celebrant, the first taking care to bring the bell with him; they unite in raising the Celebrant's Chasuble at each Elevation.

When the Celebrant is about to receive the Sacred Blood, the Acolytes rise (unless about to make their own Communion), make a genuflection where they are, upon both knees, then separate and kneel on either side of the Altar, parallel with the top step, facing sideways. The first Acolyte carries the bell with him and places it on the Credence.

IV. From the Communion to the End of the Service.

When all have communicated, the Acolytes proceed to the centre, where they meet and genuflect upon the pavement on both knees and then go to their usual places where they kneel and the Service proceeds as at a Low Celebration (*vide* p. 46).

At the Ablutions, the first Acolyte ministers the wine and water; the second, in the meantime, remains in his place until the Celebrant has taken the second Ablution, he then rises, makes, where he is, the proper reverence, then ascends to the Altar, removes the Book by the longest way to the Epistle side, then descends to the pavement, makes the proper reverence and kneels in his usual place. The first Acolyte after the Ablutions, replaces the Cruets on the Credence, goes to the Altar for the Chalice Veil, then proceeds to the centre where he meets the second with the Missal, and joins with him in the proper reverence, ascends to the left of the Celebrant and presents the Burse and Veil at the proper time. He receives the Chalice when arranged, from the Celebrant and conveys it by the longest way to the Credence. If the first Acolyte be a Cleric, he may cleanse and arrange the Chalice as is done by the Sub-deacon at a High Celebration (*vide* p. 80).

If candles have been lighted for the Elevation, the first Acolyte will extinguish that which is on the side of the Epistle before taking the Cruets for the Ablutions and the second will extinguish that on the side of the Gospel, before he ascends to the Altar to remove the Book to the Epistle corner.

Both Acolytes stand in their usual places at the Last Gospel (if the Book be required for the Last Gospel, the second Acolyte will have removed it to the Gospel corner), make the usual Signs of the Cross and say *Glory be to Thee, O Lord*, the first then goes to the Sedilia for the Biretta, both genuflect with the Celebrant and at the conclusion, say *Thanks be to God*. The Celebrant having descended to the pavement, the Acolytes place themselves on either side of him

and unite in the proper reverence to the Altar; the first presents the Celebrant's Biretta and they then precede him to the Sacristy, as on entering.

Arrived at the Sacristy, they salute the Cross and the Celebrant, and assist him to unvest, or the first does so while the second extinguishes the candles, &c.

[page 90]

THE ORDER OF THE CEREMONIES AT A CHORAL CELEBRATION OF THE HOLY EUCHARIST WITHOUT DEACON AND SUB-DEACON, BUT WITH INCENSE.

Strictly, according to all liturgical rules, Incense may not be used at the Holy Eucharist unless the Celebrant be attended by Deacon and Sub-deacon and except for deficiency of Clergy, it is most undesirable that on Sundays and Holy days the Divine Mysteries should be in any way shorn of their due ceremonial.

A High Celebration, with Deacon and Sub-deacon, is the most ancient form of celebrating the Holy Eucharist and the one most in accord with the mind of the Church but it must happen in many places that except on rare occasions, owing to deficiency of Clergy, a High Celebration is an impossibility; the rule as to Incense has, therefore, been relaxed in special cases and its use permitted, at least, on high Festivals at a Choral Celebration, without Sacred Ministers, in places where otherwise it could never be used with propriety. Owing to this toleration it seems desirable to give the rules, prescribed by the best authors, for a Service under such conditions.

I. Of the General Preparations.

The Ministers required are the Celebrant, the Master of Ceremonies, the Acolytes and the Thurifer. The preparations at the Altar and at the Credence are the same as at a Choral Celebration without incense (*vide* p. 87) except that the Chalice, &c., will be prepared by the Master of Ceremonies, if he have power or permission to touch the Sacred Vessels, and he will see that everything is in readiness for the Service. The Thurible, Incense-boat and Acolytes' Candlesticks will be required as at a High Celebration.

II. Of the Entrance into the Sanctuary.

When all is in readiness, the Master of Ceremonies gives the signal for the entrance to the Church, the Acolytes take their Candlesticks, make the usual

reverences, and precede the Choir and Clergy into the Church, unless they have already entered it, in which case the Acolytes walk before the Master of Ceremonies who immediately precedes the Celebrant. The Thurifer will follow the directions given for his entrance at a High Celebration (*vide* Nos. 2-3, p. 53), according to the occasion.

III. The Celebrant

will observe all the ceremonies prescribed for a Choral Celebration without incense, with the addition of the incensings of the Altar, &c., as at a High Celebration (*vide* Nos. 4, 5, 6, 15, 16, 17, pp. 56-72).

Before the Gospel, he blesses the incense as usual, while the Choir sing the concluding part of the Gradual or Tract; he says the prayer *Cleanse my heart, &c.*, in the centre and then goes to the Gospel corner to read the Gospel. He says *The Lord be with you* and announces the Gospel as at other times and then receives the Thurible from the Master of Ceremonies. He incenses the Book with three double swings, the first towards the middle, the second towards the right (his left) and the third towards the left of the Book, making before and after the [page 91] incensing a profound inclination towards the Book. He returns the Thurible to the Master of Ceremonies and sings the Gospel in the accustomed manner.

At the conclusion, he kisses the Book and is then incensed by the Master of Ceremonies.

IV. The Master of Ceremonies

on arriving at the steps of the Altar, will receive the Celebrant's Biretta, as at a High Celebration, will place it on the Sedilia and will then kneel at the Celebrant's left and respond in the usual way to the preparatory prayers, making the Signs of the Cross and customary inclinations,

When the Celebrant ascends to the Altar, he rises, makes the proper reverence in the centre and then goes to the predella, at the Epistle side. He receives the Incense-boat from the Thurifer, presents first the spoon and then the Thurible to the Celebrant and assists at the incensing of the Altar, observing all the directions prescribed for the Deacon at a High Celebration (*vide* Nos. 4-5, p. 56). The incensing of the Altar completed, he receives the Thurible and incenses the Celebrant (*vide* No. 6, p. 58); having returned the Thurible to the Thurifer, he goes to the highest step at the side of the Altar, near the Book and indicates to the Celebrant with his hand, the beginning of the Introit, &c., as at

a High Celebration. He remains in the same place until the Celebrant has read the Gradual, Tract, &c., unless he be a Cleric and may sing the Epistle himself, in this case he will follow the directions given for the first Acolyte, page 87, and after replacing the Book on the Credence, will return to the side of the Celebrant. If there be a long Tract or Sequence and the Celebrant sit while it is sung by the Choir, the Master of Ceremonies will precede him to the Sedilia, arrange the Chasuble, and present the Biretta. He stands at the Celebrant's left, turned towards him, until it is time to return to the Altar, when he bows to the Celebrant, receives the Biretta, deposits it on the seat and precedes the Celebrant, going by the longest way. He makes the proper reverence in the centre and ascends to the Altar and assists at the blessing of the incense, as at the Introit. He then goes to the Epistle corner, takes the Missal and descends to the pavement; he makes the proper reverence in the centre with the Acolytes and then places the Missal on the Altar at the Gospel corner. He remains on the highest step at the Celebrant's left to turn the leaves of the Book, if necessary, and after the announcement of the Gospel, he receives the Thurible from the Thurifer, presents it to the Celebrant, and receives it again after the incensing of the Book. He bows profoundly towards the Book both before and after the incensing.

At the end of the Gospel he moves the Book up to the Corporal, and then descends to the lowest step at the side of the Gospel, receives the Thurible, incenses the Celebrant, returns the Thurible to the Thurifer and then goes to the Epistle side where he stands upon the pavement, while the Celebrant recites the Creed. He must take care to make the proper reverence to the Altar when passing the centre.

During the Creed he genuflects with the Celebrant, makes the proper inclinations and the Sign of the Cross as usual. If the Celebrant should sit while the Choir sing the Creed, he will precede him to the Sedilia, arrange the Chasuble, present the Biretta, and stand at his left as above directed at the Sequence. He will intimate to the Celebrant by a bow as at a High Celebration, (*vide* No. 12, p. 65), when he has to uncover and when it is time to return to the Altar and will himself kneel turned towards the Altar, at the singing of *And was Incarnate, &c.*

If there be a Sermon, he will act as at a High Celebration (*vide* p. 67).

The Creed or the Sermon, if there be one, being ended, he accompanies the Celebrant to the Altar and then proceeds to the Epistle side, near the Credence, where he remains until the Celebrant has offered the Chalice, he then ascends to the predella with the Thurifer and assists at the blessing of incense and the

[page 92] incensation of the Altar, and then incenses the Celebrant, as at the Introit. He returns the Thurible to the Thurifer and then ascends to the Celebrant's left and assists at the Book as usual. When the Thurifer returns to the Sanctuary after incensing the Choir, he incenses the Master of Ceremonies who turns towards him and salutes him before and after being incensed.

The Master of Ceremonies remains at the left of the Celebrant, near the Missal, until the Prayer of Consecration. He kneels below the predella during the Confession and Absolution and also at the Prayer of Humble Access. He says the Confession and makes the Sign of the Cross as usual at the Absolution. At the beginning of the Prayer of Consecration, he descends to the pavement, makes the proper reverence in the centre and proceeds to the Epistle side. He puts incense into the Thurible, which is presented to him by the Thurifer, and then kneels. At the Elevation, if the Acolytes are holding torches, he will ring the bell and raise the Celebrant's Chasuble. After the second Elevation, he rises and returns to the Celebrant's left, where he makes the genuflection on arrival and not in the centre. He continues to turn the leaves of the Book until the Celebrant commences to say *Lord, I am not worthy, &c.*, he then makes a genuflection and passes to the Epistle side (without again genuflecting in the centre); he kneels there, turned towards the Gospel side, until after the Communion of the people. When all have communicated, he rises and returns to the Celebrant's left, genuflecting on arrival as before.^[1] He kneels at the Benediction below the predella, then rises, genuflects and passes to his usual place at the Epistle side. After the last Ablution, when the Book has been carried to the Epistle side, he goes to the Celebrant's right and points out the Communion and the prayers that follow. After the last prayer, he closes the Book unless there be a proper Gospel, in which case he conveys the Missal to the Gospel side. During the Last Gospel he assists at the left of the Celebrant, makes the Signs of the Cross, inclinations, &c., as usual and at the end closes the Book, if it has been used, descends to the pavement, makes the usual reverence in the centre and fetches the Celebrant's Biretta from the Sedilia. When the Celebrant has descended the steps, he presents the Biretta, makes the proper reverence to the Altar, turns and precedes the Celebrant to the Sacristy. Arrived at the Sacristy he carries out the directions in No. 25, page 83.

V. The Acolytes

carry out all the directions prescribed for them at a High Celebration (pp. 53-83) except in the following respects. The first assists the Celebrant to vest, while the second lights the candles.

When the Celebrant incenses the Cross, the first Acolyte (without first going to the centre) goes to the Book and removes it with its desk from the Altar; he stands below the steps at the Epistle side until the Celebrant has incensed that part of the Altar, then replaces the Book on the Altar and goes at once to his usual place at the Credence.

If the Celebrant sit at the Sequence or Creed, they may do the same but will kneel at *And was Incarnate, &c.*, as usual.

The first Acolyte (or the Master of Ceremonies) if he be in Holy Orders may chant the Epistle, following the directions given on page 87.

Before the Gospel, they take their Candlesticks and proceed to the centre and make there the proper reverence with the Thurifer as usual. If the space will permit, the Acolytes do not follow the Thurifer but walk on either side, the first being at his right and the second at his left; they pass below the lowest step to the Gospel corner of the Altar and there stand in a line facing the Celebrant during the singing of the Gospel. After the Gospel, they return in the same [page 93] order to the centre, make the proper reverence and then go to the Credence where they deposit their Candlesticks and stand as usual.

When the Celebrant has said the Offertory, the second Acolyte goes to the right of the Celebrant, makes there the proper reverence, and receives the Chalice Veil, folds and places it on the Altar at the Epistle side. During this time the first Acolyte takes the Cruets from the Credence and carries them to the Altar, he gives the Water Cruet to the second Acolyte who places himself at his left, they each hold their Cruets in the right hand. They salute the Celebrant as he approaches and present the Cruets in the usual manner. When the second Acolyte has again received the Water Cruet, they once more salute the Celebrant and retire to the Credence. When the Celebrant has incensed the Cross, the first Acolyte passes to the Gospel side, making the proper reverence as he passes the centre, and removes the Missal as at the Introit. He stands below the steps at the Gospel side, until the Celebrant has incensed that part of the Altar and then replaces the Missal as before. He descends to the pavement, makes the proper reverence in the centre and returns to the Credence. When the Master of Ceremonies incenses the Celebrant, the Acolytes take the Water Cruet, &c., and for the rest of the Service act as at a High Celebration (*vide* Nos. 17-25, pp. 73-83) except, i. at the commencement of the Prayer of Consecration, they will descend to the pavement, make the proper reverence in the centre and then kneel on the highest step behind the Celebrant to raise his Chasuble at the Elevations: after the second Elevation, they rise, descend to the lowest step, make there the genuflection and retire to the Credence; ii. at the

Ablutions, the first Acolyte will minister the Cruets and the second move the Book as at a Choral Celebration without incense (*vide* p. 89). If there be no Torch-bearers, candles may be lighted for the Elevation as at a Choral Celebration without incense or the Acolytes may themselves act as Torch-bearers, in which case the Master of Ceremonies will ring the bell and raise the Celebrant's Chasuble.

VI. The Torch-bearers

will act precisely as at a High Celebration (*vide* p. 77).

VII. The Thurifer

will carry out all the directions prescribed for a High Celebration (*vide* pp. 53-81), with the following exceptions. After the blessing of the incense at the Introit, he presents the Thurible to the Master of Ceremonies and then passes to the Celebrant's left; during the incensing of the Altar, he raises the Chasuble with his right hand, the left being placed upon his breast, and makes with the Celebrant the proper reverence when they pass the centre of the Altar. At the conclusion of the incensing, he descends the steps at the Epistle corner by the shortest way and stands at the left of the Master of the Ceremonies while he incenses the Celebrant, making with him an inclination before and after the incensing.

After the blessing of the incense before the Gospel, he descends to the pavement, makes the proper reverence in the centre at the same time as the Master of Ceremonies and Acolytes and if the space permit, walks between the Acolytes, below the steps, to the Gospel corner of the Altar where they stand in a line facing the Celebrant during the singing of the Gospel.

At the conclusion of the Gospel, he gives the Thurible to the Master of Ceremonies and receives it again when he has incensed the Celebrant; he then returns with the Acolytes to the centre, makes the proper reverence and retires to the Sacristy, with the Thurible as usual.

After the blessing of the incense, at the Offertory, he acts as at the Introit and when the Celebrant has been incensed, receives the Thurible from the Master of Ceremonies. He proceeds to the centre, makes the proper reverence and [page 94] then goes to incense the Clergy and Choir in the same manner as is done by the Deacon at a High Celebration (*vide* No. 170, p. 72). He returns to the Sanctuary, makes the proper reverence in the centre, incenses the Master of Ceremonies with a single swing, again makes the proper reverence and then

turns by his right and advances towards the Credence and incenses the Acolytes, with one swing for each. He proceeds to the entrance of the Chancel and incenses the people with three swings (*vide* No. 17, p. 73).

If the Acolytes be engaged in holding Torches, he will minister the Cruets at the Ablutions and will also carry the Chalice Veil to the Gospel side and move the Book to the Epistle side of the Altar, if the Acolytes have not returned to the Credence in time to perform these duties.

ADDITIONAL NOTES FOR HOLY WEEK.

(*Vide* pp. 11-12.)

On Palm Sunday, during the Epistle when the Celebrant, or the Sub-deacon, arrives at the words "at the Name of JESUS" all kneel until the words "under the earth" inclusively.

Incense is blessed and the Book is incensed, as usual, before the Gospel (except on Good Friday), but the *Dominus vobiscum* and the *Gloria Tibi* are omitted and the Celebrant, or the Deacon, will not make the Signs of the Cross upon the Book or upon himself, except on Holy Saturday.

On Palm Sunday, at the High Celebration, the Celebrant and all the others, except the Deacon, Sub-deacon, Master of Ceremonies and the Thurifer, will hold their Palms in their hands while the Gospel is being sung. At the conclusion of the Service, all carry their Palms with them into the Sacristy, except the Sacred Ministers, the Master of Ceremonies and the Acolytes.

When the words "yielded up the Ghost" occur in the Gospels during Holy Week, all kneel, except the Sub-deacon and Acolytes, in the places where they are, but the Celebrant and Master of Ceremonies do so turning towards the Altar. (At a High Celebration, the Celebrant does not genuflect at these words, when he reads the Gospel secretly.)

During Holy Week, the Acolytes assist at the Gospel without their Candlesticks but on Palm Sunday, may carry Palms instead.

On Good Friday, no response is made after either the Epistle or Gospel. The Sub-deacon does not present himself for the Officiant's blessing after having sung the Epistle. The prayer *Cleanse my heart, &c.*, is said before the Gospel as usual, but the benediction is omitted, also *Through the words of the Gospel, &c.*, at the conclusion and the Officiant does not kiss the Book.

On Holy Saturday, the Psalm *Judica me* and the *Gloria Patri* are resumed, and also the *Dominus vobiscum*, *Gloria Tibi* and Signs of the Cross before the Gospel.

RULES FOR SACRISTANS.

1. At least, three or four times each year, when the weather is dry, the Altars should be stripped early in the morning and left so until the evening, that everything may have the advantage of fresh air. At the same time everything connected with the Altar, the predella and spaces at the sides or beneath, should be well cleaned. Hangings on the walls of the Sanctuary should be taken down and well shaken or dusted.
2. The predella of the Altar should be swept daily and the gradines, Cross and Candlesticks dusted at least once a week.
3. The whole of the Sanctuary and Choir should be swept at least weekly and the parts not carpeted, washed over at frequent intervals.
4. Candlesticks, Crosses and other articles of metal should not be handled with the bare hands but with a cloth. When not required in use they should be carefully cleaned and put away in linen or calico bags.

[page 95]

5. Every six months the Chalices, Patens and Ciborium should be washed in water, with soap and brush, then in two other waters. This should be done by one in Holy Orders, who will pour the water into the Piscina.
6. The Cruets and Lavabo Dish, as well as being rinsed out after use, should be thoroughly washed every month.
7. The "fair linen Cloth" for the Altars should be changed once a month, and the under Cloths four times a year.
8. Corporals, if used daily, should be changed at least every three weeks, and the Priest should be provided with a clean Purificator for each Celebration.
9. When the Corporals and Purificators are removed, they should be placed in a box kept especially for that purpose. Before being sent to be washed by lay persons, they should be washed by one in Holy Orders, first in soap and water, and then in two other waters which should be poured into the Piscina.

10. If there be any wax droppings on the "fair linen Cloth" or on the Corporals or Purificators, they may be removed by carefully scraping them with a knife, and then soaking the part in spirits of wine. Wine stains may be removed by holding the part in boiling milk.

11. Albs, Girdles, Amices and Towels, should be changed as frequently as may be necessary, according to the number of Clergy. No general rule can be given as to the Surplices for the Clergy, Acolytes and Choir, as so much depends on the number of Services and the care taken in their use, but they should be washed as often as requisite and for all the great Festivals a complete change of all the linen vestments should be provided.

12. Each day, after the last Celebration of the Holy Eucharist, the "fair linen Cloth" should be lightly brushed and then covered; the dust should be well shaken out of the cover itself every week.

13. The Sacred Vestments, after being in use, should be carefully folded and put away in their proper places. The best method of keeping them is in presses fitted with shallow drawers, made just deep enough to hold one set of Vestments. The drawers should be lined, if possible, with cedar, to keep out insects and some few, to be reserved for the more costly Vestments, should be again lined with baize or cloth dyed in saffron, which preserves gold and embroidery work. To prevent creases being left in the more valuable Vestments, rolls of wool padding should be placed in the folds. Vestments of cloth of gold or silver should be wrapped in unbleached calico, dipped in a decoction of saffron. Where presses are not available, an excellent method of keeping the Vestments is to hang them upon wooden yokes in a cupboard. This avoids any folding but calico bags or covers will be necessary to keep out the dust.

14. Every article should have its own appointed place, and should be kept there when not required for use.

15. Wax Candles improve by keeping a few months before being used. They should be kept in a drawer by themselves and the ends or refuse wax should be placed in a separate receptacle. The Sacristan must be careful that the Altar Candlesticks and also those of the Acolytes are duly furnished with Candles, that the wicks are ready for lighting and that there are no wax excrescences at the top, which will cause the Candles to gutter and waste. If the Candles be soiled by dirty fingers, they may be cleaned with a cloth damped in spirits of wine or turpentine. In lighting Candles, the taper should be held to the side of the wick, not over the top. The wicks of new Candles may be slightly touched

before being put up with a minute drop of Venice Turpentine, to ensure their lighting readily.

16. The glasses of the Sanctuary lamps should be washed in hot water every fortnight.

17. Plated or silver articles can be cleansed by being rubbed with a linen cloth and occasionally washed in soap and water, and then polished with whitening or rouge.

[page 96]

18. Lacquered brass-work merely requires dusting carefully with a soft cloth, or in a damp atmosphere to be wiped dry. Occasionally a little sweet oil, lightly rubbed on, may be used.

19. Unlacquered brass-work should be cleaned with polishing paste and then well rubbed with wash-leather. If very much tarnished, a drop or two of oil of vitriol in the paste will remove the discolouration.

20. Burnt incense may be removed from plated or silver Thuribles with sweet oil.

21. Gilt wood or stone work should only be dusted with a soft brush or cloth. Encaustic tiles should be cleaned with milk and rubbed with a dry coarse flannel. Frescos, mural paintings, &c., should be very carefully dusted with an extremely soft feather brush.

22. In the absence of the Clergy, the Sacristan should see that strict silence is preserved in the Sacristies, also that the Acolytes or Servers put on their Cassocks and Surplices in an orderly and becoming manner and after the Service, replace them in their proper places.

23. No lay person is to be allowed to remain in the inner Sacristy, except the Master of Ceremonies, the Assistants in Copes, the Acolytes, Thurifer and Servers.

24. Several pairs of clean shoes or slippers should always be kept in readiness in the Sacristy, for the use of the Clergy, also a Clothes brush.

OF THE ASPERGES, OR SPRINKLING WITH HOLY WATER.

I. Of the Order of the Ceremonial.

The aspersion of holy-water should take place on all Sundays of the year, before the principal Eucharist, unless the Bishop be the Celebrant, but in no case should the aspersion be made more than once in the same Church on the same day.

The Priest who is to celebrate should make the aspersion, and if the water have to be blessed immediately before the Service it should be done in the Sacristy. For the blessing of the water, the Priest may wear a Surplice and Violet Stole, or, if he is to be the Celebrant, he may first vest in Amice, Alb, Girdle and crossed Stole of the colour of the day. In the latter case, if there be Sacred Ministers they should be already vested with the exception of their Maniples, which will be placed on the Sedilia in the Sanctuary, with the Chasuble and Maniple of the Celebrant. (If folded Chasubles are to be used, the Deacon and Sub-deacon do not put them on until they have vested the Celebrant in the Cope for the aspersion.) The Sacred Ministers, if there be any, should assist at the blessing of the water; before a *Missa Cantata* this duty will be performed by the Acolytes. The Thurifer will attend to carry the holy-water vessel and the sprinkler. All the preparations for the Celebration of the Holy Eucharist which is to follow, should be made as usual, *vide* pp. 51, 87 or 90, the only addition required in the Sacristy, being the vessel containing the holy-water and the sprinkler, unless the water has first to be blessed, in which case a vessel with salt and the Book containing the form of benediction will be also needed.

After the blessing of the water or when all is in readiness, the Deacon and Sub-deacon (or when there are no Sacred Ministers, the Acolytes) will vest the Celebrant in a Cope of the colour of the day and will then put on their folded Chasubles, if they are to be worn. At a *Missa Cantata* without Sacred Ministers, a Cope for the Celebrant is not an essential, but, if possible, one should be provided, at least, on the greater Sundays of the year.

[page 97]

The Candles on the Altar and those of the Acolytes will be lighted before the aspersion is made. At the proper time the entrance into the Sanctuary will be as usual (*vide* pp. 52-55, 87, or 90), the Thurifer carrying the holy-water vessel in his right hand, the left extended upon his breast, preceding the Acolytes, and

the Deacon and Sub-deacon walking on either side of the Celebrant, and raising the borders of the Cope. At a *Missa Cantata* the Acolytes precede the Celebrant as usual, but if there be no Thurifer, the first Acolyte will carry the holy-water vessel in his left hand, so as to be able to present or receive the Celebrant's Biretta in his right hand, and the second Acolyte walks with his hands joined before his breast, unless he has to carry a Book or card containing the Service.

Arrived at the Altar, the Celebrant and the Sacred Ministers uncover and make the proper reverence to the Altar, as usual, and then kneel on the lowest step.

The Master of Ceremonies carries the Birettas to the Sedilia and the Acolytes, if carrying Candlesticks, convey them to the Credence and kneel there as usual.

The Clergy and others in choir remain standing and, if it be customary, turned towards the Altar.

So soon as the Master of Ceremonies has received the Birettas, the Thurifer goes to the right of the Deacon, kneels on the floor; changes the holy-water vessel from his right to his left hand; and taking the sprinkler, presents it to the Deacon. The Deacon taking the sprinkler, presents it to the Celebrant, kissing first it and then the hand of the Celebrant. The Celebrant, intoning *Thou shalt purge me, or I saw water*, according to the season, thrice asperses the Altar, first towards the middle, afterwards towards the Gospel side, and lastly towards the Epistle side. Then, still kneeling, he asperses himself, making a little Sign of the Cross upon his forehead, with the end of the sprinkler. He rises and asperses first the Deacon and then the Sub-deacon, who, during this time remain kneeling on the step. They afterward stand, and the Deacon receiving the sprinkler with the usual kisses, consigns it to the Thurifer. Having made the proper reverence to the Altar, the Celebrant and his Ministers proceed to asperse the Clergy and Choir. The Thurifer, carrying the holy-water, and the Master of Ceremonies precede the Celebrant, who is attended on either side by his Ministers to hold back the borders of the Cope. In aspersing the Clergy and the Choir in the Stalls, the Celebrant first receives the sprinkler from the Deacon as before, and then follows the rules laid down for the incensings by the Deacon (*vide* No. 17, p. 72) but after aspersing one side, he returns the sprinkler to the Deacon, makes the proper reverence to the Altar, then again receives the sprinkler and asperses those on the other side. He returns the sprinkler to the Deacon, makes the proper reverence to the Altar and proceeds to the entrance to the Chancel, where he again receives the sprinkler and asperses the people with three aspersions: (i.) to the middle, (ii.) to the Epistle side, (iii.) to the Gospel side; or the Celebrant may go in procession round the Church and asperse the people as he does so. Returning to the Sanctuary, he

makes the proper reverence to the Altar and then asperses the Master of Ceremonies, the Acolytes and the Thurifer.

During the aspersions, the Thurifer will keep at the right of the Deacon, with the holy-water vessel in his left hand, so as to leave the right in readiness to receive or present the sprinkler; after being himself aspersed, he may retire at once to the Sacristy, put aside the holy-water vessel and sprinkler and prepare the Thurible.

All who are aspersed, should salute the Celebrant when he comes to them, then stand with bowed heads and make the Sign of the Cross while being aspersed.

While making the aspersion, the Celebrant and his Ministers recite in a low voice the whole of the Psalm *Miserere*, but during Eastertide they need say only the first verse of the Psalm *Confitemini Domino*, with the *Gloria Patri*, unless they are able to recite the whole from memory.

[page 98]

The Choir take up the Antiphon, as soon as the Celebrant has intoned the opening words, and then proceed to sing the Psalm, repeating the whole of the Antiphon at the end.

When the Celebrant has returned to the Sanctuary and completed the aspersions, he remains at the lowest step between his Ministers, until the singing of the Antiphon by the Choir is finished. He then chants the Versicles and Prayer from the Book which is held before him by the Sacred Ministers.

At the conclusion of the Prayer, the Celebrant and his Ministers make the proper reverence to the Altar and retire to the Sedilia, where, standing with their faces towards the Altar, the Deacon and Sub-deacon divest the Celebrant of the Cope and vest him in Maniple and Chasuble and then put on their own Maniples. They return to the foot of the Altar and commence the preparatory prayers in the usual manner. It is to be noted that the Birettas should never be worn by the Celebrant and his Ministers between the foot of the Altar and the Sedilia.

At a *Missa Cantata*, the Acolytes take the place of the Sacred Ministers, they kneel on entering, on either side of the Celebrant, and the first Acolyte presents and receives the sprinkler with the usual kisses. The Acolytes, if there be no Clergy in the Stalls, are aspersed immediately after the Celebrant, whilst still

kneeling, but if there be Clergy in the Stalls, the Acolytes are not aspersed until after the people, and in that case they stand as usual.

II. Of the Manner of Blessing the Water.

V/. Our help is in the Name of the LORD.

R/. Who hath made Heaven and earth.

I ADJURE thee, O creature of salt, by the Living + GOD, by the True + GOD, by the Holy + GOD, by GOD Who commanded thee to be cast, by the Prophet Elisha, into the water to heal the barrenness thereof; that thou become salt exorcised for the health of believers; and be thou to all them that take of thee health of soul and body, and let all vain imaginations and wickedness, all deceits and wiles of the Devil and every unclean spirit fly and depart from the place where thou shalt be sprinkled, adjured by Him, Who is to come and will judge the quick and the dead and the world by fire. R/. Amen.

Let us pray.

ALMIGHTY and Everlasting god, we humbly beseech Thine infinite mercy, that it may please Thee, of Thy loving-kindness to bl+ess and to hal+low this creature of salt which Thou hast given for the use of men, let it be to all them that take of it health of mind and body, and let whatsoever shall be touched or sprinkled therewith be free from all uncleanness, and from all assaults of spiritual wickedness. Through JESUS CHRIST, Thy SON, our LORD, Who liveth and reigneth with Thee, in the Unity of the HOLY GHOST, ever One GOD, world without end.

Let us pray *is not said*.

I ADJURE thee, O creature of water, in the Name of GOD the FATHER + Almighty, in the Name of JESUS + CHRIST, His SON, our LORD, and in the power of the HOLY + GHOST, that thou become water exorcised for putting to flight all the power of the Enemy, and do thou avail to cast out and send hence that same Enemy, with all his apostate angels, through the power of the Same our LORD JESUS CHRIST, Who is to come and will judge the quick and the dead and the world by fire. R/. Amen.

Let us pray.

O GOD, Who for the salvation of mankind hast ordained that water should be the matter of one of Thy greatest Sacraments: favourably regard us who call

upon Thee, and pour the power of Thy bene+diction upon this element, prepared by much cleansing; that this Thy creature, meet for Thy mysteries, may receive the effect of Thy grace, and so may cast out devils, and

[page 99]

put sickness to flight, that whosoever in the habitations of Thy faithful shall be sprinkled therewith, may be made free from all uncleanness and delivered from all hurtfulness; there let no spirit of pestilence nor corrupt air abide: thence let all the wiles of the hidden Enemy depart; and if there be aught that layeth snares against the peace or safety of them that dwell therein, let it fly before the sprinkling of this water, and so let the place gain health by the invocation of Thy Holy Name, and be defended from all assaults. Through JESUS CHRIST, Thy SON, our LORD, Who liveth and reigneth with Thee, in the Unity of the HOLY GHOST, ever One GOD, world without end.

Here let the Priest thrice cast salt into the water, in the form of a Cross, saying at the same time:

BE this salt and water mixed together, in the Name of the FA+THER, and of the S+ON, and of the HOLY + GHOST. R/. Amen.

If the water be in several vessels, the Priest will cast salt in the same manner into each of them.

V/. The LORD be with you. R/. And with thy spirit.

Let us pray.

O GOD, Who art the Author of unconquered might, the King of the Empire that cannot be overthrown, the ever-glorious Conqueror: Who dost keep under the power of the dominion that is against Thee: Who rulest the raging of the fierce Enemy; Who dost mightily fight against the wickedness of Thy foes; we entreat and beseech Thee, with fear and trembling, O LORD, graciously to behold this creature of salt and water, mercifully shine upon it, hallow it with the dew of Thy loving-kindness: that wheresoever it may be sprinkled, through the invocation of Thy Holy Name, all haunting of the unclean spirit may be driven away, far thence let the terror of the venomous serpent be cast, and wheresoever it shall be, there let the presence of the HOLY GHOST be vouchsafed to us who shall ask for Thy mercy. Through JESUS CHRIST, Thy SON, our LORD, Who liveth and reigneth with Thee, in the Unity of the same HOLY GHOST, ever One GOD, world without end. Ry. Amen.

III. Of the Order of the Service.

Antiphon.—Thou shalt purge me^[2] with hyssop, O LORD, and I shall be clean: Thou shalt wash me and I shall be whiter than snow.

Psalm LI. *Miserere mei, Deus.*
with the *Gloria Patri*, except on Passion and Palm Sundays.

Antiphon.—Thou shalt purge me than snow.

V/. O LORD, show Thy mercy upon us. (*In Eastertide, add Alleluia.*)

R/. And grant us Thy salvation. (*In Eastertide, add Alleluia.*)

V/. O LORD, hear my prayer.

R/. And let my cry come unto Thee,

V/. The LORD be with you.

R/. And with thy spirit.

Let us pray.

HEAR us, Holy LORD, Almighty FATHER, Eternal GOD, and vouchsafe to send Thy holy Angel from Heaven, to guard, cherish, protect, visit and defend all that are assembled in this house. Through CHRIST our LORD. *Amen.*

From Easter Day to Whitsun Day, both inclusive, the Antiphon and Psalm are as follows:

Antiphon.—I saw water² flowing forth from the Temple on the right side, Alleluia: and all to whom that water came were saved and shall say, Alleluia, Alleluia.

Psalm CXVIII. *Confitemini Domino.* With the *Gloria Patri*.

Antiphon.—I saw water shall say, Alleluia, Alleluia.

[page 100]

OF THE ABSOLUTION FOR THE DEAD AT REQUIEMS.^[3]

When the Absolution is given immediately after the Celebration of the Holy Eucharist, which is the usual custom, it should be made by the Celebrant and not by another Priest, but if the Bishop be present he may make the Absolution, although he may not have been the Celebrant at the Requiem Eucharist. The

ceremonies to be observed depend upon whether the body of the departed person be present or not.

I. When the Body is Present.

If the body be present, it should be placed on a Bier with the feet towards the Altar, unless the departed be a Bishop or Priest, in which case the feet will be turned towards the people, and the Bier will be placed in the centre of the Chancel.^[4] At the end of the Holy Eucharist, after the last Gospel, the Celebrant and the Sacred Ministers, having made the proper reverence on the predella, go direct to the Sedilia and take off their Maniples. The Celebrant, with the assistance of the Sacred Ministers, also removes the Chasuble, and puts on a black Cope,^[5] which should be there in readiness. If there be a Sermon or Funeral oration, it will now be given, and during its delivery the Celebrant and his Ministers will be seated as usual. At the end of the Sermon, or at once if there be no Sermon, the Clergy and Choir light their candles and the Sub-deacon, with head uncovered, proceeds to the Credence, and there receives the Processional Cross, the Acolytes take their Candlesticks, and accompany him to the centre, where they are joined by the Thurifer and the Clerk with the holy-water vessel. They stand on the pavement, facing the Altar and await the Celebrant and Deacon, who, at a signal from the Master of Ceremonies, also descend to the pavement, and turn towards the Altar, the Deacon being at the right of the Celebrant and the Master of Ceremonies, with the Book of the Service at his left. The Master of Ceremonies first hands the Birettas to the Deacon, who presents the Celebrant with his (the usual kisses are omitted), and then all make the proper reverence to the Altar. They turn round and move towards the Bier, the Celebrant and Deacon being covered. The Procession proceeds in the following order: i. The Thurifer and Clerk with holy water; ii. The Sub-deacon between the two Acolytes; iii. The Choir^[6] and Clergy carrying lighted candles; iv. The Master of Ceremonies; v. The Celebrant, with the Deacon at his left to raise the border of his Cope.

Arrived at the Bier, the Thurifer and Clerk with holy water pass to the Epistle side, and so place themselves at the foot of the body, with their faces towards it, that they may be a little behind the Celebrant and Deacon when they arrive. The Acolytes proceed with the Sub-deacon, by the right, to the head of the body and stand facing it, but taking care to leave sufficient space for the Celebrant and Deacon to pass round at the aspersion and incensing. The Clergy should stand on either side facing the Bier, at a like distance from it as the Sub-deacon. The Choir, if they do not remain in the Stalls, will stand behind the Clergy on either side, or as may be found most convenient. The Celebrant, with the Deacon at his left, will stand at the foot of the body, facing the Cross held

by the Sub-deacon, but a little towards the Epistle side, and both [page 101] uncover on arriving at the Bier. The Celebrant then reads the Prayer, *Enter not into judgment*, from the Book held before him by the Deacon, and the Choir respond *Amen*. Then the Cantors intone the opening words of the R/. *Deliver me*, which is continued by the Choir; the Cantors sing the V/V/. *I am in fear, That day, and Rest eternal*, and the Clergy after the first two repeat the words of the response, *When the Heavens*, and *When Thou shalt come*, as indicated in the Service by an asterisk. The R/. *Deliver me* is repeated by the Cantors and Choir, and during this, the Deacon, having given the Book to the Master of Ceremonies, salutes the Celebrant, and passes to his right, where he is joined by the Master of Ceremonies and the Thurifer. The Deacon, having received the Incense-boat, presents the spoon to the Celebrant, saying, *Bless, reverend father*, the Master of Ceremonies raises the border of the Cope, and the Celebrant puts incense thrice into the Thurible, saying, *Be thou blessed by Him in Whose honour thou art to be burned. Amen*. He returns the spoon to the Deacon, and then makes the Sign of the Cross over the Thurible.^[7] After the blessing of the incense, the Deacon returns to the left of the Celebrant, and the Thurifer to the left of the Clerk with holy water.

The R/. *Deliver me* being finished, the Choir on one side sing, *Lord, have mercy*, then those on the other side respond, *Christ, have mercy*, after which all say together, *Lord, have mercy*. After this, the Celebrant says in a loud voice, *Our Father*, continuing the Prayer, with all the others, in an undertone. The Clerk with holy water presents the sprinkler to the Deacon, who, in turn, presents it to the Celebrant. The Celebrant then makes an inclination to the Cross held by the Sub-deacon, and at the same time, the Deacon makes a genuflection. Then, if the Bier be in the Chancel, they turn towards the Altar, and make the proper reverence thereto, but if the Bier be in the middle of the Church, or not in sight of the Altar, this may be omitted.

The Celebrant, accompanied by the Deacon holding back the border of the Cope on the right side, passes round the Bier, by the right, and sprinkles the body three times on each side; in going, the first time towards the feet, then towards the middle, and lastly towards the head, and in returning, the first time towards the head, then towards the middle and lastly towards the feet. In passing the Cross of the Sub-deacon, he will make an inclination, and the Deacon a genuflection. Returned to his place, the Celebrant gives the sprinkler to the Deacon, who returns it to the Clerk, then receives the Thurible from the Thurifer, and presents it to the Celebrant. The Celebrant with the Deacon, without saluting the Cross of the Sub-deacon, proceed to the centre, turn to the Altar, and make the proper reverence (if they are in the Chancel), and then the

Celebrant incenses the body with three swings on either side, in the same manner as he made the aspersion. When he has returned to his place, he gives the Thurible to the Deacon, who restores it to the Thurifer. The Deacon then receives the Book from the Master of Ceremonies, and standing at the left of the Celebrant, holds it open before him. The Celebrant says, *And lead us not into temptation*, and the following Versicles and Prayer, after which the body is carried to the grave.

If the Celebrant and his assistants accompany the body to the grave, the following is the order of the Procession: i. The Members of Guilds or Societies with which the deceased may have been connected; ii. The Thurifer and, at his left, the Clerk with holy water; iii. The Sub-deacon carrying the Cross^[8] between the two Acolytes with their Candlesticks; iv. The Choir and Clergy, two and two; v. The Master of Ceremonies, carrying the Book; vi. The Celebrant with the Deacon at his left; vii. The body of the deceased with the Pall-bearers; viii. The relatives and friends. On reaching the grave, the Cross-bearer and Acolytes, stand at the head; the Celebrant, Deacon, Master of Ceremonies, Thurifer, and Clerk with holy water at the foot and the relatives and friends near by. The Clergy and Choir, if it be convenient, will stand on either side of [page 102] the grave between the Celebrant and the Cross. At the end of the Burial Office when the Celebrant makes the Sign of the Cross over the body, saying *Rest eternal, grant to him, O Lord*, the Master of Ceremonies will hold back the border of the Cope as the Deacon will be holding the Book. The Choir respond, *And let light perpetual shine upon him*, and the Celebrant then says, *May his soul and the souls of all the faithful departed, through the Mercy of God, rest in peace. R/. Amen.*

If the Celebrant and his assistants do not accompany the body to the grave, they will return to the Altar after the Prayer, make the proper reverence and retire to the Sacristy.

If the Cemetery be distant, the Priest who accompanies the body may be vested only in Surplice and black Stole.

If on account of a Solemn Feast or through any other necessity, the Absolution is not preceded by the Holy Eucharist, the Officiant vested in Surplice, black Stole and Cope, will make the Absolution immediately after the Lesson in the Burial Office, but will not be assisted by Deacon and Sub-deacon. Under such circumstances or when the Holy Eucharist has been celebrated without Sacred Ministers, the Cross will be carried by the ordinary Cross-bearer, a Clerk will be appointed to carry the Book and the Master of Ceremonies will take the place of the Deacon, holding back the border of the Cope, presenting the

sprinkler and Thurible and accompanying the Celebrant during the aspersing and incensing.

If the body be that of a Bishop or Priest, since the head is towards the Altar, the place of the Sub-deacon with the Cross will be between the Altar and the Bier, while the Celebrant's place will be at the feet, facing the Altar, and the following is the order which should be observed. The Sub-deacon preceded by the Thurifer and the Clerk with holy water, and accompanied by the Acolytes, proceeds as before by the Gospel side, but instead of stopping opposite the Altar, all pass on by the Epistle side and return to the head of the body, between the Altar and the Bier. The Sub-deacon and Acolytes face the Bier but stand a little towards the Epistle side. The Thurifer and the Clerk with holy water do not stop with the others but go again by the Gospel side to their place behind the Celebrant and Deacon. The Celebrant, with the Deacon and Master of Ceremonies, follows the others till they arrive at the foot of the body, when they turn towards the Altar. The Celebrant stands directly behind the Bier and in a line with it and not, as at other times, a little to one side. As the Sub-deacon with the Cross is before the Altar, the Celebrant and Deacon, when going round the Bier to asperse and incense the body, do not salute both the Altar and the Cross of the Sub-deacon by separate reverences, but salute the Cross only, as it alone is supposed to be in sight

II. When the Body is not Present.

If the body be not present, a Catafalque should be erected in the place which the Bier would occupy, if the body were present, and, as usual, lighted candles should be placed on either side. All the ceremonies prescribed in the preceding article will be observed except that the Prayer, *Enter not into judgment*, is omitted and the Office is commenced, so soon as the Celebrant and his Ministers have reached the Catafalque, by the Cantors intoning the opening words of the R/. *Deliver me*, as usual. The relative positions of the various ministers are not changed, although it be customary for the Catafalque to be placed in the Chancel, as it is only when the body of a deceased Bishop or Priest is actually present that the Celebrant and his assistants stand at the end farthest from the Altar and the Cross-bearer and Acolytes between the Catafalque and the Altar.

At the conclusion of the final Prayer, the Celebrant will make the Sign of the Cross over the Catafalque while chanting the words, *Rest eternal, grant to him, O Lord*. The Choir respond, *And let light perpetual shine upon him*, and the Cantors [page 103] sing *May he rest in peace*. The Choir respond Amen

and then all retire to the Sacristy, after making the proper reverence to the Altar.

If it be desired, or if from circumstances it be necessary, to make the Absolution in a less solemn manner when the body of a departed person is not present, the Catafalque may be dispensed with and in its stead a Pall or black cloth may be spread at the conclusion of the Requiem Eucharist, on the floor at the foot of the Altar steps. The Celebrant having removed his Chasuble and Maniple at the Sedilia and put on the Cope or simply in Alb and Stole will go to the Epistle side of the Altar, near the Book, as at the Introit.

The *R/. Deliver me*, is sung and while it is being repeated the Celebrant blesses the incense as usual but without leaving the Epistle side of the Altar.

After the blessing of the incense, the Thurifer and Clerk with holy water go to the Gospel side, the Master of Ceremonies remaining at the right of the Celebrant. After saying *Our Father*, the Celebrant passes to the centre of the Altar and with the Master of Ceremonies (on the lower step) still at his right, makes the proper reverence, and then turns towards the Pall. The Master of Ceremonies receives the sprinkler from the Clerk with holy water and afterwards the Thurible from the Thurifer and presents them in turn to the Celebrant, who first sprinkles and then incenses the Pall three times, first to the middle, then to his left and lastly to the right, the Master of Ceremonies holding up the Cope, if it be worn. The Celebrant returns to the Epistle side and facing the Altar, sings the remaining Versicles and Prayers; after which he goes to the centre, makes the proper reverence, and accompanied by his assistants returns to the Sacristy, in the usual way. When the service is performed in this manner the Processional Cross will not be required and the Acolytes will not carry lighted candles.

III. Of the Order of the Service.

The Priest standing at the foot of the body of the departed person, will say:

ENTER not into judgment with Thy servant, O LORD, for in Thy Sight can no man living be justified. Judge him not therefore, O LORD, whom the prayers of the faithful commend unto Thee, but of Thy mercy let him who, when alive, was signed in the Name of the HOLY TRINITY, escape Thy just vengeance. Who livest and reignest, world without end. *Amen.*

The foregoing is omitted if the body of the departed person be not present.

R/. Deliver me, O LORD, from death eternal in that day tremendous: when the Heavens and the earth shall be moved: when Thou comest to judge the world by fire. V/. I am in fear and trembling until the sifting is at hand, and the wrath about to come. *When the Heavens and the earth shall be moved. V/. That day, a day of wrath, of calamity and misery, a great day, and exceeding bitter. *When Thou comest to judge the world by fire. V/. Rest eternal grant to them, O LORD, and let light perpetual shine upon them. R/. Deliver me, O LORD,..... by fire.

During the last R/. the Priest blesses the incense in the usual manner.

The R/. being finished, the Choir, on one side, say,

LORD, have mercy.

Those on the other side respond,

CHRIST, have mercy.

Then all say together,

LORD, have mercy.

The Priest then says in a loud voice, OUR FATHER, continuing the Prayer, with all the others, in an undertone, while he proceeds to asperse and incense the body. Having returned to his place, he says:

V/. And lead us not into temptation.

R/. But deliver us from evil.

[page 104]

V/. From the gate of hell.

R/. Deliver *his* soul, O LORD.

V/. May *he* rest in peace.

R/. Amen.

V/. O LORD, hear my prayer.

R/. And let my cry come unto Thee.

V/. The LORD be with you.

R/. And with thy spirit.

Let us pray.

O GOD, Whose nature and property is ever to have mercy and to forgive, receive our humble petitions for the soul of Thy servant N., which Thou hast commanded to pass out of this world: deliver it not into the hands of the Enemy, neither forget it at the last, but command it to be received by Thy holy Angels, and to be carried into the land of the living; and, forasmuch as he hoped and believed in Thee, let him be counted worthy to rejoice in the fellowship of Thy Saints. Through our LORD JESUS CHRIST, Thy SON, Who liveth and reigneth with Thee in the Unity of the HOLY GHOST, GOD, for ever and ever. Amen.

If the departed be a Priest, in the Prayer should be said, for the soul of Thy servant and Priest N.

If the body be not present, the following may be said instead:

ABSOLVE, O LORD, we beseech Thee, the soul of Thy servant (*or handmaid*), N., that though dead to the world, *he* may live to Thee; and whatsoever *he* hath done amiss in *his* human conversation, through the weakness of the flesh, do Thou by the pardon of Thy most merciful loving-kindness wipe away. Through CHRIST our LORD, Who liveth and reigneth with Thee in the Unity of the HOLY GHOST, GOD, for ever and ever. *Amen.*

The body is then carried to the grave, or if it be not present, the Office is thus concluded:

V/. Rest eternal, grant to *him*, O LORD.

R/. And let light perpetual shine upon *him*.

V/. May *he* rest in peace.

R/. Amen.

[1] If the Ablutions are taken at once, the Master of Ceremonies does not return to the side of the Celebrant until after the last Ablution, he then goes to his right and points out the Communion and the prayers that follow.

[2] The Choir take up the Antiphon before the Psalm from this point. Only the first verse of the Psalm need be sung by the Choir, except the aspersion of the people be made in Procession round the Church.

[3] For the Funeral Office and Requiem Eucharist, *vide* pp. 26, 16 & 84.

[4] On the Pall covering the body may be placed the insignia of any special dignity, ecclesiastical or secular, borne by the deceased, for example, if he be a Priest, a violet or black Stole, or if a Bishop, his Mitre. If the departed be a child not over seven years of age, a crown or wreath of flowers may be placed on the Pall, but it is very undesirable to extend this custom as is sometimes done, to all young, unmarried persons, and certainly in all other cases it should be strictly disallowed.

[5] If there be no Cope for the Celebrant, he officiates in Alb and Stole, in which case the Deacon and Sub-deacon will take off the Dalmatic and Tunicle.

[6] If the Bier be in the Chancel, the Choir will remain in the Stalls and the Celebrant and Deacon will leave their Birettas at the Sedilia.

[7] *Vide* No. 4, pp. 56-57 for fuller directions. All the usual kisses are omitted.

[8] At a Funeral, but one Cross should be carried.

Project Canterbury
Ritual Notes on the Order of Divine Service.
By the Editors of "The Order of Divine Service," &c., &c.
Oxford: Mowbray & Co., 1894.

Appendix.

THE PRAYERS FOR CELEBRANT AND SACRED MINISTERS AT THE HOLY EUCHARIST, WITH SOME BRIEF DIRECTIONS.

(For the Prayers to be said while vesting, *vide* pp. 31, 52).

The Priest, standing at the foot of the Altar, signs himself with the Sign of the Cross, and says:

+ In the Name of the FATHER, and of the SON, and of the HOLY GHOST.
Amen.

Then, joining his hands before his breast, he begins the Antiphon:

I will go unto the Altar of GOD.

Server.—Even unto the GOD of my joy and gladness.

[At a High Celebration, the foregoing and subsequent responses in the preparatory prayers are said by the Sacred Ministers and other Assistants, in place of the Server.]

(The following Psalm and the repetition of the Antiphon are omitted in Requiems, and from Passion Sunday till Maundy Thursday inclusive.)

Psalm xliii. *Judica.*

P.—Give sentence with me, O GOD, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

S.—For Thou art the GOD of my strength, why hast Thou put me from Thee: and why go I so heavily while the enemy oppresseth me ?

P.—O send out Thy light and Thy truth that they may lead me: and bring me unto Thy holy hill, and to Thy dwelling.

S.—And that I may go unto the Altar of GOD, even unto the GOD of my joy and gladness: and upon the harp will I give thanks unto Thee, O GOD, my GOD.

P.—Why art thou so heavy, O my soul: and why art thou so disquieted within me ?

S.—O put thy trust in GOD, for I will yet give Him thanks: which is the help of my countenance and my GOD.

P.—Glory be to the FATHER, and to the SON, and to the HOLY GHOST.

S.—As it was in the beginning, is now, and ever shall be, world without end. Amen.

P.—I will go unto the Altar of GOD.

S.—Even unto the GOD of my joy and gladness.

Making the Sign of the Cross upon himself, he says:

P.— + Our help is in the Name of the LORD.

S.—Who hath made Heaven and earth.

Bowing down, he says the Confession:

I CONFESS to Almighty GOD, to blessed Mary ever-Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed, (*he strikes his breast thrice*) through my fault, through my fault, through my most grievous fault. Therefore I beg blessed Mary ever-Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray to the LORD our GOD for me.

S.—May Almighty GOD have mercy upon thee, forgive thee thy sins and bring thee to everlasting life,

P.—Amen.

[page 106]

The Server at once says the Confession, saying you father, in place of the words you brethren when they occur.

Then the Priest gives the Absolution, saying:

May Almighty GOD have mercy everlasting life.

S.—Amen.

P.— + May the Almighty and Merciful LORD grant us pardon, absolution and remission of our sins.

S.—Amen.

P.—Wilt Thou not turn again, and quicken us, O LORD ?

S.—That Thy people may rejoice in Thee.

P.—Show us Thy mercy, O LORD.

S.—And grant us Thy salvation.

P.—O LORD, hear my prayer.

S.—And let my cry come unto Thee.

P.—The LORD be with you.

S.—And with thy spirit.

P.—Let us pray.

As he ascends to the Altar, the Priest says:

WE beseech Thee, O LORD, to take away from us our iniquities: that we may be worthy to enter with pure minds into the Holy of holies. Through CHRIST our LORD. Amen.

Bowing down and kissing the Altar, he says:

WE beseech Thee, O LORD, by the merits of all Thy Saints, that Thou wouldest vouchsafe to forgive me all my sins. Amen.

He then makes the Sign of the Cross upon himself, and reads the Introit. (In Requiems, the Priest makes the Sign of the Cross over the Book and not upon himself.)

[At a High Celebration, the Thurible is brought to the Celebrant before he reads the Introit. The Deacon says Bless, reverend father, and the Priest, as he puts in the Incense says: Be thou blessed of Him in Whose honour thou art to be burned. Amen. He afterwards makes the Sign of the Cross over the Thurible and then incenses the Altar. After being incensed by the Deacon, he makes the Sign of the Cross upon himself and then reads the Introit. In Requiems, Incense is not used before the Offertory.]

The Kyries are thus said:

P.—LORD, have mercy. *S.*—LORD, have mercy.

P.—LORD, have mercy. *S.*—CHRIST, have mercy.

P.—CHRIST, have mercy. *S.*—CHRIST, have mercy.

P.—LORD, have mercy. *S.*—LORD, have mercy.

P.—LORD, have mercy.

After the Epistle, Gradual, etc., the Priest goes to the centre, and bowing profoundly, says:

CLEANSE my heart and my lips, O Almighty GOD, as Thou didst cleanse the lips of the Prophet Isaiah, with a live coal: of Thy Gracious Mercy vouchsafe so to cleanse me, that I may worthily proclaim Thy Holy Gospel. Through CHRIST our LORD. Amen.

GIVE me, O LORD, Thy blessing: The LORD be in my heart and upon my lips, that I may worthily and fitly proclaim His Gospel. Amen.

(The last Prayer is omitted in Requiems.)

[page 107]

Going to the Gospel corner and facing the Book he says with hands joined, The LORD be with you. R/. And with thy spirit. He makes the Sign of the Cross on the Book and then on his forehead, mouth, and breast, saying, The Holy Gospel is written in the — chapter of the Holy Gospel according to Saint ———, beginning at the — verse. R/. Glory be to Thee, O LORD.

After the Gospel, the Server responds, Praise be to Thee, O CHRIST. Then, except in Requiems, the Celebrant kisses the Book and says, Through the words of the Gospel, may our sins be blotted out. He returns to the centre for the Creed.

[At a High Celebration, during the Gradual, etc., the Deacon places the Book of the Gospels on the Altar at the centre and there remains until the Celebrant arrives. The Celebrant blesses the Incense as before, and the Deacon then kneels and says the prayer. Cleanse my heart, etc., as above. Afterwards he takes the Book from the Altar, and again kneeling, says, Give me, O LORD, thy blessing. The Celebrant turns towards him and says, The LORD be in thy heart and upon thy lips, that thou mayest worthily and fitly proclaim His Gospel: in the Name of the FATHER, and of the SON and + of the HOLY GHOST. Amen. The Deacon kisses the hand of the Priest and proceeds to the place where the Gospel is to be sung. Arrived, he gives the Book to the Sub-Deacon and, standing with his hands joined, says, The LORD be with you. R/. And with thy spirit. He then announces the Gospel in the manner directed above, and while the R/. is being said, incenses the Book three times, and then sings the Gospel. At the conclusion is said, Praise be to Thee, O CHRIST, as usual, the Sub-Deacon carries the Book to the Celebrant, who kisses it and is then incensed by the Deacon.]

After the Creed (and the Sermon, if there be one), the Priest kisses the Altar, and turning to the people, says: The LORD be with you. R/. And with thy spirit. Then he says, Let us pray, and reads the Offertory.

After he has read the Offertory, he takes the Paten with the Bread, and offering it, says:

RECEIVE, O HOLY FATHER, Almighty and Eternal GOD, this spotless Host, which I, Thine unworthy servant, offer unto Thee, my GOD, the Living and the True, for my numberless sins, offences, and negligences; for all here present, and for all faithful Christians, both living and departed; that it may avail to me and to them for salvation unto everlasting life. Amen.

When the Wine has been poured into the Chalice he makes the Sign of the Cross over the Water Cruet, and says this Prayer:

+ O GOD, Who didst wonderfully create, and yet more wonderfully renew the dignity of the nature of man: grant that, by the mystery of this Water and Wine, we may be made partakers of His Divinity, Who vouchsafed to become partaker of our humanity, JESUS CHRIST, Thy SON, our LORD; Who liveth and reigneth with Thee in the Unity of the HOLY GHOST, GOD, world without end. Amen.

(In Requiems the Water is not blessed, but the Prayer is said as usual.)

Then he takes the Chalice and offers it, saying:

WE offer unto Thee, O LORD, the Cup of Salvation, humbly beseeching Thy Mercy: that in the sight of Thy Divine Majesty it may ascend as a sweet-smelling savour for our salvation, and for that of the whole world. Amen.

Having placed the Chalice upon the Altar, and covered it with the Pall, he says:

IN the spirit of humility and with a contrite heart, let us be accepted of Thee, O LORD; and so let our Sacrifice be offered in Thy Sight this day, that it may be well-pleasing unto Thee, O LORD GOD.

COME, O Sanctifier, Almighty, Eternal GOD, and bl+ess this Sacrifice prepared for Thy Holy Name.

[page 108]

[At a High Celebration, he then blesses the Incense, saying:

AT the intercession of blessed Michael the Archangel standing at the right hand of the Altar of Incense, and of all His Elect, may the LORD vouchsafe to bl+ess this Incense and receive it as an odour of sweetness. Through CHRIST our LORD. Amen.

Then he incenses the Oblations, saying:

MAY this Incense which Thou hast blessed, ascend to Thee, O LORD, and may there descend upon us Thy mercy.

Then while incensing the Altar, he says:

LET my prayer, O LORD, be set forth in Thy Sight as the Incense: and let the lifting up of my hands be an evening sacrifice.

Set a watch, O LORD, before my mouth: and keep the door of my lips. O let not my heart be inclined to any evil thing.

Giving the Thurible to the Deacon, he says:

MAY the LORD enkindle in us the fire of His love, and the flame of everlasting charity. Amen.

He is afterwards incensed by the Deacon. The Deacon then proceeds to incense the Clergy, etc., but does not do so in Requiems.]

The Priest at the Epistle side of the Altar, washes his hands, saying:

I WILL wash my hands in innocency, O LORD: and so will I go to Thine Altar.

That I may shew the voice of thanksgiving: and tell of all Thy wondrous works.

LORD, I have loved the habitation of Thy house: and the place where Thine honour dwelleth.

O shut not up my soul with the sinners: nor my life with the blood-thirsty;

In whose hands is wickedness: and their right hand is full of gifts.

But as for me, I will walk innocently: O deliver me, and be merciful unto me.

My foot standeth right: I will praise the LORD in the congregations.

Glory be, etc. As it was, etc.

(The Gloria Patri is not said in Requiems, nor from Passion Sunday till Maundy Thursday inclusive.)

Having returned to the midst of the Altar, he says:

RECEIVE, O HOLY TRINITY, this Oblation, which we offer unto Thee, in memory of the Passion, Resurrection and Ascension of our LORD JESUS CHRIST: and in honour of blessed Mary ever-Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of these and all Saints: that it may avail to their honour, and to our salvation: and let them, whose memory we celebrate on earth, vouchsafe to intercede for us in Heaven. Through the Same CHRIST our LORD. Amen.

Then the Priest, kisses the Altar, turns towards the people, and says:

BRETHREN, pray *(completing the circle, he continues)* that this my Sacrifice and yours may be acceptable to GOD the FATHER Almighty.

The Deacon or Server shall answer, or the Priest himself shall say:

LORD receive the Sacrifice at thy *(or my)* hands, to the praise and glory of His Name, to our benefit and that of all His Holy Church. R/. Amen.

[page 109]

Then follow the Secret Prayers, in the same number and in the same order as the Collects.

At the end of the last he says in an audible voice, world without end and the Server responds, Amen.

After the Sanctus, the Priest makes the Sign of the Cross upon himself and says:

+ Blessed is He that cometh in the Name of the LORD. Hosanna in the Highest.

Standing before the midst of the Altar, he says:

THEE therefore, O most Merciful FATHER, through JESUS CHRIST, Thy SON, our LORD, we most humbly pray and beseech, *(he kisses the Altar)* that

Thou wouldest vouchsafe to accept and to bless these + Gifts, these + Offerings, these holy + and unspotted Sacrifices, which we offer unto Thee in the first place for Thy Holy Catholic Church; that Thou wouldest be pleased to keep it in peace, to preserve, unite and govern it throughout the world; and also for Thy servant our Primate N., our Bishop N., and for all true believers, and those worshipping in the Catholic and Apostolic Faith.

Commemoration of the Living.

BE mindful, O LORD, of Thy servants and handmaids N., and N., and of all here present, whose faith Thou perceivest, and whose devotion Thou knowest, for whom we offer unto Thee, or who themselves offer unto Thee, this Sacrifice of Praise, for themselves, and for all to whom they are bound, for the redemption of their souls, for the hope of their safety and salvation; and who pay their vows unto Thee the Eternal GOD, the Living and the True.

JOINING in communion with, (1) and reverencing in the first place, the memory of the glorious and ever-Virgin Mary, Mother of our GOD and LORD JESUS CHRIST; as also of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints; for whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the Same CHRIST our LORD. Amen.

(1) At certain Seasons one of the following paragraphs is to be inserted.

On Christmas Day and throughout the Octave:—and celebrating the most sacred * day on which the undefiled virginity of blessed Mary brought forth the SAVIOUR into this world: and reverencing moreover, in the first place, the memory of the same glorious and ever-Virgin Mary, Mother of the Same our GOD and LORD JESUS CHRIST; as also, &c.

* *In the first Mass* “night.”

On the Feast of the Epiphany and throughout the Octave:—and celebrating the most sacred day on which Thine only-begotten SON, co-eternal with Thee in Thy glory, manifestly appeared as man in the reality of our flesh: and reverencing moreover, in the first place, the memory of the glorious and ever-Virgin Mary, Mother of the Same our GOD and LORD JESUS CHRIST; as also, &c

*From Holy Saturday to the following Saturday inclusive:—*and celebrating the most sacred * day of the Resurrection of our LORD JESUS CHRIST according to the flesh: and reverencing moreover, in the first place, the memory of the glorious and ever-Virgin Mary, Mother of the Same our GOD and LORD JESUS CHRIST; as also, &c.

* *On Holy Saturday “night.”*

*On Ascension Day and throughout the Octave:—*and celebrating the most sacred day on which our LORD, Thine only-begotten SON, did place on the right hand of Thy glory, that substance of our frailty which He had united to Himself: and reverencing moreover, in the first place, the memory of the glorious and ever-Virgin Mary, Mother of the Same our GOD and LORD JESUS CHRIST; as also, &c.

*From the Vigil of Pentecost to the following Saturday inclusive:—*and celebrating the most sacred day of Pentecost, on which the HOLY GHOST appeared to the Apostles in divers tongues: and reverencing moreover, in the first place, &c.

[page 110]

Spreading his hands over the Oblation, he says:

THIS Oblation, therefore, of our service, and of all Thy whole family (2) we beseech Thee, O LORD, graciously to accept; and do Thou order our days in Thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the flock of Thine Elect. Through CHRIST our LORD. Amen.

WHICH Oblation do Thou, O GOD, we beseech Thee, vouchsafe in all respects, to make bless+ed, approv+ed, ratify+ed, reasonable, and acceptable; that it may become unto us the Bo+dy and Blo+od of Thy most dearly-beloved SON, JESUS CHRIST our LORD.

If there be a Ciborium, he will now uncover it and place it in front of the Chalice.

ALMIGHTY GOD, our Heavenly FATHER, Who of Thy tender mercy didst give Thine only SON JESUS CHRIST to suffer death upon the Cross for our redemption; Who made there, (by His one Oblation of Himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the sins of the whole world; and did institute, and in His holy Gospel command us to

^a Here the Priest is to take the Bread into his hands.

^b And here to break

continue, a perpetual memory of that His precious Death, until His coming again; Hear us, O merciful FATHER, we most humbly beseech Thee; and grant that we receiving these Thy creatures of bread and wine, according to Thy SON our saviour JESUS CHRIST's holy institution, in remembrance of His Death and Passion, may be partakers of His most Blessed Body and Blood: Who, in the same night that He was betrayed, ^atook Bread; and, when He had given + thanks, ^bHe brake it, and gave it to His Disciples, saying, Take, eat, ^cTHIS IS MY BODY WHICH IS GIVEN FOR YOU: Do this in remembrance of Me. (*He genuflects and adores and then rising, reverently elevates the Host; having replaced It on the Corporal, he again genuflects. On rising, he covers the Ciborium, if there be one, and replaces it behind the Chalice, then uncovers the Chalice and proceeds.*) Likewise after Supper He ^dtook the Cup; and when He had given thanks, He gave it to them, saying, Drink ye all of This; for THIS ^eIS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS; (*he replaces the Chalice on the Corporal, saying,*) Do this as oft as ye shall drink It, in remembrance of Me. *Amen.*
(Then, genuflecting, he adores. Rising, he slowly elevates the Chalice, replaces it on the Corporal, covers it with the Pall and then once more genuflects.)

the Bread.

^c And here to lay his hand upon all the Bread.

^d Here he is to take the Cup into hand:

^e And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

(2) The following paragraph is to be inserted.

From the Saturdays before Easter and Pentecost to the following Saturdays:— which we offer unto Thee for those also, whom Thou hast vouchsafed to regenerate by water and the HOLY GHOST, granting them the remission of all their sins, we beseech, &c.

[page 111]

Standing upright, with hands extended, he proceeds:

WHEREFORE, O LORD, we Thy servants, together with all Thy holy people, having in remembrance the blessed Passion of the Same CHRIST Thy SON our LORD, as also His Resurrection from the dead, and His glorious Ascension into Heaven, do offer unto Thy most excellent Majesty, of Thine own Gifts bestowed upon us, a Pure + Sacrifice, a Holy + Sacrifice, a Spotless + Sacrifice, the Holy + Bread of Eternal Life, and the Cup + of Everlasting Salvation. Upon which vouchsafe to look with a favourable and gracious countenance; and to accept them, even as Thou wast pleased to accept the gifts of Thy righteous servant Abel, and the sacrifice of our Patriarch Abraham, and

that holy sacrifice, that spotless offering, which Thy High Priest Melchisedec offered unto Thee.

Bowing profoundly, with hands joined upon the Altar, he says:

WE most humbly beseech Thee, Almighty GOD, command that these Oblations be borne by the hands of Thy holy Angel to Thine Altar on high, before the presence of Thy Divine Majesty: that so many of us as are partakers at this Altar (*he kisses the Altar*) and receive the most Sacred Bo+dy and Blo+od of Thy SON, may be filled with all heavenly Bene+diction and Grace. Through the Same CHRIST our LORD. Amen.

Commemoration of the Departed.

BE mindful also, O LORD, of Thy servants and handmaids N., and N., who have gone before us, with the sign of faith, and rest in the sleep of peace. To these, O LORD, and to all that rest in CHRIST, grant, we beseech Thee, a place of refreshment, light and peace. Through (*he bows his head*) the Same CHRIST our LORD. Amen.

TO us, also, (*he strikes his breast*) Thy sinful servants, trusting in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy Saints; into whose company we beseech Thee to admit us, not weighing our merits, but pardoning our offences. Through CHRIST our LORD. By Whom, O LORD, Thou dost ever create all these good things, sancti+fy, quick+en, bl+ess, and bestow them upon us. (*He uncovers the Chalice and genuflects. Rising, He takes the Host and with It makes three Signs of the Cross within the Chalice.*) By + Him, and with + Him, and in + Him, be unto Thee, (*he makes two other Signs of the Cross between the Chalice and himself*) O GOD, the FATHER + Almighty, in the Unity of the HOLY + GHOST, (*he places the Host over the Chalice and elevates both together while saying*) all honour and glory, (*then replaces them, covers the Chalice and genuflects. Rising again, he says*) world without end. R/. Amen.

Let us pray.

INSTRUCTED by saving precepts, and following Divine institution, we presume to say

Our FATHER.

R/. But deliver us from evil. *Priest.* Amen.

Taking the Paten, he holds it upright on the Altar, saying:

DELIVER us, O LORD, we beseech Thee, from all evils, past, present, and to come: and at the intercession of the blessed and glorious Mary, ever-Virgin, Mother of GOD, with that of Thy blessed Apostles Peter and Paul, and Andrew, and of all Saints, graciously grant peace (*he makes the Sign of the Cross upon himself with the Paten, then kisses it and places it under the Host*) in our time: that by the help of Thy mercy we may be ever set free from sin, and safe from all distress. (*He uncovers the Chalice, genuflects and then takes the Host and breaks It in half, while saying*) Through the Same JESUS CHRIST, Thy SON, our LORD, (*he sets down the Part in his right hand and from the Part in his left hand, breaks off a small Particle, saying*) Who liveth and reigneth with Thee, (*he holds the small Particle over the Chalice with his right hand and puts down the remainder*) in the Unity of the HOLY GHOST, ever One GOD, (*he takes the Chalice by the knob with his left hand, saying*) world without end. R/. Amen.

[page 112]

He makes three Signs of the Cross over the Chalice with the small Particle of the Host.

THE Peace + of the LORD be + always with + you. R/. And with thy spirit.

Then placing the Particle of the Host in the Chalice, he says,

LET this commixture and consecration of the Body and Blood of our LORD JESUS CHRIST, be to us that partake thereof effectual unto everlasting life. Amen.

He covers the Chalice and makes a genuflection. Rising and bowing down, he says twice,

O LAMB of GOD, That takest away the sins of the world: have mercy upon us. *And then,*

O LAMB of GOD, That takest away the sins of the world: grant us Thy peace.

The Priest strikes his breast three times while saying the above, except in Requiems when he says twice,

O LAMB of GOD, That takest away the sins of the world: grant them rest. *And then,*

O LAMB of GOD, That takest away the sins of the world: grant them rest everlasting.

Bowing down, with hands joined upon the Altar, he says,

O LORD JESU CHRIST, Who saidst to Thy Apostles, Peace I leave with you, My Peace I give unto you; regard not my sins, but the faith of Thy Church: and grant to her that peace and unity which is agreeable to Thy Will. Who livest and reignest, GOD, world without end. Amen.

(The foregoing Prayer is omitted in Requiems.)

O LORD JESU CHRIST, son of the living GOD, Who, according to the Will of the FATHER, and by the Co-operation of the HOLY GHOST, hast by Thy Death given life to the world; deliver me, I beseech Thee, by This Thy most Sacred Body and Blood, from all mine iniquities, and from every evil, and make me ever to cleave unto Thy commandments, and suffer me never to be separated from Thee. Who with the Same GOD the FATHER, and the HOLY GHOST, livest and reignest GOD, world without end. Amen.

LET the partaking of Thy Body, O LORD JESU CHRIST, which I, although unworthy, presume to receive, turn not to my judgment and condemnation: but according to Thy loving-kindness let it be profitable unto me for the receiving of protection and healing, both of body and soul. Who with GOD the FATHER, in the Unity of the HOLY GHOST, livest and reignest GOD, world without end. Amen.

The Priest genuflects and while rising, says:

I WILL receive the Bread of Heaven, and call upon the Name of the LORD.

Striking his breast, he says thrice:

LORD, I am not worthy that Thou shouldest come under my roof; but speak the word only, and my soul shall be healed.

Then let him make the Sign of the Cross with the Host, saying:

THE Body of our LORD JESUS CHRIST preserve my soul unto everlasting life. Amen.

After which he reverently receives.

Then uncovering the Chalice, he says:

WHAT reward shall I give unto the LORD for all the benefits that He hath done unto me? (*he genuflects and takes the Chalice*) I will receive the Cup of Salvation, and call upon the Name of the LORD. I will call upon the LORD Which is worthy to be praised, so shall I be safe from mine enemies.

He makes the Sign of the Cross with the Chalice, and says:

THE Blood of our LORD JESUS CHRIST preserve my soul unto everlasting life. Amen.

He then reverently receives the Precious Blood, puts down the Chalice in its place, covers it and makes a genuflection. If there be a Ciborium he brings it forward and uncovers it, [page 113] or else collects and places the Particles on the Paten; he then genuflects again and rising, takes the Paten or Ciborium. Taking a Particle and raising It a little over the Paten or Ciborium; he turns to the people and says: Behold the LAMB of GOD, behold Him That taketh away the sins of the world, and then repeats three times as before, LORD, I am not worthy, etc. He descends the steps and administers the Holy Communion (vide pages 41-42).

When presenting the Chalice to the Server to receive the Wine for the first Ablution, he says:

GRANT, O LORD, that what we have taken with our lips we may receive with a pure mind: and may this temporal gift be to us an everlasting remedy.

Before taking the Second Ablution.

MAY Thy Body, O LORD, Which I have received, and Thy Blood, Which I have drunk, cleave to me; and grant that no stain of sin may remain in me, who have been refreshed by pure and holy Sacraments. Who livest and reignest world without end. Amen.

Having received the Ablutions, dried and covered the Chalice, and replaced it on the Altar as at first, he goes to the Book and reads the Communion. Then he

goes to the centre, kisses the Altar, turns to the people and says: The LORD be with you.

R/. And with thy spirit.

Returning to the Book, he reads the Post Communions in the same number and order as the Collects; at the end of the first and last the Server responds, Amen.

Then if the Ablutions have been deferred till after the Benediction, the Priest goes at once to the Gospel side and reads the Last Gospel (vide p. 44 and below). But if the Ablutions have been taken immediately after the Communion of the people, here will follow the LORD's Prayer, and the following Prayer, which are said at the Epistle side, the Priest then goes to the centre for the Gloria in Excelsis, if it be said, after which, standing in the same place, he says, bowing down and with hands joined upon the Altar:

O MOST HOLY TRINITY, grant that this my bounden duty, and service, may be pleasing unto Thee, and that this Sacrifice, which I, unworthy, have offered in the Sight of Thy Majesty, may be acceptable unto Thee, and, through Thy mercy, obtain Thy gracious favour for myself, and all for whom I have offered It. Through CHRIST our LORD. Amen. (*He kisses the Altar and then, except in Requiems, gives the Benediction.*)

NOTE.— *This Prayer, in any case, will always be said immediately before the Benediction (vide p. 42).*

Arrived at the Gospel corner he says with hands joined, The LORD be with you. R/. And with thy spirit. He makes the Sign of the Cross on the Altar or on the Book, and then on his forehead, mouth and breast, saying, The beginning of the Holy Gospel according to S. John (or, The continuation of the Holy Gospel according to S. N., if a Proper Gospel be read). R/. Glory be to Thee, O LORD.

IN the beginning was the WORD, and the WORD was with GOD, and the WORD was god. The Same was in the beginning with GOD. All things were made by Him: and without Him was not anything made that was made. In Him was Life, and the Life was the Light of men. And the Light shineth in darkness, and the darkness comprehended it not. There was a man sent from GOD, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him,

and the world knew Him not. He came unto His own and His own received Him not. But as many as received Him, to them gave He power to become the sons of GOD, even to them that believe on His Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD. (*He genuflects towards the Gospel side.*) AND THE WORD WAS MADE FLESH, and dwelt among us (and we beheld His glory, the glory as of the Only-begotten of the FATHER,) full of grace and truth. R/. Thanks be to GOD.

Project Canterbury
Ritual Notes on the Order of Divine Service.
By the Editors of "The Order of Divine Service," &c., &c.
Oxford: Mowbray & Co., 1894.

General Index.

Ablutions, The — 42, 43, 46, 47, 78, 79, 89, 92, 93, 94, 113.

Absolution for the Dead, The — When the Body is present, 100; When the Departed is a Bishop or Priest, 102; When the Body is not present, 102; When there is no Catafalque, 103; When the Holy Eucharist is not Celebrated or Celebrated without Sacred Ministers, 102; The Order of the Service, 103.

Acolytes, The — To light and extinguish the Candles at Solemn Services, 2, 29, 53, 87, 92; Do not carry Candles on Good Friday, 12, or at the Gospel on Palm Sunday, 11, or during Holy Week, 94, or at Requiems, 18, 85; In Processions, walk on either side of the Cross-bearer, 9, 21, but, if passage too narrow, precede the Cross-bearer, 21; Allowed no head covering, 22; Duties at Solemn Evensong, 29; At the Holy Eucharist, 53, 85, 86, 87, 90, 92; When folded Chasubles are worn, 86; At Funerals and Requiems, 18, 26, 85, 100; At the Asperges, 96; Always genuflect to the Altar, 50, 55; During the singing of the Gospel by the Deacon, do not make the Sign of the Cross or any inclination or genuflection, 63; Kneel at Collects in Requiems, 85; Incensed with a single swing, 52, 73, 30.

Advent, Of — 6.

Agnus Dei, Of the — 40, 46, 75, 76, 112; At Requiems, 18, 84, 85, 86, 112; Always said in the plural number, 18.

Alb, The — 3; Must be of linen, 3; Always worn with Amice and Girdle, 5; Rarely worn, except at the Holy Eucharist, 5; Worn by Bishop, if administering

Holy Baptism solemnly, 23; Prayer to be used after putting on, 31; Worn by Deacon and Sub-Deacon as well as by Celebrant, 3, 51.

All Souls' Day, Of — 15; Kept on November 3rd if the 2nd be a Sunday, 15; Has no Second Vespers, 15.

Alms-basin or dish — 34, 45, 51, 69, 87.

Altars, The — 1; The High Altar, 1; Those in Side Chapels, 1; May not be used as a cupboard, 1; To be covered with three linen cloths, 2; Of the Altar Cards, 6; Of Flowers in Advent and Lent, 6, 10; Altar to be denuded of all ornaments, except Cross and Candle-sticks on Maundy Thursday, 12; Of the Approach to the Altar at the Holy Eucharist. 32, 52, 53, 87, 90; Of the incensing of the Altar at the Holy Eucharist, 56, 70, 90; At Solemn Evensong, 30; Altar not to be censed at a Solemn Te Deum, 22; Manner of incensing a Side Altar at the Magnificat, 30.

Amice, The — 3; Must be of linen, 3; Always worn with Alb and Girdle, 5; Rarely worn, except at the Holy Eucharist, 5; Worn by Bishop, if administering Holy Baptism solemnly, 23; Prayer to be used while putting on, 31; Worn by Deacon and Sub-deacon as well as by Celebrant, 3, 51.

Antependium, Of the Altar — 1; To be of rich material, 1; Of the Colour of the Day, 1, 4, or appropriate to the Service, 4, 18; Sometimes replaced by a permanent decoration, 1; Sometimes desirable to place the Antependium for a special Service over or under that of the Colour of the Day, 9, 12, 15; Altar to be unvested after Solemn Celebration on Maundy Thursday, 12.

Antiphons, Of — 29, 30, 98, 99.

Archbishop, Cross of — How carried, 23, 48.

Ash Wednesday, Of — 10.

Ascension Day, Of — 13.

Asperges, The — 95; Made on all Sundays but never more than once on the same day, 96; Manner of Blessing the Water, 98; Order of the Service, 99.

Banners — Not to be triangular nor to resemble military flags, 23.

Baptism, Holy — 23; Two Stoles required to be used, 23; If Water blessed in Service, Violet Vestments not changed till afterwards, 23; In Private Baptisms, only Surplice and White Stole needed, 23; Water may be blessed only in the Church, 23.

Bell, The — At the Sanctus, 46, 75, 89; At the Elevations 46, 92, 93; Unnecessary, if Sanctus sung by the Choir, 75.

Benedictus qui venit — Sign of the Cross made at the, 37, 46, 74, 109; Not made by the Sub-deacon, 74.

Bier, The — Where placed, 26, 100; To have, at least, three lighted Candles on either side, 26. See also Catafalque.

Biretta, The — Worn by the Celebrant and Sacred Ministers, 32, 52; Carried in the hand during Processions inside the Church by all but the Officiants, 22; Not worn between the foot of the Altar and the Sedilia, 98; Not worn by the Sub-deacon when carrying the Cross, 22, 100; Worn sometimes while bowing to the Altar, 32; Never worn by Cross-bearer, Thurifer, Acolytes or Master of Ceremonies (although in Holy Orders), 22; When worn while sitting, always removed before standing, 66.

Bishop, The — Entitled to additional Candles when Celebrating, 2; Should consecrate Chalice and Paten, 2; Always wears the Stole pendant, 5; Uses Amice, Alb and Girdle when officiating or assisting pontifically at Choir Offices, 5; Wears Cope when assisting pontifically at Holy Eucharist or Choir Offices, 5; also at Processions, Solemn Baptisms, and Confirmations, 22, 23; Should carry Pastoral Staff in his left hand, 22, 23, 24, 48; Should not use Pastoral Staff, unless vested in Chasuble or Cope or, at least, in a Stole, with the Mitre, 48; May administer Holy Baptism vested as a Priest but more fittingly in full Pontificals, 23; May make the Absolution at a Requiem, although not the Celebrant at the Holy Eucharist preceding, 100; Incensed with three double swings, 51, but after the Officiant, 51.

Black, Of — Used at Funerals, 4, 26, at Requiems, 18, on Good Friday, 4, 12, on All Souls' Day, 15.

Blessed Sacrament, The — Incensed with three double swings of the Thurible, 51; Saluted by a genuflection, if reserved in the Tabernacle, 32.

Blessing, The — 42, 43, 46, 78, 79; Omitted in Requiems, 18, 84; Of the Water, omitted in Requiems, 18, 35, 85, 107, but Incense blessed as usual, 84,

101; Of the Ring, in Holy Matrimony, 24; Of Holy Water, 98; Of Candles, 9; Of Palms, 11.

Boat, Incense — Carried by the Thurifer or by a boy appointed for the purpose, 55.

Book-markers — 6; To be arranged by the Celebrant, 31, or by the Deacon, 52.

Bows, Of — To the Cross of the Sacristy, 32, 44, 47, 52, 53, 82, 83, 87, 89, 90; To the Cross of the Altar, 32, 33, 43, 44, 50, 54; Towards the Cross at the Holy Name or *Gloria Patri*, 33, 36, 62; But during the Gospel the reader bows towards the Book, 34, 64; In the Creed, 34, 45, 64, 65; In the *Gloria in Excelsis*, 42, 46, 78, 79; At the Benediction, 78, 79; To the Celebrant, 44, 45, 46, 47, 52, 53, 57, 58, 59, 66, 82, 83; To those who are incensed, 52, 58, 59, 72, 73; To the Book of the Gospels, 62, 63; At the Elevations, 46, 75; To the Cross of the Sub-deacon, 101; On one occasion at the words Through the Same CHRIST our LORD, 39, 111.

Breads, The — Placed in readiness before the Service on the Credence, 44, on the Paten or in the Ciborium, 51, 87, 90; After being offered, placed on the Corporal, 35, 68.

Burial of the Dead, The — See Funerals, also Requiem Eucharists.

Burse, The — 3, 5, 31; Placed against the gradine on the Gospel side, 32, 66, 87; Carried with the opening towards the Priest, 31; Placed on Credence with the opening to the wall, 51.

Candles, Of the Acolytes' — At Solemn Evensong, 29; At Processions, 21; At the Holy Eucharist, 53, 55; At Funerals, 26; At the Absolutions, 100; Method of carrying, 55 Not required on Good Friday, 12; Not used at Gospel on Palm Sunday, 11; or during Holy Week, 94; or at Requiems, 18, 85; Processional Lanterns may be substituted for outdoor use, 26.

Candles, Of the Altar — 1; To be of white wax, 1; On Good Friday and at Requiems, of yellow or unbleached wax, 1, 12, 26; Six to be lighted at Solemn Services on Sundays and Festivals, 1; Two sufficient on Simples and Ferias, 1; Four sufficient on lesser days and at Requiems, 1; Two to be lighted at Low Celebrations, 1; Four if a Bishop be the Celebrant, 2; Seven at a High Celebration, if the Bishop of the Diocese be the Celebrant, 2; Order to be observed in lighting and extinguishing, 2; Not to be extinguished till after the

Celebrant has read the Last Gospel, 2; Six to be lighted at a Confirmation, 23; Six at a Funeral if solemnly rendered, otherwise two, 26.

Candles, Blessing of — 9.

Candles, Lighted — Carried on the Purification, 9; At a Requiem Eucharist, 85; At the Absolution for the Dead, 100; By the woman at a Churching, 25; Two required at Communion of the Sick, 25; One at Holy Unction, 25; Six to be placed round the Bier or Catafalque at a Funeral or Requiem, 26, 15, 102.

Candle, Of the Paschal — 13.

Candlesticks, The Altar — Their number, 1; Material and design to be same as Cross, 1; Not permissible to be replaced by Candelabra with branches or by brackets fastened to the wall, 1; Not to be veiled in Passiontide, 11; Not to be removed on Good Friday, 12.

Cantors, The — 22, 29, 101, 102. See also Cope-men.

Cards of the Altar, The — 6.

Catafalque, The — Erected at Requiem Services, when the body of a departed person is not present, 15, 102; Where placed, 15, 26, 102; To have, at least, three lighted Candles on either side, 26, 102; May be dispensed with, and a Pall or black Cloth used instead, 103.

Celebrant, The — His duties at a Low Celebration of the Holy Eucharist, 31, 105, at a High Celebration, 52, 105, at a Choral Celebration without Ministers and without Incense, 87, at one with Incense, 90; At Votive and Requiem Eucharists, 18; At Solemn Requiems, 84; At the Asperges, 96; At the Absolution for the Dead, 100, 102; On the Purification, 8; On Palm Sunday, 11, 94; During Passiontide, 11, 94; On Good Friday, 12; At Solemn Evensong, 29; At Vespers of the Dead, 15; At Processions, 21; At Communion of the Sick, 25; At Holy Matrimony, 17, 24; May not receive his Vestments from the Altar, unless he be a Bishop, 22; Does not genuflect to the Altar unless the Blessed Sacrament be present or reserved in the Tabernacle, 32, 50, 54; Incensed with three double swings, 51, but with two only, if Bishop be present, 51; Only incensed at the Offertory, in Requiems, 18, 84; Prayers while vesting, 31, at the Holy Eucharist, 105-113.

Censer, The — See Thurible.

Ceremonies, Master of — See Master of Ceremonies.

Chalice, The — To be of gold or silver, 1; The cup if silver, to be gilt within, 2; The cup to be plain within and without, 2; The stem to have a boss in centre, 2; Should be consecrated by the Bishop, 2; Not to be handled by a laic without special permission, 2; To be prepared by the Celebrant, 31, or by the Sub-deacon, 2, or by the first Acolyte, 87, or by the Master of Ceremonies, 90; To be placed on the Altar at a Low Celebration or one without Sacred Ministers, 32, 87; On the Credence at a High Celebration, 51.

Chalice. Veil of the — 4, 5; To cover the foot of the Chalice, 31, 32; The hinder part to be turned over the Burse, 32; When removed from the Chalice to be folded in three and placed, at a Low Celebration, or one without Sacred Ministers, on Epistle side of the Altar, 34, 88, 93, at a High Celebration, on the Credence, 67.

Chasuble, The — 3; Its colour, 4; Its use, 5; Prayer at putting on, 31; To be placed on Sedilia when the Holy Eucharist is preceded by a Procession, 22, 9, 11, 51, or by the Asperges, 96; Not to be received from the Altar, except by a Bishop, 22; At Requiems, to be exchanged at the Sedilia for a Cope before the Absolutions, 100, 103.

Chasuble, The Folded — Used by Deacon and Sub-deacon at certain times, * 6, 9, 10, 48; Always Violet, 48; The Deacon's to be removed after the Epistle and resumed after the last Ablution, 86; The Sub-deacon's to be removed during the Collect and resumed after the Epistle, 86.

*During Advent and Lent and on all Fasts and Vigils, but not on the 3rd Sunday in Advent, 4th in Lent, Christmas Eve (if it be Sunday), or on the Whitsun Ember Days.

Choral Celebrations of the Holy Eucharist — Without Incense, 87; With Incense, 90.

Christmas-tide, Of — 7; Ends with Octave of Epiphany, 8.

Churching of Women, The — 25.

Ciborium, The — Similar to Chalice and of same material, 2; To have a cover, 2; May be blessed by a Priest, 2; To be placed on Corporal behind the Chalice, 35, 68; To be uncovered before Priest offers the Paten and covered again afterwards, 35, 68; Uncovered and placed in advance of the Chalice before Consecration and re-covered and re-placed afterwards, 38, 74, 110; Held by the

Deacon at the Oblation, 68; Uncovered and covered by the Deacon at a High Celebration, 74, 76; Carried by the Sub-deacon during Communion of people, 78.

Clergy, The — Method of Incensing, 52; Communion of, 5, 41.

Cloths of the Altar, The — 2; Rules for changing, 95.

Collects, The — 27, 33; Position of the hands at, 33; Suggested Collect for Dedication Festival, 16; In Requiems, Acolytes to kneel at the Collects, 85; Number at Requiems, 18, 27; at other Votives, 18; Suggested Supplemental Collects, 27.

Colours of the Sacred Vestments, The — 4; At Votive Eucharists, 18; At Procession on Purification, 9, 48; Not permissible to intermingle the colours so that one set of Vestments may serve in place of two, 4.

Communion, The — Of the Celebrant, 40, 76, 112 Of the Assistants, 46, 89; Of Clergy in Choir, 5, 41; Of the People, 41, 78, 113; The Priest when carrying the Blessed Sacrament not to bow to the Altar, 41; A Priest or Deacon assisting the Celebrant to give Communion, to wear a Stole, 5.

Communion of the Sick, The — 25; Same Vestments to be used for a Celebration as in Church, 25; White always the colour for Communion with Reserved Sacrament. 25; Violet, if Order for the Communion of the Sick be used, 25.

Confirmation, Of — 23.

Cope, The — 3, 55 Always used in Processions, 5, 21, 54; At Solemn Evensong, 29; When Holy Baptism is solemnly administered, 23; At Confirmations, 23; At the Asperges, 96; At Funerals, 26; At the Absolution for the Dead, 100; At Vespers of the Dead, 15.

Cope-men, The — 22, 29, 96; May not wear Birettas, unless in Holy Orders, 22; Incensed with two double swings, 51.

Corporal, The — To be of fine linen, 2; Its dimensions, 2; No embroidery on its surface, except a small Cross in front, 3; To be folded into nine parts, 3; To be unfolded and not shaken out, when placed on the Altar, 3; Not to hang over the edge of Altar, 3; To be kept in its Burse, when not in use, 3; To be spread by the Celebrant at a Low Celebration on arriving at the Altar, 32; At a High

Celebration by the Deacon, during the Creed, 66; At a Solemn Requiem, at the Offertory, 84; At a Choral Celebration without Sacred Ministers, before the Service, 87, 90; Improper to turn back a corner over the Paten, 42; To be changed, at least, every three weeks, 95; To be washed first by one in Holy Orders, 95.

Corpus Christi Day, Of — 14

Credence Table, The — 44, 51, 87, 90.

Creed, The Nicene — Inclinations made during its recital, 34, 45, 64, 65; Sign of the Cross at the conclusion, 34, 45; If Sacred Ministers sit while it is sung by the Choir, they uncover twice during its recital, 66, and kneel at the *Incarnatus est* if it be Christmas Day or the Annunciation, 66, 88; Assistants kneel when Choir sing the *Incarnatus est*, 65, 67, 88, 91, 92; Omitted in Votives and Requiems, 18, 84.

Cross, The Altar — Should be large enough to be seen by the people, 1; Should have a Figure of our LORD but sufficient without, 1; To be placed between the Candlesticks, 1; Unnecessary, if the Crucifixion be depicted immediately over the Altar, 1; Veiled during Passion-tide, 11; Unveiled on Good Friday, 12; Incensed with three double swings, 51.

Cross-bearer, The — 21, 26, 9, 11, 100, 102; Allowed no head covering, 22.

Cross, the Processional — 9, 11, 21; to be made to take off the Staff, 22; to have a figure of our LORD upon it, 22, to be kept covered when not in use, 23; Required at Funerals, 26; At Solemn Absolution for the Dead, 100; Carried without Staff at the funeral of an Infant, 22, 26; to be veiled in Palm Sunday, 11; Carried by the Sub-deacon on the Purification, 9, on Palm Sunday, 11, at the Solemn Absolution for the Dead, 100, 102; But one Cross to be carried at a Funeral, 101.

Cross, Signs of the — To be engraved on the foot of the Chalice, 1; Embroidered on Fair Linen Cloth, Corporal, Pall and Purificator, 3; On the Stoles and Maniples, 5; To be made in the water with the right hand at the Benediction in Holy Baptism, 23, with the dry thumb on the forehead of the newly baptized, 23; Made by the Priest upon himself and Oblations, 31-44, upon others, 37, upon the Book, 34, 44; at the Holy Gospel, 34, 44, with the Paten, 35, 40, with the Chalice, 36, 41, 42, with the Host, 40, 41, over the Thurible, 56, 70, over the Deacon, 62, over the Sub-deacon, 60, at the Asperges, 97, at the Blessing of Holy Water, 98, at the Absolutions, 102; Made

by the Server, 44-47; by the Deacon and Sub-deacon 52-82; by the Master of Ceremonies, 53-83; by the Acolytes, 53-83; by the Thurifer, 53-81; Not made by the Acolytes at the first Gospel, 63; Omitted at the Introit in Requiems, 18, 84, 85. See also pp. 105-113.

Cruets, The — To be prepared on the Credence, 44, 51, 87, 90; To be rinsed out after use and to be washed every month, 95; Manner of presenting, &c., 45, 46, 67, 68, 79, 80, 88, 89, 93.

Dalmatic, The — 3, 5; Prayer at putting on, 52; Not worn in Advent and Lent, 6, 10, nor at the procession on the Purification, 9, 48, nor at the Absolutions, if the Celebrant be not vested in Cope, 100; Worn on *Gaudete* and *Laetare* Sundays, 6, 10, and on the Whitsun Ember Days, 14.

Deacon, The — His duties at the Holy Eucharist, 52, 105; At Requiems, 18, 84; At the Asperges, 96, At the Absolution for the Dead, 100; On the Purification, 8; On Palm Sunday, 11; during Holy Week, 12, 94; At Processions, 21; When wearing the folded Chasuble, 86; Always genuflects to the Altar, 54; When presenting any object to the Celebrant, to kiss first the object presented and then the Celebrant's hand, 56, 68; All such kisses omitted in Requiems, 18, 54, 84, 100; Does not strike his breast at the *Agnus Dei* in Requiems, 84; When Sub-deacon carries Cross will always walk at Celebrant's left, 9, 11, 21, 100, 102; Incensed with two double swings, 51; Not incensed in Requiems, 18, 84; Prayers while vesting, 31, 52, at the Holy Eucharist, 105-113.

Dedication, Feast of — 16; Not observed unless Church consecrated, 16.

Dignity of Feasts, The — Of the Occurrence, 18; Of the Concurrence, 20.

Easter-tide, Of — 13.

Elevations, The — 38, 74, 75, 77, 89, 92, 93; Thurifer incenses the Blessed Sacrament with three double swings at each Elevation, 75; but in Requiems this is done by the Sub-deacon, 85; Celebrant's Chasuble to be raised by the Server or Deacon during the Elevations but not when he genuflects, 46, 74; or by both Acolytes, 89, or by Master of Ceremonies, 92.

Epiphany, The — 8.

Epistle, The — To be sung by the Sub-deacon, 60; By the Celebrant or by the first Acolyte or Master of Ceremonies, if in Holy Orders, at a Celebration

without Sacred Ministers, 87, 91, 92; A genuflection to be made during the Epistle on Palm Sunday, 12, 61, 94; *Deo Gratias* always said at the conclusion, except on Good Friday, 12, 45, 94.

Evensong, Solemn — 29.

Fair Linen Cloth, The — 2; To be embroidered with five Crosses, 2; Should be changed once a month, 95; Should be brushed daily and kept covered, 95.

Feasts, Dignity of — 18.

Finger-towel — See Napkins.

Flowers, The Altar — Not to be used during Advent and Lent, except when Deacon and Sub-deacon wear Dalmatic and Tunicle, 6, 10, nor during Procession on the Purification, 9, nor at Offices of the Dead, 15, 26.

Funerals, Of — 26, 16, 84, 100; Place of Sermon or Funeral Oration, 100; Order of Procession at, 101; White the colour at Funerals of Infants, 4, 26.

Genuflections, Of — To the Altar or Blessed Sacrament, 32, 44, 50, 54; After the Consecration, 38-43, 74-81; During the Creed, 34, 64, 65, 66; In the Epistle, 12, 61, 94; In the first Gospel, 7, 8, 12, 34, 45, 63, 64, 94; Not made by the Sub-deacon or Acolytes, 62, 63, nor by the Celebrant when reading the Gospel secretly, 94; At the last Gospel, 44, 47, 80, 81; Made by the Deacon to the Cross of the Sub-deacon, at the Absolutions, 101; Not made by a Priest carrying the Blessed Sacrament, 41.

Girdle, The — To be of linen or thin hemp, 3; May be of the Colour of the Day but more properly White, 3; Always worn with Alb and Amice, 5; Rarely used, except at Holy Eucharist, 5; Worn by Bishop, if administering Holy Baptism solemnly, 23; Prayer on putting on, 31; Worn by Deacon and Sub deacon as well as by Celebrant, 3, 51.

Gloria in Excelsis, The — Inclinations made during its recital, 42, 46, 78, 79; Sign of the Cross at the end, 42, 46, 78, 79; If Ablutions already taken, Celebrant and Sacred Ministers may sit while it is sung by the Choir, 78; sometimes omitted in Advent and lent, 6, 10, and in Votives and Requiems, 18, 84.

Gloria Patri, The — Not said at the Introit or after the Psalm *Lavabo* in Passiontide, 11, 36, or in Requiems, 18, 36; Altogether omitted on three last days of Holy Week, 12.

Good Friday, Of — 12, 94.

Gospel, The — To be sung by the Deacon at a High Celebration, 62, or by the Celebrant at a Choral Celebration without Sacred Ministers, 88, 91; Read secretly by the Celebrant at a High Celebration, 60; Genuflections made during the Gospel on certain occasions, 7, 8, 12, 34, 45, 63, 64, 94; The *Gloria Tibi* before the Gospel always said or sung, except in Holy Week, 12, 45, 94; The *Laus Tibi* at the end always said by the Sub-deacon or Server, except on Good Friday, 12, 45, 60, 88, 91, 94, See also pp. 106-107.

Gospels, Book of — Incensed with three double swings 51; Kissed by the Celebrant, 34, 64, 91, but not in Requiems, 18, 34, 84.

Gospel, The Last — Always the same unless two Festivals occur on the same day, 44, or it be Christmas Day, 7; Signs of the Cross made at the beginning, but Book or Card not kissed at the conclusion, 44, 80, 81, 113; Genuflection always made when ordinary Gospel recited, 44, 47, 80, 81, 113 and on Christmas Day, 7; The *Gloria Tibi* is always said before and *Deo Gratias* at the conclusion, 47, 113.

Gradual, The — 33, 45, 60, 88, 90, 91.

Green, Of — The ordinary colour from Epiphany to Septuagesima and during Trinity-tide, 4.

Hands, Of the — Held joined before the breast when not carrying anything or otherwise ordered, 32, 54; Usually held extended for the prayers and joined at the concluding sentence, 33; Held extended throughout the LORD's Prayer, 33, 40; To be extended and then rejoined at *Let us pray* and *The LORD be with you*, 33; But *The LORD be with you* before the Gospel to be said with hands joined, 34, 62; Hands raised and then extended at *Lift up your hearts*, 37; The left to be extended on the breast or placed on the Altar or on the Book when making the Sign of the Cross with the right hand or turning over the leaves of the Book, 33, 34, 36, 37, 38, 43; Thumb and forefinger of each hand to be kept joined from the Consecration to the Ablutions, 38; Acolytes, when not carrying anything, to hold their hands joined before the breast or their arms folded, 57.

High Celebrations of the Holy Eucharist, Of — 51-83, 105-113.

Holy Water, Of — The Manner of Blessing, 98.

Host, The — After being offered on Paten, placed on Corporal, 35, 68; Elevation of, 38, 74, 110; Fraction of, 40, 111; Making Sign of Cross with, 39, 40, 41, 111, 112; Portion placed in Chalice, 40, 76, 112.

Humeral-Veil, The — 48; Placed on the Credence, 51; When assumed by the Sub-deacon, 68; When removed, 76; Not required at Requiems, 48, 85.

Hymns, Of — See Office Hymns.

Incarnatus est, The — When recited by the Celebrant, all kneel on one knee, 34, 64, 65, on both knees, when sung by the Choir, 64-67; Sacred Ministers uncover if they are sitting when it is sung by the Choir, but must also kneel on Christmas Day and the Annunciation, 66, 88.

Incense, Of — 51; Ordinary form of Blessing, 56, 106; At the Offertory, 70, 108; Persons to be incensed to be saluted before and after, 52; Manner of using at a High Celebration, 56, 62, 70, 72, 75; At a Choral Celebration, without Sacred Ministers, 90; At Requiems, 18, 84, 100; At Solemn Evensong, 30; In Processions, 21; At Solemn Te Deum, 22; Not to be put a second time into the Thurible during the *Magnificat*, 30.

Inclinations, Of — See Bows.

Introit, The — 33, 58, 59, 87; Sign of the Cross omitted in Requiems, 18, 84, 85.

Judica, The Psalm — 105; Omitted in Passion-tide, 11, 32, 105, and in Requiems, 18, 32, 105.

Kisses, during the Holy Eucharist — Of the Altar, 33, 34, 36, 37, 39, 42, 43, 105-113; Of the Paten, 40, 76, 111; Of the Sacred Vestments, 31; Of the Missal, 34, 64, 91, 107; Made by the Deacon, 54, 56, 62, 68, 76; By the Sub-deacon, 60; By the Server, 44, 45, 46, 47; Omissions in Requiems, 34, 46, 84, 85, 86, 101, on Good Friday, 94, in Presence of Blessed Sacrament, 5.

Kyries, The — Said alternately with the Server, 33, 106; Said at a High Celebration at Epistle corner, not at centre of the Altar, 58.

Lavabo, The — Psalm said by the Celebrant, while drying his fingers, 36, 108; *Gloria Patri* to be omitted in Passion-tide, 11, 36, 108, and in Requiems,

18, 36, 108; Dish and Towel to be placed on the Credence, 44, 51; Presented by Server at Low Celebrations, 46, at Choral, by the Acolytes, 73, 88, 93; By the Deacon and Sub-deacon at Solemn Requiems, 84.

Lent, Of — 10.

Low Celebrations of the Holy Eucharist, Of — 31, 105-113.

Maniple, The — 3, 5; Prayer at putting on, 31; Not worn in Processions, 5, 22, 51, nor with the Cope, 5, 9, 11, 48, 96, 100, a possible exception, 5, 12.

Master of Ceremonies, The — His duties at Solemn Evensong, 29, at the Holy Eucharist, 53, 85, 86, 90, 91, when folded Chasubles are worn, 86, at Funerals and Requiems, 26, 85, 100, at the Asperges, 96, on Palm Sunday and during Holy Week, 11, 94, in Processions, 22; Always genuflects to the Altar, 55; When the Deacon genuflects in the Gospel does the same, but towards the Altar, 63, 94; May not, under any circumstances, wear the Biretta, 22; Incensed with a single swing, 52, 92, 94, 30.

Matrimony, Holy — 24, 17, 18.

Missal, Of the — 6; Should be prepared, at a Low Celebration, by the Celebrant, 31, at a High Celebration, by the Deacon, 52; At a Low Celebration to be placed closed on the Altar, 32, 45; At a High or Choral Celebration, to be placed open on the Altar, 51, 87; To be closed by the Celebrant at a Low Celebration, 44, by the Sub-deacon at a Choral Celebration, 80, or by the Master of Ceremonies, 92.

Napkins or Finger-towels, Of the — Their size, material and shape, 3; More than one to be prepared if several Priests celebrate at same Altar on same day, 3; How held by the Server, 46, by the Acolytes, 73, 88, by the Deacon, at Solemn Requiems, 84.

Octaves, Of — 6, 7, 8, 10, 13, 14, 15; Colour of Feast to be used throughout Octave with certain exceptions, 4; On Sundays within Octaves only two Collects, to be said, 27; Office Hymn to be of the Sunday, except in four instances, 50.

Office Hymn, The — 7-14, 28, 48-50; Proper place immediately before *Benedictus*, or *Magnificat*, 28; Usually corresponds with first Collect, 28; That of the Sunday to be used on Sundays within Octaves, with but four

exceptions, 50; Same at both first and second Evensong, 28, 50; Should be said, although Office not chorally rendered, 48.

Pall, The — To be of linen, 3; Its dimensions, 3; To have a small Cross in centre of upper side, 3; Must be first washed by one in Holy Orders, 2; Placed on top of Paten, 31; May be used to cover the Paten while the Priest is giving Communion with the Chalice, 42; At a High Celebration, the necessary coverings and uncoverings of the Chalice to be made by one of the Sacred Ministers, 74.

Pall, Funeral — 100; Flowers not to be placed upon it, except in the case of an Infant, 100; May be used in place of a Catafalque, 103.

Palms, Blessing and Distribution of — 11 May be placed on the Altar on Palm Sunday, 11; May be carried by the Acolytes at the Gospel, in place of their Candles, 12, 94.

Palm Sunday, Of — 11, 94.

Paschal Candle, The — 13.

Passion-tide, Of — 11, 94.

Paten, The — To be of gold or silver, 2; If silver, upper side to be gilt, 2; Inner part to be perfectly plain, 2; Should be consecrated by a Bishop, 2; Not to be touched by a laic without special permission, 2; Placed on the Chalice until the Offertory, 31; After the Oblation (at a Low Celebration) placed partially under the Corporal till after the Consecration, 35, 40; At a High Celebration held by the Sub-deacon, 70, 76, except in Requiems, 84, 85; Held by the Sub-deacon during Communion of the people, 78; To be passed over the Corporal to collect any fragments that may remain thereon, 41, 42.

Patron, Feast of — 15.

Pentecost, Of — 14.

People, The — To be incensed with one single swing, 52, 73, 30, 94; Not incensed in Requiems, 18, 84; Sprinkling of, at the Asperges, 97; Communion of, 41, 78; Method of distributing Candles to, 9, or Palms, 11.

Prayers of the Celebrant, etc., The — 105; while vesting, 31, 52; Before the Altar, 32, 54, 105; Before the Gospel, 34, 62, 106; At the Offertory, 35, 68,

107; At the Incensing, 108; Before and after the Consecration, 37-40, 74, 109-112; Before Communion, 40, 76, 112; At the Ablutions, 43, 113.

Processions, Of — 21, 48; Order of, 21; Method of commencing and concluding, 22; Course of, 21; No notice to be taken of Side Altars passed on the route, 22; Processional Cross to be carried with Figure away from Procession, 22; All taking part to be uncovered, except Officiants and Bishop, 22; Special observances on the Purification, 9; On Palm Sunday, 11; At Funerals, 26, 101, 102; Ordinary method of entering the Choir, 29, 52-55, 87, 90-97; If Bishop of Diocese present, to carry Pastoral Staff in his left hand, 22, 48; Cross of the Archbishop never carried by the Archbishop himself, 48, The Figure to be turned towards the Prelate, 23.

Purification, Feast of the — 8, 48.

Purificator, The — To be of linen, 3; Its shape and dimensions, 3; Its adornment, 3; To be placed over the Chalice, 31, round the stem of the Chalice when the Priest pours in the Wine, 35, over that part of the Paten which is not under the Corporal, 36; Spread over the Chalice after the Ablutions, 43; To be clean for each Celebration, 95; To be washed first by one in Holy Orders, 2, 95.

Red, Of — Days on which it is used, 4; Used at Votive Eucharists, 18, on Holy Innocents' Day, if it be Sunday, or Patronal Feast, 4, 8, and always on Octave Day, 4.

Requiems, Of — See Absolution for the Dead, also Funerals and Votive Eucharists.

Requiem Eucharists, Of — 16; When prohibited, 17; Variations in order of Service, 18, 84.

Rogation Days, Of the — 13.

Sacristans, Rules for — 94.

Septuagesima, Of — 10.

Server, The — 32-47; Communicates next after the Celebrant, 46; Always genuflects to the Altar, 50.

Stole, The — 3, 5; Prayer at putting on, 31; To be worn by Clergy in Choir when making their Communions, 5; Not to be kissed in Presence of Blessed

Sacrament, 5; Two to be used at Holy Baptism, 23; May be used with or in place of a Cope at Funerals, 26, 102; Not to be worn in Choir nor at Evensong, 29; To be worn by Priests assisting at an Ordination, 5; May be worn by the Preacher, 5; Always worn pendant by a Bishop, 5.

Stole, The Large — Worn by the Deacon at the times folded Chasubles are used, 48, 96.

Sub-deacon, The — His duties at the Holy Eucharist, 52, 105; At Requiems, 84; At the Asperges, 96; At the Absolution for the Dead, 100; On the Purification, 8; On Palm Sunday, 11; During Holy Week, 12, 94; At Processions, 21; When wearing the folded Chasuble, 86; Always genuflects to the Altar, 54; When the Gospel is sung by the Deacon, does not make the Sign of the Cross or any inclination or genuflection, 62; Does not present the Water for Celebrant's blessing in Requiems, 85; Does not wear the Humeral-Veil in Requiems, 85; Does not strike his breast at the *Agnus Dei* in Requiems, 85; In Requiems, incenses the Blessed Sacrament at the Elevations, 85; When carrying the Cross, always does so with head uncovered, 22, 100; Incensed with two double swings, 51; Not incensed in Requiems, 18, 84; Prayers while vesting, 31, 52, at the Holy Eucharist, 105-113.

Surplice, The — Always used by the Officiant, except at the Holy Eucharist, or Services immediately connected therewith, 23, 24, 25, 26, 29, 96, 102; At Communion of the Sick, with Reserved Sacrament, 5, 25; By a Cleric assisting to give Communion, 5; By the Server 44; By the Assistants on all occasions, 23, 24, 25, 29, 53; But a Bishop officiating pontifically, will use the Rochet or Alb instead, 23.

Te Deum, The — Not said at Mattins in Advent nor from Septuagesima to Easter, 10, nor on Rogation Monday, 13, nor on Feast of Holy Innocents, unless it be Sunday or the Patronal Feast, 8; If Incense used when sung solemnly, Altar not censed, 22.

Thurible, The — Method of using, 52; Of carrying, 55.

Thurifer, The — Duties at Solemn Evensong, 29, at the Holy Eucharist, 53, 86, 93, at Funerals and Requiems, 26, 86, 100, at the Asperges, 96, in Processions, 21, 53; Always genuflects to the Altar, 55; Allowed no head covering, 22; Has no duty in Requiems before the Offertory, 86; But if present in Sanctuary, should not make the Sign of the Cross at the Introit, should kneel at the Collects and stand at the Credence during the Gospel, 86; Should perform the duties of the Acolytes, if they are otherwise engaged, 75, 86, 94.

Title, Feast of — 15.

Torches, Of — How carried, 77; Number varies according to the solemnity, 77.

Torch-bearers, The — Duties of, 77; Acolytes must act in their place if no others provided, 73, or two standard Candlesticks placed on the floor may be substituted, 89, 93; At Requiems and when there are Communicants, the Torch-bearers to remain till the first Ablution, 77, 86.

Trinity Sunday, Of — 14.

Tunic, The — 3, 5; Prayer at putting on, 52; Not worn in Advent and Lent, 6, 10, nor at the Procession on the Purification, 9, 48, nor at the Absolutions, if the Celebrant be not vested in Cope, 100; Worn on *Gaudete* and *Laetare* Sundays, 6, 10, and on the Whitsun Ember Days, 14.

Unction of the Sick, Of — 25.

Veils, Of — Crosses, Images and Pictures to be covered with violet Veils in Passion-tide, 11; Stations of the Cross excepted, 11; Processional Cross to be veiled on Palm Sunday, 11; White Veil for Altar Cross on Maundy Thursday, 12; Black on Good Friday, 12; Crosses unveiled before Reproaches on Good Friday, 12; Altar Candlesticks not to be veiled, 11.

Veil of the Chalice, The — See Chalice Veil.

Vessels, The Sacred — 2, 95

Vestments, The Sacred — 3, 48, 95; Their material and colour, 4; Their use, 5, 48; The Amice, Stole and Maniple to be kissed before being assumed, 31, or presented, 44-47; Prayers to be used while vesting. 31, 52; Not to be received from the Altar by anyone, except a Bishop, 22.

Violet, Of — Days and occasions on which it is used, 4; Used at Votive Eucharists, 18; at Procession on Purification, 9; at Holy Baptism, 23; at Visitation and Unction of the Sick, 25.

Visitation of the Sick, The — 25.

Votive Eucharists, Of — 16; Days on which such Celebrations are forbidden, 17; Variations in order of Service, 18.

Water, Of Holy — Manner of Blessing, 98; Used at the Asperges, 96, at the Absolution for the Dead, 100.

White, Of — Days and occasions on which it is used, 4; Used at Votive Eucharists, 18; at Holy Baptism, 23; at Confirmations, 23; at Holy Matrimony, 24; at Churchings, 25; at Communion of the Sick with Reserved Sacrament, 25; at Funerals of Infants, 4, 26; at Special Thanksgivings, 4.

Whitsun-tide, Of — 14.

BY THE SAME EDITORS.

PRICE 6d., IN CLOTH BOARDS.

THE SERVER'S GUIDE

AT A

Low Celebration of the Holy Eucharist.

*Contains full and definite instructions as to the manner of
Serving at the Holy Eucharist, the ORDER OF SERVICE,
and the whole of the Server's responses and ritual acts
clearly and unmistakably marked.*

OXFORD:

MOWBRAY & Co., 106, S. Aldate's Street,

Also at LONDON and BOURNEMOUTH.