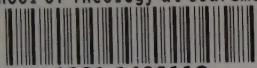
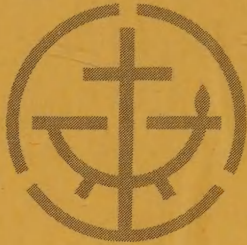


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RITUAL NOTES

A Comprehensive Guide to the
RITES AND CEREMONIES

OF THE

BOOK OF COMMON PRAYER OF THE ENGLISH CHURCH

interpreted in accordance with the
latest revisions of the Western Use

Edited and largely re-written

by

E. C. R. LAMBURN

ELEVENTH EDITION

LONDON

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1964

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PREFACE TO THE ELEVENTH EDITION

In the preface to the tenth edition the editor wrote: "It may be that this tenth edition may prove to be a book of the liturgy of a past era; and one wonders what an eleventh edition might contain. It might well have to consider a quite new criterion of correctness." To some extent at least these words have been proved a not altogether incorrect forecast; for the "wind of change" has been blowing in the world of liturgy.

If one asks, "What is at the heart of the new outlook?" the answer, surely, is, "The ever fuller realization that Christian rites, from the Mass downward, are not functions to be carried out by priest, assistants, and choir on behalf of the congregation, but that the people not only share in, but also have their proper part in, these rites." Clarity and succinctness, therefore, are to be the hall-marks of future forms; and the preservation of liturgical antiquities is no longer regarded as of first importance.

Just how this principle will be worked out in detail must be left to unfold itself in the coming years. Meanwhile, one can only set out what is "correct" at the moment of writing, and (perhaps with great presumption) to suggest certain lines of development which may (or may not) come to be taken as right and proper in the period into which we are now entering.

Once more the editor places on record his very sincere thanks to the Revd G. A. C. Whatton, who has not only read the whole text, but has in the past contributed certain sections, and now has—as always—given many valuable comments and suggestions.

The publishers express their gratitude to the assistant clergy and servers of St Alban's Church, Holborn, where the photographs here reproduced were taken by kind permission of the late Vicar. The photographs are by R. Molock.

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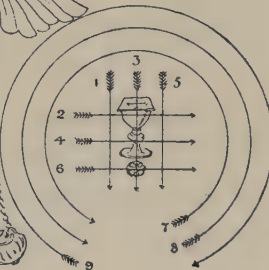
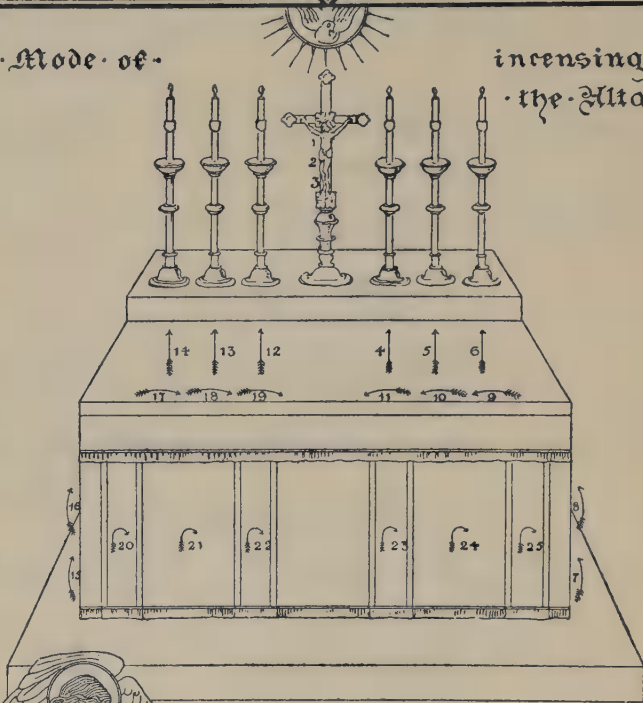
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PART ONE

GENERAL CONSIDERATIONS

CHAPTER ONE

THE CHURCH'S ORNAMENTS

THE ALTARS

The principal altar of a consecrated church should be fixed and immovable, its top consisting of a single block of stone or marble with five incised crosses at the centre and the four corners. It should be not more than 3 feet 6 inches nor less than 3 feet 3 inches high and from 8 feet to 12 feet long, and 21 to 25 inches wide—not more, because of the difficulty otherwise in reaching the tabernacle—clear of any shelf or gradine on which the ornaments stand.

The high altar should be, for practical reasons, at such distance from the wall behind it as would allow free passage around it. It should be raised above the sanctuary level by three or more steps, the topmost one on which the altar stands, known as the footpace or *predella*, being properly of wood, and measuring 3 feet 10 inches or 4 feet wide, extending beyond the ends of the altar some 12 inches as a lateral step. There should also be at least two other steps of stone (on which the deacon and subdeacon stand at high Mass) 15 to 18 inches wide and 5 or 6 inches high, also returning at the ends as lateral steps.

A chapel (or side) altar should be the same height as the high altar and not less than 5 feet long, raised on one step of wood, about 3 feet 6 inches wide; two or even three steps are permissible in large chapels.

All altars, or at least the top of them (the *mensa*), should strictly be of stone. When, however, from poverty or other necessity, this rule cannot be complied with, an altar-stone—15 inches by 12 inches by 1½ inches, and having the five incised crosses—should be inset in the centre of the wooden top, an inch or two from the front edge; and this is considered sufficient for a portable altar; indeed, it is the consecrated stone (the *mensa*) itself, apart from its setting, that constitutes the altar. The altar or altar-stone must have been consecrated by a bishop before use.

A gradine is the shelf or ledge which in many churches is placed above the back part of the altar, and on which are stood the ornaments. This fitting is nowhere prescribed nor, on the other hand, is it anywhere forbidden; but most authorities are agreed that it is preferable to stand the proper ornaments (*i.e.* the liturgical two, four, or six

candlesticks and cross or crucifix) on the altar itself, as contemplated in the rubrics.

A gradine should not form a part of the altar-table; nor should it stand on the table itself, but be fixed to the reredos.

The altar is a most sacred object, both in virtue of its consecration, and also because it represents Christ himself. Hence it is marked with the five incised crosses, symbolizing the five wounds, and is richly clothed with frontal and altar-cloths; and in the course of the celebration of Mass is kissed and incensed as marks of respect. Hence, moreover, nothing (not even books of the Divine Office) should be placed upon an altar except (*a*) things pertaining to holy Mass, or (*b*) articles about to be blessed, care being taken that such things are not unseemly, *e.g.* food-stuffs; articles of this latter kind should be deposited on a table close by, not on the altar itself. It is strictly forbidden to use the under-part of an altar as a cupboard or place in which articles of any kind whatsoever may be stored.

An altar canopy should properly enshrine the principal altar in every church, as well as the altar on which the Blessed Sacrament is reserved. This canopy, when made of stone, marble, or metal, is called in liturgical language a ciborium or baldachino. Occasionally it takes the form of a great dome supported on pillars. When it is made of textile material suspended from above it is known as a baldachin; but a more usual form is of wood with a flat surface, panelled and ornamented in colours, and called a tester.

The Frontal

The frontal (*antependium*), which hangs before the altar and covers its front, should be of silk or other rich fabric, of the colour of the day and suitably ornamented. This is the prescribed decoration of the altar; it is, however, a common and tolerated custom to substitute for the hanging a carved front or some permanent decoration of painting or sculpture on wood, marble, &c, but in this case it must be left exposed on Good Friday and not concealed with a black or any other cloth covering. If the frontal is rich and delicate, it is recommended that it have transparent covers of gauze to protect it out of service-times.

The superfrontal (or frontlet) hangs over the front edge of the altar to hide the suspension of the frontal itself. Sometimes this itself is covered with a lace hanging; but modern opinion does not recommend this.

If an altar is so placed that the back as well as the front is exposed to public view (as, for example, is the case with nave altars in cathedrals and large churches), there will need to be a second frontal this other

side. This, however, need not be of the same richness; and the more elaborate frontal would always be on the side of the altar which faces the congregation.

The Tabernacle

The tabernacle is sometimes made of wood, gilt on the outside, and inner-lined with white silk or cloth-of-gold or cloth-of-silver; and ordinarily fitted on the inside with a ringed white silk curtain on a rod. It may, however, be of more precious material—gold, silver, &c—but in that case there must be an inner-lining of poplar or cedar wood covered with silk. It must, as far as reasonably possible, be thief-proof and fire-proof. An excellent tabernacle can be constructed from an ordinary iron safe, encased in gilt-wood or wrought metal or carved stone, and inner-lined with silk, &c, as explained above. The tabernacle must be securely fixed to the altar or gradine—if practicable in front of the cross rising behind it—but away from the wall, so that it can be entirely covered with its *conopaeum* described in the following note. It is convenient to have two tabernacles; but there should ordinarily not be more than two. Only one tabernacle may be in normal use at a time; it is not permissible to reserve the Blessed Sacrament in more than one place in the same building at the same time except on Maundy Thursday, Good Friday, and on occasions of solemn exposition, or for the purpose of giving communion. In small churches the Sacrament is usually reserved at the high altar; in large churches in a side chapel.

The *conopaeum* (which desirably should always be so described to distinguish it from a mere veil hanging in front) is the special outer covering of the tabernacle, entirely enveloping it on the top and every side. It should be of the colour of the day (but on All Souls' day purple instead of black, which must never be used in connexion with the reserved Sacrament), or the *conopaeum* may at any time be white,¹ if desired. The tabernacle, when it contains the most holy Sacrament, and then only, must be enveloped with the *conopaeum*, which, however, at Benediction, &c. is drawn aside temporarily so as to leave the door uncovered. The *conopaeum* must never be dispensed with even if the tabernacle itself be exceedingly magnificent; its disuse is an abuse of the rules. But if the tabernacle is so constructed that a proper *conopaeum* is impossible, there must be, at the very least, a suitable veil hanging before the door.

A special corporal to fit the bottom of the inside of the tabernacle must be provided. The keys of the tabernacle (of which there should be two) should be gilded and each furnished with a ribbon or

¹ Or, preferably, cloth of gold.

chain; they must be in the custody of the priest, and kept in a safe place, inaccessible to unauthorized persons, and on no account allowed to lie about unguarded.

It is of strict obligation that one lamp at least (preferably with an uncoloured glass container) should burn day and night before the reserved Sacrament.

Nothing but the altar cross may, in any circumstances, stand on the top of the tabernacle when it contains the Host; and it is strictly forbidden to place flowers or anything of the kind immediately before it, or even a relic of the true Cross; though at the time of Mass the middle altar card may, and usually does, stand in front of and even conceal the tabernacle. The door must not be transparent; and if the material be such as might render this possible, the inside of the door must be covered to prevent it. Nothing whatever but the Blessed Sacrament in its proper receptacle (except an empty pyx) may be deposited in the tabernacle; not even the holy oils, or anything else however sacred.

A small vessel, containing clean water, together with a purificator, should be found by the tabernacle, so that a priest, after handling the reserved Sacrament, may purify his fingers therein. It is also sometimes convenient to keep a corporal, folded and in a white burse, in proximity to the tabernacle.

The Aumbry

In some dioceses¹ the bishop requires reservation to be in an aumbry, built into the wall of the sanctuary, instead of in a tabernacle. It should conform in all material respects to the regulations laid down for the tabernacle, including the ever-burning light, and a veil to cover the door which, however, cannot in this case be a *conopaeum*.

A lesser aumbry should be provided for the holy oils which are required to be kept in readiness in every parish. This aumbry will naturally be simpler in make and character than the other. Its interior should be lined with purple silk, and a purple veil should cover the door. It must be kept locked; and on the door should be inscribed the words *Oleum sacrum*, or *Oleum infirmorum*, or *Olea sacra*, as may be appropriate.

A suitable place for this aumbry is in the baptistery (if there is one); but if the priest lives at an appreciable distance from the church it is permissible for him to keep the oil of the sick (but not the other holy oils) in his house under proper conditions, which include the sanction of the bishop.

¹ This is very frequently the case in England.

THE CROSSES

The Altar Cross

On every altar there should be a crucifix (not merely a cross) sufficiently large to be seen not only by the celebrant but also by the congregation; it is, and should appear to be, the most important of the altar furnishings. It should stand in line with, and be on the same plane as, the candlesticks, corresponding with them in material and design; and of such height that the base is on a level with their tops. It is generally recognized that the altar cross should symbolize the resurrection rather than the passion of our Lord, and therefore be ornamental in character and design, the sacred figure representing repose rather than the agony.

The cross may be placed on the tabernacle if there is no room behind, but never inside the throne of exposition where the monstrance would stand. If there is a large representation of the crucifixion immediately above the altar, a separate cross may be dispensed with unless the representation is so high up that it appears to be separate from the altar; for then a small cross, to which the celebrant can direct his gaze, should be provided. It is unseemly to pile representations of the crucifixion one above the other as is sometimes done, *e.g.* in a window and also in a picture or statuary below, over the altar cross itself.

The altar cross may be concealed by a veil when the Host is solemnly exposed; but at no other time may it be covered, *e.g.* to protect it from dust and corrosion, though it is veiled—as are all crosses—in Passiontide. Relics, even of the true cross, must never be placed in front of the altar cross in such a way as would conceal it; nor may any relics ever take its place.

When an altar is arranged for the celebrating priest to face the congregation across the altar, there is usually no altar-cross; but sometimes a large crucifix on the wall behind replaces it.

The Processional Cross

The processional cross may be of any suitable material and design; it should have upon it a figure of the Crucified which, when carried in procession, is turned forwards, and not towards the bearer. When the processional cross is being moved from one place to another—apart from functions—it is not held aloft but is carried as any ordinary article would be; it is only wanted for processions, and at other times should be well covered in green baize to protect it from damp and dust. It should not be used as a decoration for the sanctuary, for which use it

is neither necessary nor suitable; while constant exposure to the air acts detrimentally upon metal.

The processional cross ought not to be veiled at funerals except in Passiontide; it should be detachable from its staff so that the cross alone can be carried at the burial of infants.

The bearer of the cross is not allowed any head-covering whatsoever, even out of doors; while holding it he does not genuflect or kneel, even before the exposed Host; nor does he sign himself with the sign of the cross. Acolytes with candles, when, but only when, *attending the cross-bearer*, do not genuflect or kneel, nor make the sign of the cross, even when all others are directed to do so.

THE LITURGICAL LIGHTS

The Altar Lights

At least two candlesticks with their candles should stand on every altar, one at each extremity, on either side of the cross. It is usual, however, in accordance with rule and practice, for the high altar to be furnished with six—three on each side of the cross—and these should properly not be all of the same height, but should rise in pairs from the outer ones towards the cross; in practice, however, this rule is not considered obligatory, and the candles are usually of the same height. The practice of adding more candles on festivals, though not specifically forbidden, is not regarded with favour by liturgical authorities.

For a chapel or side altar two candlesticks only are normally required, but if the chapel is large and important there may be four; while the altar of the Blessed Sacrament—even if it be a side altar—should have six, or at least four. Three-, five-, or seven-branched additional candlesticks may be, and generally are, used at the service of Benediction, but they should not be left on the altar at other times.

When low Mass is said at an altar furnished with four or six candlesticks, it is usual and convenient to provide a separate pair for this purpose and to remove them at the end of Mass; they should not be allowed to remain on the altar at other times.

When the bishop of the diocese (but not any other bishop) celebrates high Mass, a seventh candlestick is required to stand behind, but showing above, the altar cross; and on such occasions, or when he assists pontifically at the throne, four or six large candlesticks should be placed at the chancel screen, and the candles lighted for the service.

The material and design of the candlesticks are not prescribed; but it is obviously fitting that those for the high altar, and for the altar of reservation, should be at least of brass or bronze, and that they should harmonize with the altar cross. For offices of the dead and in Passion-

tide the ordinary candlesticks might quite suitably be replaced by others of simpler and less costly character, *e.g.* of fumed oak; but whatever the material, they should not be veiled.

It is not permissible to substitute for the candlesticks wall-brackets holding candles; nor is it permitted to replace the individual candlesticks by two- or three-bracket candelabra, such as are at times used (in addition to the other candles) at Benediction.

If Mass is being said facing the people, it is perfectly permissible to stand the six candlesticks on the ground at either side of the altar, so as not to impede the view; but such candlesticks need to be fairly tall.

The Number of Lights

At low Mass said by a simple priest served by one minister two candles only should burn; though at a parish Mass on a Sunday or feast day (even though it be a low celebration) and when there are two servers (as there may be in such circumstances), and at a first Mass said by a newly ordained priest, four candles may be lighted; two or four at a bishop's low Mass; six at solemn high Mass; four suffice on simple feasts and ferias, and also at sung Mass without ministers. For Ordination, even without music, six candles should be lighted. When the diocesan bishop himself celebrates high Mass, a seventh should be added, standing behind the cross.

At solemn Evensong, the six candles are lighted, while at ordinary sung Evensong four only need be used. For solemn Benediction at least twelve (preferably twenty or more) are prescribed, and for simple Exposition with the ciborium at least six. At other rites celebrated before the altar—such as marriage, burial of the dead, blessings, &c, and the daily offices without chant—it is usual to light two candles. It is permissible to use, at discretion, lights for non-liturgical devotions and prayers; but they ought not to be so numerous as those used at solemn functions, and two generally suffice.

It is strictly forbidden to celebrate Mass without lights; two at least are prescribed; but, in case of sudden emergency, one candle would suffice even if it were not of wax; or in case of urgent necessity, one or more oil lamps could serve in lieu of candles.

Lighting and Extinguishing

The candles nearest to the altar cross are lighted first, beginning on the epistle side. When there are many candles on the altar, two acolytes should jointly perform the duty—one on either side of the cross, lighting the corresponding candles simultaneously in the above

order. But if there is only one acolyte he should light all the candles on the epistle side of the cross before passing over to light those on the other side; they should not be taken row by row alternately on either side.

In extinguishing the candles the reverse order is observed, namely, beginning on the gospel side those farthest from the cross are put out first, and then in similar order those on the epistle side.

It is only seemly that those engaged in lighting or extinguishing the altar candles should be vested in cotta or surplice.

The Paschal Candle

The paschal candle is solemnly blessed and lighted in the Easter Vigil rite on Holy Saturday, and is used in Eastertide (from Holy Saturday until the gospel of the principal Mass on Ascension day); it stands on the pavement at the gospel side, with the five grains of incense pointing west. It is lighted for certain services during the Easter season, and it may, in fact, be lit for any liturgical service, but its use is not permissible at non-liturgical devotions, *e.g.* Benediction, unless such devotion immediately follows a liturgical service without any break or going out, for then the candle need not be extinguished. Its use is not allowed at the Rogation procession or Mass, nor at any requiem Mass or office of the dead; nor at a votive Mass or any other rite celebrated in purple or black colour.

It is permissible, if need be, to bless a second paschal candle along with the main one for use in a second church; and in that case the ceremony of inserting the grains of incense and the lighting of the candle are repeated immediately after these things are respectively done to the principal candle.

Acolytes' Candles and Torches

The acolytes' candlesticks may vary in height from 2 feet 6 inches to 3 feet 6 inches, and have triangular bases, though it is now more usual for them to be round; the base should be fixed and not detachable from the stem; the candlesticks may be of any suitable material. Both hands are used in carrying them; the knob is held with the outer hand, and the base is supported with the other, and, of course, care must be taken that all the candlesticks are held at the same level.

Torches, unlike the acolytes' candlesticks, should be made without bases, detachable or fixed: in use they are never placed on the ground, but are always held in the hand. They may suitably be painted a creamy-white, thus resembling in appearance a single large candle without a holder.

Outside the sanctuary, in some convenient place, a rack should be provided in which the torches may be stored when not in actual use.

Two, four, or six torches should be provided as consecration lights at each high Mass and sung Mass with incense, according to the rank and quality of the celebration and the number of bearers available. More than six should not be carried, except at a pontifical high Mass, at which a maximum of eight is permissible.

Strictly, acolytes' candlesticks should not be used in lieu of torches; in case of necessity large candles, without holders, may be substituted. The torch is carried with one hand, the other laid flat upon the breast; the right hand is used except when two bearers are abreast, for then the torch is carried in the outer hand. Acolytes acting as torch-bearers must go out at the proper time to get, and come in with, torches. Torches are used not only at high Mass but also at solemn devotions before the Blessed Sacrament, and therefore every effort should be made to provide them.

Candle-lanterns—two or more—should be available for use at out-door functions, funerals, &c. Their normal use is to replace the acolytes' candlesticks in the open-air; but they may also be used at non-liturgical processions within the church. They are fitted with glass or talc flame-protectors, and have poles some 4 feet high; they are carried with both hands.

Hand-candles

In processions of the Host, and in the Candlemas procession, and at the paschal *praeconium* in the revised Easter Vigil rite, candles are carried by everyone whose hands are free. There is no law forbidding a similar practice in other processions, *e.g.* in honour of our Lady. Lighted candles may be held by the congregation, as well as by the choir, etc. at the specified points in solemn requiem Mass; and at the Absolutions of the dead.

When the Blessed Sacrament is exposed, candles before shrines and relics, etc. (at any rate, within sight), should be extinguished the whole time of the exposition, but at a procession of the Host candles on other altars might be lighted.

Mortuary Lights

Mortuary candlesticks for standing around the catafalque or bier at funeral offices are usually made of wood and may be about 4 feet (or more) in height, painted, preferably black, with gilded or dull-red coloured knops or bands. Four—more often, six—are required, but even this number may be exceeded if desired.

The Material of Candles

The law regarding the composition of the candles is that those used on the altar for Mass, those required for the exposition of the Host, and the paschal candle, must contain not less than 65% of beeswax; other candles on the altars must contain not less than 25%. In all other cases an inferior material is allowed provided it is not tallow, which is entirely forbidden. The use of painted altar candles is not allowed.

The colour of candles is always white except at requiem Mass and funerals, and at *Tenebrae*; on these occasions candles of brown or unbleached wax are generally used; but hand-candles at requiems may be, and usually are, white.

Gas and electric light may not be used to replace the candles at Mass or other sacred functions, nor in any form whatsoever on the altar, even in addition to candles, nor to burn before the Sacrament, statues, relics, or shrines generally; nor may they be used to illuminate the interior of the canopy in which the Host is exposed. From all of which it will be seen that these methods of lighting may never be employed as accessories of worship, but only to give necessary light.

Lamps

At least one lamp is required to burn in close proximity to the tabernacle in which the Blessed Sacrament is reserved, and it should remain alight perpetually day and night. When the light has to be extinguished for the renewal of the wick or oil, or for the cleaning of the lamp, a candle lighted from the lamp (as is commonly done to preserve the continuity of the flame which was originally derived from the paschal candle on Holy Saturday) may first be placed in position. The best olive oil should be used for the lamp before the Sacrament (it is not so urgent in the case of other lamps), but whenever olive oil is not procurable, another oil, if possible vegetable, should be substituted, or a wax light is now often used. While only one lamp, or candle, is absolutely essential, more may be freely used if they can be provided, but their number should be uneven.

The lamps may be hung from the roof, or stand upon candelabra, or be fixed to brackets conveniently near the tabernacle so as readily to be seen. The containers should, preferably, be of uncoloured glass so as to give a white light, according to the rubrics. Other lamps, at shrines or pictures, or hanging before the high altar—in which case one, three, five, or seven, are commonly used—may have coloured glasses, and need not be kept continuously burning.

THE ALTAR LINENS

The altar linens, enumerated below, should be made of pure linen or hemp, not of cotton; and they should be kept scrupulously clean and changed with sufficient frequency.

The Altar Cloths

The fair linen cloth is the uppermost of the three cloths which must cover the altar in time of Mass. It should be of the same width as the table, and of sufficient length to hang down nearly to the ground at the ends. It may have, as is the general custom, five crosses worked with the needle upon it; one in the centre, and one at each part corresponding to the four top corners of the table; the ends may be embroidered in white or red thread and edged with fringe or lace, as richly as taste and means dictate; but the plainer the cloth is, the better.

The two separate under-cloths (or one folded in two), quite plain in character, should not exceed the length and width of the table, but fit the top exactly. From one of these the superfrontal will hang; and the other would hold the lace, if that were used.

On Good Friday one altar-cloth only is used; it should be only slightly larger than the top of the table and it is put on during the Solemn Liturgy and removed afterwards.

A waxed cloth (known as the cere cloth) is required to cover the altar top at its consecration, but its continued use is not of obligation.

The Corporal and Pall

The corporal is the square of linen upon which the sacred Host is laid; and therefore it should be made of the finest linen procurable. It should preferably be quite plain and unadorned, though a narrow border of lace or embroidery is tolerated. A small cross, consisting of two crossing lines of stitching about half an inch in length, in coloured thread if desired, should be sewn in the centre of one side on the hem to mark the front; a large and embroidered cross ought not to be worked on the corporal; but if there is such, then that part should be laid on the back of the altar, lest it should interfere with the gathering of particles of the sacred Host with the paten. A good average size for a corporal is about 17 inches square; but smaller sizes may be used on smaller altars.

The correct method of folding the corporal is as follows: it is folded four times, always inwards, into nine equal squares; thus, first the front third is turned inward, then the back third is brought forward over

the other two; next the third fold on the right is turned over the centre; and finally the left third is also folded over the centre; so that folded thus the whole still remains a perfect square. In laundering a little starch may be used to stiffen the corporal; and it should be carefully folded and the creases ironed as described; and also care taken in use not to add extra creases or folds.

At the altar the corporal is withdrawn from the burse with the right hand and then carefully unfolded (not shaken out) in such a manner that its front will just reach to the edge of the altar without any part hanging over, and so that the back part is not under the centre altar card, if that can be avoided. There is no authority for the practice of covering the Host with a corner of the corporal.

For the interior of the tabernacle a special corporal should be provided, cut to the requisite size and shape, unfolded, and well starched like a pall. It may be embroidered or edged with lace and a cross worked on its centre to distinguish it from the Mass corporal; or an inverted pall of the right size might conveniently be used if preferred.

Corporals which have been used must always be kept in a burse and not taken out and put away separately in drawers, and particularly not be mixed up with others that have not come into contact with the Blessed Sacrament; on the other hand they should not be left unwashed in the burse unduly long, lest they become soiled.

The pall is used to cover the chalice when in use at the altar. It is about $5\frac{1}{2}$ inches square, and may be made of doubled or four-fold linen, well starched; but as it has to support the weight of the chalice-veil, it must necessarily be rigid. A very good pall can be made by forming the linen into the shape of a square envelope of the right size, with a deep "flap" which can be tucked inside; this can then be stiffened by inserting a square of good quality cardboard or plastic material.

The underside of the pall must be completely plain and unadorned; the upper side may be of silk if desired, and may have some sacred device worked on it, either in white or in any colour other than black. The sides of the pall may, if thought fit, be finished off with thin cord or, less desirably, narrow lace.

The pall is, historically, a second corporal; and is therefore blessed with the same form.

The "fair linen cloth" in the post-communion rubric of the Prayer book is in fact another corporal which (folded) was used in the Middle Ages to cover the chalice and is nowadays represented by the pall. Any other covering when the ablutions are deferred is therefore unnecessary.

A triple washing in a chalice is prescribed as proper and reverent

if a linen has been stained by the accidental spilling of the Precious Blood, the water being poured into the piscina.

The altar cloths, as well as the corporals and the palls, must be blessed before being taken into use; purificators and towels are not blessed. Corporals, palls, and purificators which have been used in Mass must, before being given out to be laundered, be first rinsed in clear water by a priest or deacon; until that is done they must not be touched by laics nor even by religious. The water should afterwards be poured into the piscina or on to a fire, or, in the last resort, thrown on to some clean earth.

The Purificator and *Lavabo*-towel

The purificator for wiping the chalice after use may be of medium quality linen; its normal size is given as 12 inches square, but 15 by 9 inches is sometimes found to be more convenient; it may, however, be of any size to suit convenience and the chalice with which it is to be used. It is folded first lengthwise in three, and then, if desired, again in three so that the centre square can lie over the cup of the chalice; a small cross should be needleworked in its centre.

The *lavabo*-towel, of medium quality linen, may, if desired, be fringed at its ends with the same material; and be of any convenient size. If the towels are small, and if several priests have to celebrate at the same altar on the same day, it is desirable to provide sufficient for each priest to have his own.

The Credence Cover and Dust-cover

The credence cover may be of medium quality linen. It should, strictly, be of such ample proportions as would enable it to hang down nearly to the ground on all sides, except on Good Friday and for requiems, when it should be only large enough to hang a couple of inches over the four sides. In practice, however, the credence cloth is an oblong strip covering the top and hanging at the two ends about half way to the ground, and about two inches over the back and front sides; its ends may be embroidered in white or red thread, or fringed, or both embroidered and fringed. The cover may be removed out of service time when the cruets, &c, are taken away, leaving the credence table quite bare.

An altar dust-cover of some soft material, preferably green, should be provided to protect the fair linen cloth of the altar from dust out of service time. It is made only a little larger than the top of the table and should be quite plain. It should always be removed when a service at the altar is held; or at least it must be turned back when the

altar is to be incensed. The altar dust-cover should be put on after the last Mass, or between the services if there is any appreciable interval of time.

THE MISSAL AND ALTAR CARDS

The Missal

The missal or altar book should contain the whole text of the Mass for every day of the year, and also that of certain other services associated with the Mass. It is usually of quarto size, handsomely bound; and the pages are often illuminated. It should have several large ribbons or markers; eight (two of each liturgical colour except black) are usual, so that the celebrant can distinctively mark all the places he requires for that day's service: each page of the canon should have a tab affixed, so that the pages can easily be turned by the celebrant while he has his thumb and forefinger joined after the consecration. It is also often convenient to mark in this manner certain parts of the ordinary (*e.g.* the prayer for the Church) which are nearly always required.

Support for the book when in use on the altar may consist of a cushion, though many find this in practice not very convenient; more usually a book-rest of wood or metal with an adjustable top covered with a hanging of the colour of the Mass is employed. The book-rest is placed, when at the epistle corner, square with the altar front; but when at the gospel side, turned at a convenient angle. The book and desk should be removed from the altar immediately after the service unless another Mass is to follow without an appreciable interval of time.

The missal, opened at the introit, is placed, both at sung and high Mass, on its stand at the epistle corner of the altar. At low Mass it is carried in and out by the server, and placed unopened on its stand; but if there is no server, it must of necessity be placed, but unopened, on the altar before Mass begins.

Altar Cards

Altar cards, containing certain portions of the ordinary of the Mass, should be provided for the greater convenience of the celebrant. They stand upright at the back of the altar, and should be uniform in design; they may be glazed or not, at choice. They should not be left on the altar out of Mass. They are not used in pontifical Mass, when a book called the "episcopal canon," containing the invariable parts of the service, is used in their place.

THE SANCTUARY

The sanctuary is that space, including the altar steps and the pavement below them, which immediately surrounds the altar; in fact, that space which is within the altar rails. It is to be regarded as the most sacred part of the church; and reverence demands that those having duties within it should wear the cassock, and, at service-time, the surplice also. But this is, perhaps naturally, not enforced in the case of cleaners.

The Pavement

The pavement of the sanctuary should be a plane about 6 feet or more wide, not broken by steps, and covered with a suitable carpet up to the base of the steps. Green is the correct colour for altar carpets, but other colours may be used in carpets reserved for use on festivals; at solemn requiems the foot-pace is laid with a purple or black rug, the other steps being left bare. Care should be taken that carpets containing designs that are profane or unsuitable in character are not employed; and sacred symbols also should be avoided as it is unseemly to tread such emblems under foot. Actions taking place on the pavement, as opposed to the steps, are often referred to as being performed *in plano*.

The Sedilia and Credence

The seats for the sacred ministers of Mass are on the south side of the sanctuary, and are known as the *sedilia*. They may be structural, *i.e.* let into the wall, but in this case they must make provision for all three ministers; such seats are, however, often cramped and liable to crease and injure the backs of the vestments. A better plan, therefore, is to have a bench about 7 feet long, covered at the time of Mass in green (purple on penitential days); such a bench is called in latin *scamnum*. When Mass is celebrated without assistant ministers, a single seat (*sedile*) is often alone provided; the use of domestic chairs is prohibited.

The credence, which also stands on the epistle side of the sanctuary, should be of simple design, though no special pattern is prescribed. Its use is to hold certain requisites for Mass which are not placed on the altar; when so in use it is covered with a white cloth.

The "bishop's chair" is not a necessary furnishing of the sanctuary, and ought not to be a permanent feature. A temporary "throne" is erected on the occasion of a visit from the bishop of the diocese; at the visits of other bishops a throne is not used, but only a suitable

chair, which should properly be outside the sanctuary; only if there is no room elsewhere do bishops other than the bishop of the diocese sit at the gospel side of the sanctuary.

THE SACRISTY

The place where the celebrant and sacred ministers vest for Mass is commonly known as the sacristy.

In the sacristy should be a press with shallow drawers in which the vestments can be laid without folding; the top of the press might serve as a vesting table. On the wall above it should hang a crucifix at about the level of a man's eyes; and nearby a card of the vesting prayers in large print, so that the priest can read from it with ease as he vests. It would also be convenient to have another card containing the liturgical office of thanksgiving after Mass; and still another with the office for the blessing of holy water.

A cupboard also will be needed, or at least pegs, for the albs and surplices of the clergy; a basin with running water or an ewer for the washing of the hands; and facilities for the safe keeping of the sacred vessels, as well as for the custody of and the filling in of registers, etc. A reliable clock is also almost indispensable.

There should also be provided a kalendar of the kind known as an *Ordo*, containing the liturgical details, changing daily, of the Mass and Divine Office, since the priest cannot be expected to carry all such details in his memory.¹

A holy water stoup at the door of the sacristy should be so placed that it can be conveniently used by those passing in and out. It should be emptied, cleansed, and dried before the weekly blessing of lustral water on Sunday mornings, and replenished immediately after the ceremony of the *Asperges*. The usual taking of holy water is omitted on this occasion.

Many ceremonialists suggest that the sacristy should be placed as near to the high altar as may be possible: others, pointing to the old Roman basilicas, suggest that a more suitable place would be at some distance from the altar, so that there can be a real procession to the altar at the opening of solemn Mass. It is desirable that access to the sacristy from the nave should be possible without going into the sanctuary—and, better still, without going into the chancel either.

THE SACRED AND OTHER VESSELS

The sacred vessels are the chalice, the paten, the ciborium, and the pyx. They should be made of gold or silver, and at least the inner

¹ Such a guide is *The Order of Divine Service*, published annually by Knotts.

sides should be gilt, the principle being that the consecrated Elements may rest only on gold or white linen.

The sacred vessels are to be treated with the greatest reverence; they should normally be handled only by clerics, and never, while containing the Blessed Sacrament, by other persons whomsoever. It is forbidden for lay persons to touch the sacred vessels in the course of the Mass; nor should they do so *publicly* outside the service. The parish priest, however, may give explicit permission to a few persons, (*e.g.* the sacristan, the MC, a religious), to handle them privately when duties in connexion therewith render it necessary.

The Chalice and Paten

The chalice should have a boss or knob about the middle of its stem, but no other projection which might make its handling difficult while the priest has his thumb and first finger joined in the canon. The cup itself must be perfectly plain and smooth; but a cross or some sacred sign to mark the side from which communion is given might be engraved on the foot of the chalice, which may also be studded with jewels.

The paten should have its inner surface quite plain and smooth; the edge should be thin enough to facilitate the collection of the sacred particles from off the corporal. The centre should be slightly concave; it is most undesirable for the outer rim to bear any sort of ornamentation.

The chalice and paten have to be consecrated by a bishop before being used. If inadvertently, or purposely in good faith, they have been used without previous blessing, they must not on that account be regarded as having thereby received consecration; as soon as the fact is known or realized, the necessary hallowing should be asked. If it is necessary to have the chalice or paten regilt, reconsecration is not necessary, as regilding is not in itself a desecration; but if they have been put to any improper use, or have been offered for public sale, the consecration needs to be renewed.

The Ciborium and Pyx

The ciborium is similar to the chalice—as a rule smaller—but with a cover or lid surmounted by a small cross; the centre of its interior is raised somewhat so as to facilitate the handling of the sacred particles. The ciborium is ordinarily employed instead of the paten, for greater convenience and safety in the giving of communion; but the use of the paten in the canon of the Mass is not thereby superseded.

The pyx is very similar to, but generally much smaller than, the ciborium; it also has a raised interior and a lid or cover, hemispherical or conical, surmounted by a cross; and it should be provided with a veil of the very finest thin silk or satin, attached to the bottom of the cross on the lid, hanging in loose folds and enveloping the vessel. This, or a second ciborium, is the usual vessel in which the Host is reserved, and it is sometimes used for conveying the Sacrament to the sick. For this latter purpose, however, another form of pyx, resembling a double-cased watch, has been specially designed, and is largely used on account of its obvious convenience. A silk-lined bag (preferably of leather), fitted with cords or a chain for suspension from the neck and so fastened on the breast as to prevent its being shaken about or falling, is required with this type of pyx.

The custodia is another form of pyx in the shape of a flat circular box like a large wafer box, standing on a foot. Its interior is fitted with a groove so that the lunette, holding the large Host for Benediction, can stand upright within it. It is usually, but not necessarily, made of silver; in any case the inside should be gilded.

The ciborium and pyx do not need to be consecrated by a bishop before use, but should be blessed by a priest. They must not be handled by laics while they contain the sacred Host, or until purified after use; but at other times lay-folk may handle them, of course with all due reverence.

The monstrance or ostensorium is used to contain the Host in solemn Exposition. It may be made of gold or silver, or of gilded brass or copper; it may be adorned with decorative or symbolical representations, but not with adoring saints and angels. When placed empty on the altar it stands sideways covered with a thin white veil. The part into which the sacred Host is placed is called the *luna* or *lunette*. It should be of gold or silver gilt, and be blessed by a priest; if it is fitted with glass this must not touch the Host. The sacred Host may be solemnly exposed only in a monstrance.

The Cruets and *Lavabo* Dish

The cruets for use at Mass should be of clear glass or crystal; but other material is tolerated. Often they have marked on them some symbol to denote their contents—a red cross on the wine cruet and a white one on that for water; or the letters V (*vinum*) and A (*aqua*).

With the cruets is a dish of glass or other suitable material, on which they stand. This can be used to hold the water used at the *lavabo*, or another dish may be provided for this purpose. Sometimes,

too, a small ewer is also employed, so avoiding the use of the same water for the mixing of the chalice and for the washing of hands.

A small glass vase will be required to stand near the tabernacle; this should have a cover, also of glass, and be kept nearly filled with clean water; when the water is changed, the old should be thrown into the piscina, or on to a fire or clean earth.

SUNDRIES

Rules concerning the Plan of Churches and Chapels

If the church is so situated that it must be adjoining, or near, another building used for secular purposes (*e.g.* a parish hall), or if there is such a place or room underneath the church, care must be taken that noise from such a place does not disturb worshippers or hinder the sanctity of the church: and there should be no direct access from such a hall to the church. A room above a church should not be devoted to secular purposes; and if of necessity a chapel in a private house is underneath a bedroom, a canopy should be erected over the altar.

Flowers

Flowers as an altar decoration are held to express joy, and are therefore unsuitable at funerals and in penitential seasons; therefore, when the colour is purple or black, the rules forbid their use. But the pre-Lent season from Septuagesima to Shrove Tuesday inclusive, the fourth Sunday in Lent (mid-Lent), the third Sunday in Advent, and Christmas eve, are excepted, although these are all purple days; and on these days flowers may be employed in the usual manner.

When flowers are used, they should be natural cut blooms, not growing in pots; and care should be taken to arrange them tastefully and so as not to obscure the cross or the candlesticks, nor to impede the proper use of the altar at Mass and other functions. The impression should never be given that the altar is a stand for the display of the flowers. It is best to arrange them *about* the altar; they must not be *on* the altar itself.

Banners

Banners of ecclesiastical design and character may be freely used in church processions, but care should be taken that they are appropriate to the occasion, *e.g.* in processions of the Host only those relating to the Blessed Sacrament should be used; and, obviously, emblems of the passion would be out of place in Eastertide processions.

Flags and banners of secular organizations that are not openly hostile to the catholic religion, and which do not bear any device in itself forbidden or disapproved, may be admitted into the church, but not within the confines of the sanctuary. When these banners or flags are carried in procession they should precede the thurifer or follow on after the officiant; they must not be placed within the vested ranks. The colours of non-ecclesiastical societies may, subject to the above-mentioned conditions, be blessed by the clergy when such blessing is asked for out of respect for the Church.

Colours and flags should not be laid *on* an altar except at their blessing or consecration, nor should they be placed inside the altar rails during any service which takes place at the altar or in the sanctuary.

When holding banners the bearers are not required (on account of the practical inconvenience) to kneel or genuflect or make any of the customary reverences, even in presence of the Blessed Sacrament.

The Houseling Cloth and Communion Plate

The houseling cloth, which is a white linen cloth attached to the communion rail and turned over so as to cover it, and which communicants hold under their chins, survived the Reformation in some places, and has been restored in a few others. It was used at royal coronations until that of William IV exclusive; and in the established Church of Scotland until recently the pews were covered with white cloths on "communion Sunday," which seems to be a survival of the same use.

The communion plate (*patina*) is a modern device; it is an elongated plate of silver-gilt ending in two flat handles, and is used with the same object in view as the houseling cloth, namely, to prevent fragments of the Sacred Host falling to the ground. The *patina* is passed from one communicant to the next, or it is held by the server. It is not easy to see how it can be used when communion is received into one's hands or given under both kinds; and it does not seem to have been introduced at all widely among anglican catholics.

The *Aspersorium*

The *aspersorium*, commonly called the holy water vat, should be in every church. It is a portable vessel to contain the holy water, and is usually made of metal, resembling an elongated bucket with a handle. A long-haired brush to serve as a sprinkler (*aspergillum*) is also necessary; or a specially constructed hollow tube containing a sponge to absorb and hold the water is frequently used; a sprig of the yew tree or box makes a satisfactory sprinkler and conforms to the

rubric. There should also be a permanent stoup, of hard stone or marble, or other non-porous material, placed near each entrance to a church, so that worshippers may "take holy water" as they enter and leave the building.

The Piscina

The sacrarium, for disposing of surplus holy water and non-solid sacred matter that has to be destroyed, is described as a small well or cave, formed of clay and protected from desecration by four brick walls about 2 feet cube and securely covered. From it ascends a pipe connected with a suitable basin placed in a wall of the sacristy or near an altar. It should have a door with a lock and key, and be inscribed *Sacrarium*.

A piscina, however, for the same purpose, is more commonly provided in ordinary parish churches. It consists of a small open cupboard-like recess in the wall, generally in the sanctuary, fitted with a small shelf at the back to hold the cruets out of Mass, its bottom being hollowed out to form a basin or bowl, pierced with a hole covered with perforated metal to prevent the ingress of solids. To this is attached a pipe leading direct into the earth. It is convenient that the sacristy also be furnished with a piscina.

Where there is not a structural piscina or sacrarium a basin of glass or metal should be provided as a substitute, and kept exclusively for this purpose. It should be emptied on to a fire or clean earth as soon as convenient after use.

CHAPTER TWO

VESTMENTS

THE SACRED VESTMENTS

The sacred vestments are: for the celebrant, the amice, alb, girdle, maniple, stole, and chasuble; for the deacon, amice, alb, girdle, maniple, stole, and dalmatic; for the subdeacon, amice, alb, girdle, maniple, tunicle, and humeral veil.

In addition, the cope, the chalice veil, and the burse, as well as the altar frontal, are included in the term "sacred vestments." The priest, deacon, and subdeacon are the "sacred ministers."

A cleric wearing any of the sacred vestments, even if only the stole over the surplice, is said to be *paratus* (otherwise *non-paratus*).

A "set of vestments" for low Mass consists of chasuble, stole, maniple, chalice veil, and burse. These should all be made to match; it is desirable that the chalice veil and burse should not be purchased separately because of the chance of not matching. A "high Mass set" has, in addition, a dalmatic, a tunicle, a second stole, two extra maniples, and a humeral veil. A cope also, to match the vestments, should be provided.

It is obviously not desirable to use the chasuble of a high Mass set for low Mass because of the extra wear which this would have over the dalmatic and tunicle.

These vestments (except the amice, alb, and girdle) must be blessed before being taken into use, and should all be of the same material and correspond in design and ornamentation; they should, preferably, be made of soft pliable silk or velvet; woollen cloth is not allowed. Cloth of (real) gold or silver is permissible, but only on account of its intrinsic value, *i.e.* gold- or silver-coloured material is not to be used.

For linings, any suitable material may be used; and it is recommended that it should not be stiff, so that the vestment may hang in graceful folds.

Vestments as generally used at the present day are of what is known as the "gothic" shape, in which the chasuble is somewhat full and of oval shape. The other shape, which used to be quite common but is not much produced today, is called the "roman" shape; in it the chasuble is oblong at the back, and still more cut away at the front.

Vestments of the "gothic" pattern are usually lined with a different

colour, but care should be taken to preserve a pleasing harmony in tone. On the other hand it is laid down that "roman"-shaped vestments are to be lined with material of the same colour as the vestments themselves; but for white vestments yellow or dead-gold linings may be employed.

The Amice, Alb, and Girdle

The amice and alb should be of linen or hemp; union linen may be used, but cotton is expressly forbidden.

A good average size for an amice is about 36 by 24 inches; each priest should have his own separate amice, and, if he celebrates daily, he should have a clean one each week. The amice, when worn, should completely conceal the collar. The alb may have a border of lace, though many people today deprecate this; in any event it should be narrow, and ecclesiastics below the rank of canon are not allowed to use albs with lace from the waist. The alb should be sufficiently long completely to conceal the cassock underneath; and it is quite proper for it to be gathered over the girdle. It is not the present western custom to adorn the amice and alb with apparels, but their use is not forbidden.

The girdle should be about 10 feet long; that is to say, when first fastened round the wearer's waist, the ends should hang low enough nearly to touch the ground. It may be of linen, white flax, thin hemp, or even silk, with tassels of similar material at the ends; it must be circular in section, a flat band being forbidden; and it may be of the colour of the day or (as is more commonly the practice) always white.

The Maniple

The maniple is worn by the celebrant of Mass, whether high, sung, or low; it is equally worn by the deacon and subdeacon of high Mass: it would seem that, as a result of the recent revisions of certain rites, it is now never worn apart from the Mass. A priest assumes the maniple when he vests before putting on the stole: a bishop celebrating a Mass other than a requiem does not put it on until after he has said *May the almighty and merciful Lord . . .* in the preparation.

The maniple is usually removed (as is also the chasuble) before going to the pulpit to deliver a sermon; but there does not appear to be any principle involved in this—it is done as a matter of practical convenience: and it may unquestionably be retained while giving a homily or address from the chancel steps.

The Stole

The stole is worn by a priest celebrating Mass; and also whenever carrying, incensing, or handling the Blessed Sacrament: it is also worn in all administrations of sacraments and sacramentals, the only possible exception being Penance, when for a good reason it may be dispensed with. It is used at all blessings, except the informal blessing of the people now customary at the end of services: and, in addition to, or in place of, the cope at funerals; but it is never worn at a funeral oration.

The stole is never worn over any sort of cloak (such as the chimere or mozzetta), nor is it ever worn at the same time as the "black scarf": it is worn only over surplice, cotta, alb, or rochet. On the other hand it would seem to be the custom in Ireland to wear the stole without the surplice in the confessional; and religious wear the stole (only) over their habit when hearing confessions.

A priest when making his communion should wear a stole over a surplice—if he occupies a seat in choir the stole will be of the colour of the day, out of choir it may be white; at the evening Mass of the Lord's Supper on Maundy Thursday stoles are to be worn by priests in choir throughout the Mass. Stoles are worn by priests who join the bishop in the imposition of hands at the ordination of priests.

It is permissible for a preacher to wear a stole only if it be the established custom of the place; it is correct to use it when preaching in the presence of the diocesan bishop; and it is a tolerated custom to wear it when conducting the devotion of the Stations of the Cross.

The stole used at baptism may, for convenience in changing, be purple one side and white the other.

The priest's stole is worn pendant over both shoulders above the surplice; but when used with the alb it is crossed over the breast and the ends are passed under the girdle.

A bishop, however, wears the stole uncrossed over the alb because of the pectoral cross which he wears on his breast; but if for any reason the cross happens not to be worn above the alb the stole is then crossed.

A deacon wears his stole over the left shoulder with the ends tied or fastened together under his right arm; and a priest, acting as deacon at high Mass, wears it in the same manner. The two ends of the deacon's stole in the high Mass set of vestments are commonly sewn together so as to avoid continual tying and untying.

A stole when used under the chasuble should not show above the vestment at the neck; it should then be arranged to rest a *little* below the neck, not well down the back (an old but incorrect usage);

nor when worn over a surplice is there the slightest justification for the adoption of that unsightly and meaningless custom.

A stole for use with sacred vestments should be long enough to show below the bottom of the chasuble—at least 8 feet exclusive of fringe; but a stole for use with the surplice or cotta may be, and often is, some 2 feet shorter. It is best made of two pieces joined in the centre at an angle so that it will lie smoothly on the neck.

Briefly, the stole is not used at Choir Offices, nor, as a rule, at non-liturgical functions (except by custom, at the Stations of the Cross, and during sermons, though never at a funeral oration); it is not used in non-liturgical processions (unless some blessing is to be performed in the course thereof); nor is it worn by the attendants on a bishop; *i.e.* his assistant-priest and assistant-deacons.

The Chasuble

The chasuble is always worn, as a matter of obligation, by the priest who celebrates Mass, to which use it is practically confined: but it may be worn by priests taking part in the procession of the Host at Corpus Christi-tide, though not at other times. It may also be retained and used (but without the maniple) when simple Benediction is given without leaving the altar immediately after Mass.

The chasuble, like the maniple, is generally removed if the celebrant is to preach a sermon from the pulpit, though this is a matter of convenience rather than principle; if he gives a homily or address from the altar or chancel steps, there is no need to remove either vestment.

The Dalmatic and Tunicle

The dalmatic and tunicle are worn by the deacon and subdeacon at all high Masses throughout the year. The tunicle resembles the dalmatic in shape, though strictly it should be somewhat smaller and simpler in character.

The dalmatic and tunicle are worn at solemn processions apart from Mass and at blessing taking place at the altar; but on such occasions the cope is used and not the chasuble. These vestments may not be used in place of copes at solemn Evensong by the assistants to the officiant, even if a procession is to follow immediately.

Dalmatics are also worn by the assistant-deacons attending on the bishop of the diocese when he sings high Mass; and they are similarly used when another bishop (with due permission) celebrates with the ceremonies proper to the diocesan. Moreover, on certain quite rare occasions they are worn by the bishop's assistant-deacons at solemn Evensong at which the bishop himself officiates; but they are

never worn by the assistant-deacons when the bishop merely presides at Mass or Evensong celebrated by a priest (or other bishop) in his presence.

Folded-Chasubles

These vestments were the last relics of the custom of the early Church, by which all those who took a ceremonial part in the celebration of Mass—from the acolytes upward—wore chasubles. In later times the lesser ministers came to wear the alb (or surplice) only, and the deacon and subdeacon adopted the comparatively secular garments known as the dalmatic and tunicle, retaining, however, their old vesture in penitential seasons. Their use has now entirely lapsed—they are no longer worn in any function whatever.

The Humeral Veil

The humeral veil is a wide scarf or veil worn around the shoulders and is designed to show greater respect to the Blessed Sacrament. It matches in material and colour the high Mass vestments, but a black veil is never used. It measures approximately 8 feet in length by 3 feet 4 inches in width: its ends may be fringed; properly there should be no ornamentation in the centre; but if some device is worked on the veil it should be about 4 inches to the left so as to allow the right side of the veil to hang a little lower than the left, and so to fold comfortably over the paten when the subdeacon holds it between the offertory and the *Pater noster* in the canon. Ribbons are attached to the veil with which to tie the two halves in front of the breast; or a large hook and eye might be used, and this is often more convenient for fastening.

The subdeacon, assisted by a server, puts on the veil immediately after the celebrant has begun the offertory; the right side hangs down a little lower than the left. Having removed the small veil from the chalice, he takes the latter by the knob with the left hand, bare, and the right end only of the veil is brought over so as to cover the chalice: the right hand, bare, is placed on top of the thus covered chalice, to hold all secure; and so it is carried to the altar, where the MC, or a server, draws the part that covered the chalice away and folds it back over the subdeacon's right shoulder, so as to be out of the way while he handles the cruets.

After pouring water into the chalice the subdeacon receives the paten into his right hand, bare, and, assisted by the MC, covers it with the right side of the veil, and so holds it against his breast with his left hand, covered, over the right. It is thus when he moves from one

place to another, while being incensed; when he goes up to the altar to join in saying *Sanctus*; and when he kneels at the consecration. At other times the paten, still covered, is held at the level of the eyes; the left hand being placed beneath the right elbow to support it—the left side of the veil hanging straight down. Towards the end of *Pater noster* in the canon the paten is given up to the deacon and the veil is taken off by an acolyte and laid aside.

The veil is used in carrying the Blessed Sacrament from one place to another; in this case the vessel is held within the folds of the veil which covers it and the hands, and the veil is invariably white. The veil, again always white, is also used when giving the blessing with the Host at Benediction.

The humeral veil is not worn at a requiem Mass. On Good Friday a white veil is worn over the purple dalmatic (or chasuble) while conveying the ciborium from the altar of repose to the high altar.

The Chalice Veil and Burse

The chalice veil should be of soft silk, preferably plain and unadorned with cross or other device; but in practice some design or emblem is usually worked on the part that will hang in front of the chalice; care should be taken to see that such decoration is placed so that it will be clear of the top of the cup. The veil, when being laid aside, should be removed from the chalice with both hands. To fold it, it is taken by both hands at the back edge and brought forward and then turned back so that, folded in three, only the upper part is visible. It is then laid beyond the corporal, towards the back of the altar on the epistle side. It should not be allowed to hang over the front of the altar.

The burse must be of the same materials on both its outer sides, and should match the chalice veil. The inner sides are lined with plain white silk or linen. It may be made with expanding sides, but is preferably made without, opening like a book.

The chalice veil and burse should match the vestments with which they are to be used, and to ensure uniformity they should not be purchased separately.

The Cope

The cope is a vestment of dignity, and its use is not restricted to any particular order of the clergy: it may even be worn by laymen when acting as cantors and cope-bearers, though then it should be simpler and less splendid in character. It is used at solemn Matins

and Evensong; by the priest-assistant at pontifical high Mass; by the priest who presides at a procession; at Benediction of the Blessed Sacrament; at blessings given before Mass, *e.g.* Candlemas day and Palm Sunday; at funerals and in solemn offices connected therewith; by the bishop when assisting at a service pontifically on occasions of importance; and by him on non-liturgical occasions if he thinks fit.

The cope is used at the solemn baptism of adults; and it may be worn going to and from the font when baptism is administered in the course of solemn Evensong; also by a priest assisting at the first high Mass of a newly-ordained priest. A simple priest is not allowed to have an assistant-in-cope at Mass however important may be the occasion. In the solemnization of matrimony the cope is reserved for the use of bishops; and it is not worn at the baptism of infants.

Copes in each of the five colours should be provided, made of rich figured material with bold and effective, though strictly suitable, design harmonizing as far as practicable with the Mass vestments. The cope is fastened in front with a band of stuff, matching the orphrey. A morse made of metal, ornamented with jewels and enamels, may be used only by a bishop¹; it should not be worn by priests.

Cope-bearers should be careful to lift and hold the borders correctly. In processions the cope should be held—about 30 inches from the bottom—with the inside hand only and in such a manner as will display the orphrey of the vestment, but as little as possible of the lining; the other hand meanwhile being laid flat on the breast. But when the priest is, *e.g.* incensing the altar, etc, the sides of the cope should then be held back with both hands, well out of the way of the priest's arms.

OTHER VESTURE

The Cassock and Cincture

The cassock (which must not be made of silk—even ordinarily, for bishops) is of obligation for all clerics whomsoever taking part in services or ecclesiastical functions. Some latitude is allowed as to its shape and colour for lay servers, though the scarlet favoured in some churches is apt to clash with the colour scheme of the vestments and vesture of the altars, etc, and is best avoided; while it is of course definitely unsuitable for penitential seasons.

The priest's cassock, according to present Western use, is a single-breasted garment of black woollen material (merino in summer), fastened in front with buttons, having cuffs but no cape—whether loose or attached. The "sarum" cassock, which has an extensive

¹ Another name for the morse is *formale*.

vogue in anglican churches, is double-breasted, fastened on the shoulder, and kept in position with a broad band or belt at the waist.

Another form of cassock, sometimes known as "house-cassock," and often familiarly called the "soutane," has a short cape sewn into the collar and short over-sleeves with a row of small buttons. This garment is worn properly only by bishops, dignitaries, and incumbents, and not by junior clergy. It is ordinarily used on all occasions outside the church; inside it is replaced by the choir-cassock, which has no cape; for such a cape should never be worn under surplice or vestments. Like the choir-cassock the house-cassock must not ordinarily be made of silk.

The cincture is a broad band of silk, about $3\frac{1}{2}$ yards long and $4\frac{1}{2}$ to 6 inches wide, terminating in tassels for dignitaries, and in fringes for ordinary priests. It is properly a sign of jurisdiction to be used only by incumbents and dignitaries, but amongst anglican clergy it is often worn indiscriminately, though in less costly material, over the house-cassock as well as over the choir-cassock.

The *feriola* (*ferraiolo*), sometimes incorrectly called the roman cloak, is a mantle of ceremony worn over the cassock in outdoor use and at receptions, etc; it is not worn over a surplice or cotta, nor at church services, though it is properly used by the preacher of a funeral oration, and by clergy attending the obsequies in the capacity of mourners. It is made of a thin woollen material (not silk) without a lining, and is worn gathered in so as merely to cover the back, hanging down from the neck almost to the ground. It is to be regarded as a truncated form of the academic gown, and is considered by many to be a desirable complement to ecclesiastical dress outside church ceremonies, when a clerical cloak is not appropriate.

The Surplice, Cotta, and Rochet

The surplice should always be worn by the clergy in all ministrations, at least when the alb is not prescribed. Historically, it is simply an ungirded alb, cut more amply and with fuller sleeves, to enable it to be worn over the thick woollen coat worn in the Middle Ages in churches of Northern Europe. It should be of comparatively loose cut, and reach at least to the knees.

The cotta is nothing but a variant form of surplice, less full and by common custom with a square yoke; it should reach half-way between the wearer's hip and knee. This garment became usual in the eighteenth century, and was popularized among anglo-catholics in the later eighteen-hundreds; it is favoured in many circles, particularly for servers, on account of its less trailing sleeves. In this book the terms "surplice" and "cotta" can be regarded as interchangeable.

The rochet is the ungirded alb as worn by bishops. Originally (and still today in certain uses), it was an outdoor garment, but since the Prayer book of 1552 it has been regarded as the episcopal equivalent of the surplice.

The use of lace in the decoration of these articles of vesture is not forbidden, but it is desirable to regard it as an item of festal array, and consequently to restrict its use to the greater holy days. For clerics' cottas, generally, the lace should not exceed 3 or 4 inches in depth; for canons' rochets it is limited to 12 inches.

The Scarf and Hood

The tippet or black scarf should, according to Canon 74, be worn with a gown and square cap as part of the ordinary outdoor attire of the clergy; and Canon 58 orders that the tippet should be worn by all the clergy, over the surplice, as part of the choir habit; but, in practice, such use among catholic clergy has largely lapsed; nor should the stole ever be used with the tippet. It is, in fact, incorrect to use the stole at all at Matins and Evensong; the custom of doing so was probably due to its having been confused with the tippet, and from which was evolved the "black stole," a meaningless blend of stole and tippet.

The academic hood, when it is used, is worn over the surplice, not the cotta; and with the black scarf, not a stole.

The Biretta

The biretta for simple priests and deacons is a stiff, collapsible, four-cornered cap with three blades or horns (four in the case of doctors of divinity engaged in the exercise of their office—not otherwise) made of black woollen material; silk is confined to the use of prelates; nor should priests, or even prelates, wear a biretta of velvet. The cap is surmounted with a tuft ("pompon") of silk (not a tassel); and the lining should be black; only greater prelates are allowed to use coloured linings. The clergy, even if canons, are not permitted to have red or purple tufts and pipings; the cap must be entirely black.

Outside the church it is recognized as an item of clerical attire, but its use then is governed by the norms of good breeding and social etiquette, *e.g.* it would not be worn inside a house when visiting, even if the visit is of a pastoral character. Although it is not forbidden to wear the biretta (when a cassock also is worn) as an outdoor dress, it is usual to do so only in the vicinity of the church or residence. Further afield it is customary and more becoming to wear an ordinary hat of suitable description.

Inside the church, the biretta is worn in processions and quasi-processions by those of the clergy only who are in sacred vestments (*parati*)—but not in processions of the Host or a relic of the true cross, and its use by the celebrant and sacred ministers as they go to or from the altar is now optional. It is also worn by clergy, whether in vestments (*parati*) or not, while seated during the Divine Office and sermons; while hearing confessions (especially as a token of judicial power while giving absolution); at the exorcism in Baptism. It may also be worn by the preacher of a sermon, but only after announcing his text from Holy Scripture. And it may be worn at outdoor processions (except of the Host or a relic of the true cross) by all clergy, except the MC if he is in holy orders.

It is not worn between the foot of the altar and the sedilia, nor is it used by clergy when *non-parati* in entering or leaving the choir, or a function elsewhere. On such occasions the biretta is carried with the right hand against the breast, with the opening turned inwards. While being incensed a priest holds it with both hands before his breast.

Lay cantors, even if wearing the cope, are not allowed birettas within the church or outside.

The biretta is taken in the right hand by the centre blade, and put on with the bladeless part to the left side. It is put on after sitting down, and taken off before rising. When one is simply standing it is held with both hands (if free) against the breast, the bladeless part uppermost, the thumbs inside; and it is held thus while being incensed. Everyone uncovers at mention of the holy name of Jesus, and at that of the Blessed Virgin Mary; and also at the name of the saint whose feast day it may happen to be.

When the sacred ministers uncover at the entrance to the chancel to salute the clergy already in choir, they hand their birettas to the MC at once; they do not again cover. If, however, there are no clergy in choir, the birettas are not taken off until the lowest altar step is reached; for a choir consisting only of lay persons is not saluted at the entrance or departure of the sacred ministers, nor at any point in the course of a service.

The server presents the biretta in such a way that the priest can take it by the centre blade; the MC hands it so that the deacon can present it in the same way to the celebrant. The deacon, on presenting it, kisses it and then the priest's hand; when receiving it back he kisses first the hand and then the cap. But in the case of lay-servers these kisses are, by common consent, omitted.

The crossbearer, even when a subdeacon in tunic, must always be bareheaded, whether in the church or out of doors, and the MC, even if he is a priest, never wears a biretta; he is allowed to use a skull

cap out of doors. It is not proper for laymen to make use of the biretta even of the bladeless pattern, such as used to be miscalled the layman's biretta; they are permitted to wear skull caps out of doors. Acolytes are not allowed to wear skull caps, black or red, within the church, nor strictly out of doors; but it would be a slight offence if the weather were at all inclement.

CHAPTER THREE

LITURGICAL COLOURS

GENERAL OBSERVATIONS

The colours used in the western rite are five in number, namely white, red, green, purple, and black. A sixth—rose-colour—is used on two days in the year only; while blue and yellow have no place in the sequence. Nevertheless if in any place there is a fully and officially recognized custom whereby other colours are used, it is not forbidden to retain this.¹

Moreover, the possibility has to be envisaged that in some part of the world the meaning attached to one or other of the colours might be different from that which the official sequence intends. Should that occur, then it is permissible for the Church in that place to replace the unsuitable colour by one which there expresses the meaning better.

It is not permissible so to intermingle the colours that a vestment or frontal can be used indiscriminately for white, red, or green: nor is it allowed to use vestments of a colour different from that prescribed on the ground that they are newer or more handsome than those of the proper colour. On the other hand, if vestments of the proper colour are not available, then it is permissible to use white (purple, when possible, in place of black) rather than omit the observance.

The rule requiring the use of the proper colour is strict in so far as Mass vestments, a cope at solemn Evensong, and the altar frontal are concerned; but a certain latitude may be permitted in the use of a cope at processions or other non-liturgical functions.

THE USE OF THE COLOURS

White

(1) The colour white is used in the Office and Mass of the season²:

(a) in Christmastide, *i.e.* from the first Evensong of Christmas day until Evensong on January 13th, both inclusive;

(b) during the Easter season and Ascensiontide, *i.e.* from the Mass

¹ For example, it is reported that in some Spanish and Latin-American dioceses blue is used for the feast and votive Masses of the Immaculate Conception.

² The term "Office and Mass of the season" does not include feasts falling within the season, on which the colour of the feast is used, nor the Rogationtide Litany and Mass.

in the Easter vigil rite until Matins (but not at Mass) on the vigil of Pentecost.

(2) White is used in the Office and Mass of feasts:

(a) on that of the Most Holy Trinity (including at its first Evening-song);

(b) on all feasts of our Lord, except those of the mysteries of the passion;

(c) on all feasts of the Blessed Virgin Mary, including the blessing and procession of candles on February 2nd;

(d) on feasts of the angels;

(e) on All Saints' day;

(f) on the feast of saints who were not martyrs;

(g) on the feasts of St John, Ap. Ev. (December 27th), of the Conversion of St Paul (January 25th), of St Peter's chains (August 1st),¹ and of the Nativity of St John Baptist.

(3) White is used in the following votive Masses:

(a) those of saints included in section (2) above;

(b) that of our Lord Jesus Christ, the eternal Priest;

(c) that on the bishop's anniversary;

(d) the nuptial Mass.

(4) White is used on the following special occasions:

(a) in the chrismal Mass on Maundy Thursday, and in the (evening) Mass of the Lord's Supper on that day;

(b) in the Easter vigil rite by (i) the deacon while he sings the paschal *praeconium*, and (ii) by the celebrant at the renewal of baptismal vows.

(5) White is used in the following ceremonies:

(a) at the latter part of the rite of baptism;

(b) at Confirmation;

(c) at Holy Matrimony;

(d) at the Churching of women;

(e) at the Communion of the sick with the reserved Sacrament, and, if desired at the Communion of the whole given in that manner;

(f) at the service of Benediction (or Devotions);

(g) at a special service of thanksgiving which is not incorporated into a liturgical service requiring another colour.

Red

(1) The colour red is used in the Office and Mass of the season from

¹ In so far as this feast is observed.

Mass on the vigil of Pentecost until, but excluding, Evensong on the following Saturday.

(2) Red is used in the Office and Mass of the following feasts:

- (a) those of the mysteries of the passion;
- (b) those of apostles and evangelists, except those for which white is prescribed¹;
- (c) on the feasts of martyrs.²

(3) Red is used in the following votive Masses:

- (a) those of the passion and of the cross;
- (b) that of the Holy Ghost;
- (c) those of saints, the colour for whose feasts is red.

(4) Red is also used at the blessing and procession of palms on Palm Sunday.

Green

Green is used in the Office and Mass of the season:

- (a) from Matins on January 14th until but excluding Evensong on the Saturday before Septuagesima Sunday;
- (b) from Matins on the Monday after Trinity Sunday until but again excluding Evensong on the Saturday before Advent Sunday, except on the September Ember days, and on vigils of the second or third class falling within this period.³

Purple

(1) Purple is used in the seasonal Office and Mass:

- (a) from the first Evensong of Advent Sunday until but excluding the first Evensong of Christmas day;
- (b) from the first Evensong of Septuagesima Sunday until but excluding the Mass of the Easter vigil rite, except on the following occasions falling within this period: the blessing and procession of palms on Palm Sunday; the chrismal Mass and the Mass of the Lord's Supper on Maundy Thursday; the solemn Liturgy on Good Friday apart from the distribution of Holy Communion thereat; in the Easter vigil rite by the deacon (alone) at the chanting of the paschal *praeconium*, and by the celebrant (alone) at the renewal of baptismal vows;
- (c) on the September Ember days;
- (d) on vigils of the second and third class outside Eastertide.

(2) Purple is used in the following votive Masses:

¹ *I.e.* on their "birthday feasts"—martyrdom days, *natalicia*—only.

² Including the feast of the Holy Innocents.

³ No vigil liturgically observed falls within the period (a).

- (a) that of the Rogations;
- (b) that "for any necessity";
- (c) all other votive Masses which are Masses of supplication.

(3) Purple is also used:

- (a) at the Rogationtide processional Litany and Mass;
- (b) at the blessing and distribution of ashes on Ash Wednesday;
- (c) at the distribution of Holy Communion on Good Friday¹;
- (d) at Masses celebrated during solemn Exposition on All Souls'

day.

(4) Purple is also used in the following ceremonies and occasions:

- (a) at the first part of the rite of baptism;
- (b) when hearing confessions;
- (c) at the visitation and unction of the sick;
- (d) at blessings containing exorcisms²;
- (e) at a special service of a supplicatory character which does not form part of a liturgical service requiring another colour.

Rose-colour

Rose-coloured vestments may be worn on the third Sunday in Advent and the fourth in Lent, but only on the Sunday and not on any days in the following week. If vestments of this colour are not available, those of purple are used instead.

Black

The colour black is used:

- (1) for the solemn liturgy of Good Friday, apart from the distribution of Holy Communion:
- (2) at all Offices of the dead, and at all requiem Masses (with the one exception noted above).

Special Notes

The colour white is always used at the Communion of the sick: at the Communion of the whole (*i.e.* in church) from the reserved Sacrament, the colour is properly that of the day; but white may equally correctly be used.

Similarly, the *conopaeum* or tabernacle veil should be of the colour of the day (purple on All Souls' day); but it is quite in order to use a white veil at all times.

¹ It is a "probable opinion" that a priest or deacon, other than the deacon of high Mass, assisting in the distribution of Holy Communion at a requiem should wear a purple (and not black) stole.

² At other blessings the colour of the day is used.

CHAPTER FOUR

CEREMONIAL ACTIONS

REVERENCES

Reverence obviously dictates the adoption and strict observance of the rule that lay persons should always be vested at least in cassock when performing duties within the sanctuary, even if no service is in progress; and, if immediately in connexion with a service, it is seemly also to wear a surplice or cotta. This is indeed of strict obligation during solemn exposition of the Host.

Furthermore, everyone having duties about the altar and within the sanctuary should be warned to avoid casual and slovenly salutations to the altar or cross, and more especially to the reserved Sacrament; and on the other hand to refrain from extravagant and ostentatious gestures during functions. In this connexion it is well to note that prostration of the body at the *Tantum ergo*, or at the consecration in Mass, is not correct.

In regard to reverences generally, the rules direct that when two or more persons or things are to be saluted, the last reverence is always made towards the *terminus ad quem*; thus, on entering the sanctuary or when going from sedilia to the centre, the choir is saluted first and then the altar; contrariwise, when proceeding from the centre to either side, and on leaving the sanctuary, the order is reversed, *i.e.* altar first, choir next.

The high altar with its cross in the centre is revered, both in and out of service time; it is not usual to reverence a side altar, except in the course of a service taking place thereat. Out of service time, and when getting ready for a function as well as at the clearing up afterwards, everyone bows with an inclination of the head, always on approaching, leaving, or passing before the centre of the high altar; no one should genuflect unless the Blessed Sacrament is present.

In service time, however, even when the Sacrament is not present, western rule prescribes that everyone (except the celebrant *paratus*, and canons in their own cathedral, and bishops, who only bow) shall reverence the altar with a genuflexion, with the provision that in the absence of the reserved Sacrament this is done *in actu functionis tantum*, as mentioned above. On the other hand, when the Sacrament is not present, the more general anglican custom is to bow only, and not genuflect. At any rate, the rule, whichever it may be in a

particular church, should be scrupulously observed at all times by every one so as to secure uniformity. In consulting the following pages the above distinction between bowing and genuflecting should be kept in mind and any direction to "bow" or "genuflect" be interpreted according to local practice.

The appropriate reverence to the altar is made at the centre whenever one comes into or goes out from the sanctuary, or comes to, passes, or retires from the centre, but if one is, *e.g.* at the epistle corner and goes to the credence (or *vice-versa*) no reverence is made; nor does any one go to the centre merely to make the reverence, except when two servers are working in unison and one comes from the opposite side; for then, to ensure uniformity, both meet in the centre and make the reverence together. An exception to the rule of reverencing at the centre occurs in high Mass when the deacon, subdeacon, and MC attend the celebrant on the footpace after the consecration, for then the genuflexion is made at the celebrant's side and not at the middle.

The Blessed Sacrament, when reserved but not solemnly exposed at the altar before which a service is held, is always revered with a simple genuflexion on entering and leaving a church or, more usually, one's seat; also on coming to, or going from, or passing before the tabernacle. If reserved in an aumbry near the altar at which the Mass is said, it is revered by everyone on first arriving before the altar and at the departure; but normally no further liturgical notice is taken of the presence in the aumbry. If, however, it is reserved in a tabernacle on the altar, genuflexions are substituted for the customary bows. It is not correct to genuflect to an empty but unpurified chalice or ciborium.

When the Blessed Sacrament is solemnly exposed in the monstrance, and also when it is at the altar of repose during the *Triduum sacrum*—although not then exposed—it is revered with a double genuflexion on first coming into the presence, on returning to the altar from the sedilia if there has been occasion to go there, and on finally departing from the sanctuary. At all other times in the course of the service a simple genuflexion is made. But in solemn Evensong the officiant makes the double genuflexion at the centre both on going thereto for the *Magnificat* and on returning to the sedilia.

At high Mass the deacon, subdeacon, and MC, when actually at the celebrant's side, make all the genuflexions with him. After the consecration and until the ablutions they do so on the footpace on arriving at, and when leaving, the celebrant's side; but at the *Our Father* in the canon the reverence is made at the centre before going up to the celebrant, and not on the footpace. Before the consecration and after the ablutions, they make the proper reverence at the centre

below the steps (1) when crossing the altar (*e.g.* with the book); (2) when leaving the altar (*e.g.* for the epistle and gospel); (3) when returning (*e.g.* after the epistle and gospel); but not when they go to the middle from the epistle side, nor when they leave their step to go up to the side of the celebrant.

BOWS AND BOWING

Ceremonial bows are of three kinds: (i) profound, (ii) moderate, (iii) simple.

The Profound Bow

The profound bow is made by bending the body at the waist so that, if standing, the knees could be touched by the hands. This reverence is made on ceremonially arriving at the altar (if the Blessed Sacrament is not present—if it is, a genuflexion is substituted) and also at the foot of the altar before beginning the preparation, and, by the sacred ministers only, in the confession. A similar bow is made by the celebrant of Mass in the midst of the altar at the prayer *Cleanse my heart. . .*, at the beginning of the canon, at the words *To us sinners also*, and finally at the foot of the altar before retiring at the close of the service. The profound bow is only made when standing, never while kneeling, *e.g.* not by servers in the confession; nor in the hymn *Tantum ergo*.

The Moderate Bow

The moderate bow (of the head and shoulders together, so that while standing one could just see one's feet) is made: (1) at the versicles after the confession at the beginning of Mass; (2) at the prayers *We pray thee, O Lord; In the spirit of humility*, and *Receive O holy Trinity*; (3) at the *Sanctus*; (4) at the consecration of each species; (5) at the three prayers after *Agnus Dei*; (6) at *Lord I am not worthy*, and while receiving the Sacred Host.

This bow is made to superiors, *e.g.* to bishops, when a genuflexion is not required; and by servers to the celebrant. When kneeling it only occurs in presence of the Blessed Sacrament exposed, and at the *Et incarnatus* in the creed.

The Simple Bow

The simple bow is a bending of the head only. This bow is made to the cross and altar (when the Blessed Sacrament is not there); also each time *Let us pray* is said; at mention of the Blessed Trinity (not individual

Persons), and the name of Jesus; and at certain passages indicated in the missal; at the name of Mary and of the saint of the day when the name is mentioned in a prayer; in reverencing relics (other than the Holy Cross), and in greeting equals.

In all cases the bow is made in the direction in which one is facing at the moment without turning. A bow, even when prescribed, is not made, if one is impeded, *e.g.* while making the sign of the cross on oneself, or if holding a candle or a book before the priest, etc.

Other Notes

The celebrant, except in the preparation at high Mass, does not bow or incline towards his assistants nor return any salutation in the course of the service, though some authors maintain that he should return bows when being incensed by the deacon, but not by a lay-thurifer. The sacred ministers, who will have exchanged salutations before leaving the sacristy, should not repeat the gesture when they come before the altar. At high Mass and on other occasions the celebrant and those with him, on entering the chancel and when departing therefrom, uncover and bow to the clerics already assembled in choir; but not when they enter all together. The same is done when returning from the sedilia to the centre of the altar, but if the choir is composed entirely of lay persons they are not so saluted.

The choir, when entering the chancel in pairs and on reaching the bottom step, bow to the altar and then turn to face one another and make a mutual salutation before turning outwards and proceeding to their places; but at the departure the mutual gesture is not made after reverencing the altar. In like manner, at the incensing, he who is to be incensed turns and bows to his neighbour who is to be incensed next after him, and then salutes thethurifer, as he does again after being incensed.

A bishop, other than the diocesan, receives a profound bow whenever he is approached or passed; a bishop in his own diocese, or an archbishop within his own province, should be saluted with a genuflexion by all except the celebrant, and canons within the cathedral; but when the most holy Sacrament is exposed (*e.g.* in the monstrance, or on the altar during the canon of the Mass), a reverence is made to no man.

GENUFLEXIONS

Genuflecting is a quite separate gesture from kneeling, and the distinction should be carefully observed; it is, for example, improper to genuflect (on one knee) when kneeling (on both knees) is prescribed.

To genuflect, first stand upright facing the person or object to which the genuflexion is to be made; then, without bending the head or body, touch the ground with the right knee at the place where the foot was; rise upright at once. It is incorrect to pause on one knee in a genuflexion—the action should be continuous, *e.g.* at *Et incarnatus* in the creed the genuflexion should be made very slowly so that the knee is actually only on the ground at the words *And was made Man*; but in low Mass at other long passages requiring the reverence, *e.g.* in the Palm Sunday epistle at the words *At the name . . . under the earth* the celebrant genuflects only at the opening words.

A genuflexion is not made before kneeling on level ground; but if there is a step the genuflexion is made before kneeling on it. The genuflexion by the sacred ministers is made on the pavement only on entering and leaving the sanctuary; in the course of the function they always genuflect on the step. The lesser ministers (servers) always make the reverence on the pavement.

The Double Genuflexion

A double genuflexion (sometimes called a prostration) is made by kneeling on both knees, the right one first, then bowing moderately (*i.e.* inclining the head and shoulders somewhat), and at once rising, beginning with the left foot. This double genuflexion is made in the presence of the Blessed Sacrament when solemnly exposed in the monstrance and when it is on the altar of repose during the *Triduum sacrum*, but only on entering and leaving the sanctuary or on returning to the altar from (but not on going to) the sedilia. During the course of service, and while carrying out duties in the sanctuary, a simple genuflexion only is made.

Every reverence, whether genuflexion or bow, is made with head uncovered. But there is one exception to this rule, namely, that when the celebrant of Mass, vested and *carrying the chalice* on his way to or from the altar where he celebrates, has to make a bow or simple genuflexion, he does so without uncovering; if he makes a double genuflexion, he uncovers after he has knelt, covering again before rising. But he *does* uncover while holding the chalice before reverencing the altar at which he celebrates.

A prostration in a more literal sense is made by the sacred ministers at the beginning of the Solemn Liturgy on Good Friday and by ordination candidates during the litany; the prostration on these occasions is made by lying prone at full length on or below the bottom altar step.

A relic of the true cross, when publicly exposed, is revered with a genuflexion; and the altar cross is similarly revered at its veneration in the Solemn Liturgy on Good Friday. Genuflexions are not made to other relics, even if they are exposed; nor to the figure of the divine infant (*bambino*) at Christmastide.

Genuflexions in the Rite

On the occasions mentioned hereunder everyone genuflects (or, in the longer passages, kneels) it being understood that when any phrase requiring this gesture is to be sung by the choir, and also read privately by the celebrant, the reverence is made only during the public singing or reading:

(i) in the Nicene creed, at *and was incarnate . . . made Man*. (But at these words the celebrant and sacred ministers of high Mass do genuflect while saying them privately.)

(ii) On Christmas day, in the gospel at the (third) Mass, at *The Word was made flesh*; and at the same words in the last gospel at all Masses.

(iii) On the feast of the Epiphany in the gospel, at *They fell down and worshipped him*.

(iv) During Lent in the tract, at *Help us, O God of our salvation . . . for thy name's sake*.

(v) On Wednesday after Lent iv, in the gospel, at *he worshipped him*.

(vi) On Palm Sunday, and the feast (as well as in votive Masses) of the Holy Cross, in the epistle, at *At the name of Jesus . . . under the earth*.

(vii) In the passion-gospels in Holy Week (but not in any votive Mass of the passion), at *He gave (yielded) up the ghost*.

(viii) At Pentecost in the great alleluia, at *Come, Holy Ghost . . . the fire of thy love*, and similarly in the alleluia or tract in votive Masses of the Holy Ghost.

(ix) At Matins, at *O come let us worship* in the *Venite*; and at *We therefore pray . . . thy precious blood* in the *Te Deum*.

(x) At the same verse of *Te Deum* whenever solemnly sung.

(xi) At certain verses in office hymns, for which see p. 240.

KNEELING

When about to kneel, a person if sitting should first stand upright and then kneel; it is not proper to slide from seat to floor. Always kneel upright with hands, not elbows, resting on the desk in front; refrain from burying the face within the hands. While kneeling, no bow of the head should be made except when such bow is expressly ordered,

e.g. at *And was incarnate* in the creed, and in the hymn *Tantum ergo* during the second line. In such cases the bow should not be very profound; the deep prostration of the body sometimes made at these words, and also at the consecration in Mass, is incorrect and should be avoided.

If the celebrant of Mass has occasion to kneel (*i.e.* not merely to genuflect) during the reading of some text (*e.g.* the prayer of humble access), he turns and descends below the step and kneels on the edge of the footpace, not close to the altar.

The acolytes and servers kneel for the preparation at the beginning of Mass, and from the *Sanctus* until after the second elevation at the consecration; and for the final blessing. Further, in the ferial Masses of Advent and Lent; on the Ember days of September; on vigils of the second and third class; and in requiem Masses they kneel also at all the prayers, *i.e.* the collects of the day, the post-communion prayers; and they continue kneeling after the second elevation until *Our Father* is begun in the canon. It should be noted that the normal and correct attitude at liturgical prayer is standing, not kneeling; it is on penitential days that the kneeling posture is assumed. This should properly apply to the congregation as well as to the choir and ministers.

The cross-bearer when carrying the processional cross, and the acolytes when attending the cross-bearer never kneel or genuflect, nor do the acolytes do so during the singing of the gospel. On other occasions the acolytes (even if holding candles) conform to the practice of others and kneel or genuflect whenever the rubrics so require.

When kneeling, it is desirable to have one's shoes decorously covered, but this is generally not accomplished without an unedifying amount of fidgeting on the part of the kneeler. This might be avoided by a simple inconspicuous movement thus: in the act of kneeling raise the right foot slightly and give a backward push to the cassock which will then fall over and cover the feet while kneeling.

SITTING

No one should sit during the course of a function, or even during a sermon, with knees crossed, or in an attitude of lolling or lounging. While seated, members of the clergy, whether at the sedilia or in choir, may wear the biretta (except when the Blessed Sacrament is exposed), uncovering at the holy name of Jesus, or at any text which requires a bow. If a preacher is found frequently to mention the holy name in the course of an address, it would perhaps be better if the clergy in choir remained uncovered.

When seated at the sedilia, the hands are laid flat upon the knees, either under or over the vestment.

THE LITURGICAL KISS

The Kiss of Peace

The kiss of peace, often known as the *pax*, is a sign of respect and veneration and a mode of salutation and token of brotherly love, and has been handed down the ages from apostolic times to the present day in the liturgies of the Church. The rite, in the form of an actual osculation, is still observed in the Eastern Church; and it was maintained in the Church of the west until the 13th century, when an embrace began to be submitted for the kiss, which had become purely symbolical; and somewhat later a further modification was introduced in the form of a little instrument described below.

The *pax* is normally given only at high Mass, and then generally it is restricted to the sacred ministers and clergy, though sometimes it is extended to the servers and members of the choir. The method of imparting it is as follows:

He who gives the *pax* (other than the celebrant, who bows neither before nor after), without bowing, approaches the other who generally advances a step or two and bows; the giver rests his hands on the shoulders of the recipient who meanwhile places his hands under the elbows of the giver; each inclines his head towards the other, over left shoulders, with a bowing movement; the giver meanwhile saying *Peace be with thee*, to which the other replies *And with thy spirit*; both then let go and withdraw a step; each bows to the other and retires to his place.

The celebrant gives the *pax* to the deacon, and he to the subdeacon who—accompanied by the MC and with the customary reverences—takes the *pax* to other clergy in choir, if any, first to one on one side and then to one on the other side, and the receivers pass it on, each to his neighbour. Then, at the foot of the altar, the subdeacon imparts it to the MC (if such is the custom) and he in turn gives it to the first acolyte, and so it is passed on from one to another.

The *pax* is never given in Masses of requiem; nor in the liturgies of the last three days of Holy Week; but (and this is a point upon which question often arises), the *pax* is duly imparted, as usual, at Mass of Exposition.

The Pax-brede or Osculatory

This instrument consists of a small plate or disc, usually made of some precious metal, having stamped or engraved on its upper side a figure of Christ crucified or some other sacred emblem, *e.g.* the *Agnus Dei*, or a pelican in her piety. It is used in certain circumstances in

giving the kiss of peace in the Mass. It has a knob or handle at the back by which it can be held; and thereto may be affixed a little veil of the colour of the vestments, with which to hold it and to cover it when not in use; and there should also be a small purificator of white linen to wipe it with each time it is kissed. There is no authority for using the humeral veil or the *vimpa* in the conveyance of the osculatory from one to another.

When the osculatory is used in imparting the *pax*, as it is, *e.g.* to a visiting bishop and to lay persons of importance and, as some approved authors say, to lay servers, etc, and also in sung Masses, if desired, the following order is observed:

At the *Agnus Dei* the server brings the instrument and kneels to the right of the celebrant; after the first prayer he presents it to the celebrant¹ who kisses it, saying *Peace be with thee*; the server makes the answer *And with thy spirit* without himself kissing the instrument; he then covers it, rises and genuflects, and presents it (standing) in due order to the others to be kissed; without letting go of it he says *Peace be with thee*, to which the answer is made, and the mutual salutations exchanged. Wiping the *pax-brede* each time it is kissed, he goes to the next person and does as before and so on till all have received the symbol, whereupon, covering the osculatory, he lays it upon the credence. When the *pax* is communicated in this manner, persons standing together, as the server approaches, turn and bow to each other on either side, but only before, not after, receiving the *pax*.

The Bridal Pax

The *pax* with the osculatory is given to the bridal couple in a nuptial Mass celebrated by a bishop; and in this connexion it is interesting to note that in the nuptial Mass under the sarum use the *pax* is always given by the celebrant to the bridegroom who then chastely kisses his bride on her cheek.

The Kiss of Respect

The reverential kiss, or kiss of respect, frequently occurs in high Mass. At low Mass by common consent lay servers generally omit the kisses, except perhaps of the cruets at the offertory. At high Mass, however, the practice is maintained, and the rule is observed by the deacon at the various points where prescribed; namely, that when anything is

¹ If the server is a small boy it may be desirable and even necessary for him to stand up to present the *pax-brede* for the priest's osculation, so that the latter does not have to stoop unduly. In that case the server will be careful to genuflect before leaving the priest's side.

handed to the priest the thing is first kissed and then the hand of the priest who takes it; and when anything is received from him first his hand is kissed and then the thing; but at Candlemas and on Palm Sunday (and whenever the thing is newly blessed), first the article and then the hand is kissed. The lips must touch whatever is kissed but, of course, silently.

When kissing the altar the priest lays his hands flat thereon just outside the corporal or where it would lie, and then bends *straight* down to touch the table with his lips, not twisting the body or head to one side, even though the corporal be spread; in the canon, however, when his thumb and forefinger are conjoined, *i.e.* while the consecrated elements are on the altar, his hands are laid on the corporal itself. To kiss the altar in the midst as ordered by the rubric, the priest will find it most convenient to stand back a little from the altar; he should not incline to one side, for then the kiss would, improperly, be implanted outside the altar stone.

In the presence of the Blessed Sacrament solemnly exposed all kisses of mere human respect are omitted, but the altar and the paten and chalice are duly kissed, as also are the epistle and gospel books and the celebrant's hands in this connexion, and the *pax* is given as usual. In requiem Masses all kisses, except of the altar by the celebrant, and of the paten in the canon, are omitted.

It is admitted by many reputable authorities¹ that the reverential kiss in liturgical functions is overdone. But, whatever one may think in this connexion, or whatever one may wish to do or omit, it remains that the giving of this kiss is ceremonially correct.

INCENSATIONS

The censer consists of a bowl, which is suspended on three chains some 30 inches long. These chains are fastened at the other end to a disc, on which is a ring by which the censer may be held. The bowl has a lid, sliding up and down on the chains; to this lid is attached a fourth chain by which it can be lifted, and which passes through a hole in the disc, terminating in a second ring. When in use, the bowl of the censer is filled with glowing charcoal.

The incense itself is carried in a small vessel known from its shape as a "boat"; and with it there is a spoon with which to put the incense on the charcoal in the censer.

The censer, when being carried, is normally held in the right hand under the disc, the bowl hanging at the full length of the chains; the boat is held in the left hand; both hands should be held at the same

¹ See, for example, the original preface to Adrian Fortescue's *Ceremonies of the Roman Rite Described* (e.g. 5th edition, p. xxiii).

height, unless the chains of the censer are unusually long or (for practical reasons) while genuflecting. But before incense is blessed the censer is carried in similar manner in the left hand, so that the right may be free to hand the boat to the deacon or MC at the blessing of the incense.

When in use—*i.e.* when persons or objects are being incensed—the censer is held under the disc in the left hand, while the right hand grasps the chains just above the bowl. In processions, but only then, the censer is swung at full length of the chains, the left hand either resting on the breast or holding the boat at similar height. During the gospel at high or sung Mass the censer is swung at full length, but only slightly—*i.e.* sufficiently to keep the charcoal glowing, but no more.

At all times care should be taken to avoid exaggerated or grotesque swinging; and the thurifer, when out of the sanctuary, should take all possible steps to avoid the church being filled with clouds of meaningless smoke; moreover, he should be careful not to disturb the congregation by a noisy clanking of the chains just outside the sanctuary.

A boat-boy is not contemplated by the books of ceremonial. If there is one, he should not approach the priest at the blessing of incense; his presence may be useful in processions when fresh incense has to be added, but, apart from this, he is only in the way; and it is better, if there is to be a boat-boy, that a small boy should not be used in this capacity.

It is possible to obtain a censer-holder which is both useful and not unsightly. It can be placed in an inconspicuous place in the sanctuary, or in close proximity thereto; and such an article is useful when the duties of thurifer have to be combined with those of the MC or one of the acolytes.

It is not necessary for fresh charcoal to be used for each act of incensing; in fact, it is said that a careful thurifer can make one preparation of charcoal last for the whole of a solemn Mass of ordinary length; but to do so it would be necessary not to swing the censer too violently in the intervals between the incensings. And it may be added that the thurifer should present the charcoal well glowing all over, and not just at one edge of the prepared ring, for otherwise the incense will not be properly consumed.

The Blessing of Incense

The normal manner of blessing incense is as follows. The priest is standing at the middle of the altar, facing east. At the proper moment the thurifer approaches, walking from the credence along the footpace (not up the steps in front of the altar); he holds the censer,

as described above, in his left hand, and the boat in the right. The priest's senior assistant (deacon of high Mass, MC at most other times) steps back a short pace (but not off the footpace) if he has been at the priest's right; if he has not, he approaches with the thurifer to the same place: they should both when possible be in these positions a moment before the priest is ready, so as not to keep him waiting. The thurifer hands the boat to the deacon (or MC), and at once lifts the cover of the censer 3 or 4 inches with the chain; then, still holding the top of the chains under the disc in his left hand, he takes the chains above the lid in his right hand and holds the censer at a height convenient for the priest. The deacon (or MC) receives the boat from the thurifer, opens its lid, and takes and presents the spoon to the priest with the usual *oscula*, saying as he does so, *Bless, reverend father*. The priest turns towards the thurifer, takes the spoon from the deacon (or MC), his left hand being flat on his breast, and puts three distinct and separate spoonfuls of incense on to the glowing charcoal; as he does so he says the formula of blessing *Be thou blessed by him in whose honour thou art to be burned. Amen.* (There is a different formula—*At the intercession of blessed Michael . . .*—at the offertory of the Mass.) Having put the incense into the censer, he makes the sign of the cross over it. Then, but not before, the thurifer closes the lid of the censer, and, unless—as at the gospel or before a procession—he has to retain it himself, he hands the censer to the deacon (or MC).

Incense is blessed afresh for each act of incensing. But if the act for which incense has been blessed lasts for a long time, and all the incense in the censer is consumed (as often happens during a procession, and might happen at solemn Evensong if a number of side altars were to be incensed), then a second blessing of incense is never made; the thurifer, without ceremony, adds fresh incense, with the help, if necessary, of the MC or another server.

When a greater prelate is assisting pontifically at the throne, it devolves upon him (and not upon a priest celebrating in his presence) to bless the incense. The thurifer kneels while presenting the censer, and the bishop's senior assistant presents the boat.

When the Blessed Sacrament exposed, *and nothing else*, is to be incensed, the priest does not bless the incense which he puts on; but he does give the blessing if something else than the exposed Sacrament (*e.g.* the altar) is to be incensed.

The Handling of the Censer

How to handle a censer neatly and correctly is exceedingly difficult to describe in words; indeed, it can hardly be learned except by demonstration by a competent thurifer.

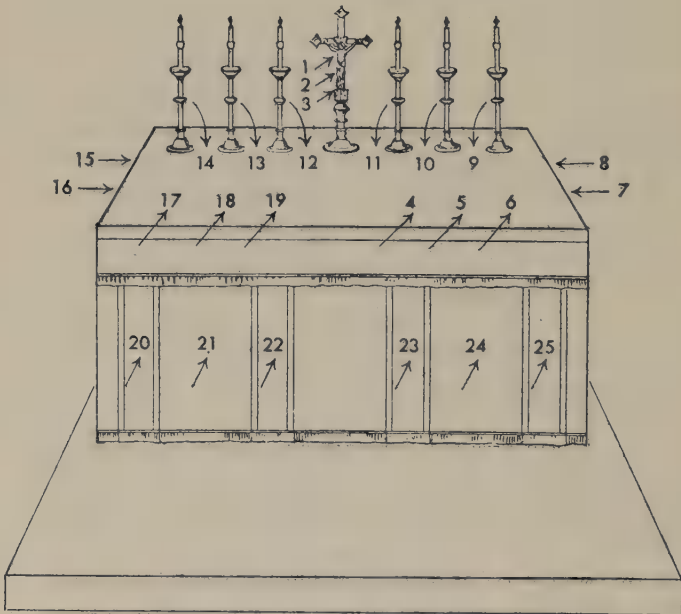
When the censer is to be handed by one person to another—as, *e.g.* by the thurifer to the deacon, or by him to the celebrant—it is done in the following manner. He who is to hand it holds the disc in his left hand and grasps the chains above the bowl in his right; he first places the disc in the left hand of him who is to receive it, and then places the chains (again just above the bowl) in his right.

The ordinary incensing of persons is done in this way. He who is to incense grasps the censer in his right hand by the chains near the bowl, the left hand holding the disc. Facing him who is to be incensed and having bowed, he lifts his right hand to just below the level of his face and swings the censer twice moderately towards him—the second swing being less pronounced than the first—and then lowers the censer. This is a “double swing”; and these movements are repeated once or twice if two or three double swings are prescribed. He who incenses then repeats his bow, and goes on to incense the next person.

The altar, when placed against a wall, and the oblations are incensed in the manner shown in the frontispiece. In incensing the altar, the priest first bows profoundly to the cross (or genuflects if the Blessed Sacrament is reserved in a tabernacle) and then incenses the cross with three double swings; he again bows profoundly (or genuflects); these are swings 1 to 3 in the illustration. He then incenses the back of the table towards the epistle side with three swings (“one towards each candlestick,” as the rubric has it), moving to the epistle corner (swings 4, 5, 6), and then the epistle end of the altar with two (7 and 8). Returning to the centre, he incenses the front of the table with three swings (9, 10, 11) and then bows (or genuflects). Going towards the gospel side he gives three swings to the back of the table (12, 13, 14), and two to the gospel end (15, 16). Without going towards the centre he incenses the front of the table with three swings (17, 18, 19) and then, moving to the centre, the front of the altar with three swings (20, 21, 22). Bowing (or genuflecting) again at the middle, he incenses the rest of the front towards the epistle side with three more swings (23, 24, 25). Here he hands the censer to the deacon or MC. The swings used in incensing the altar, apart from the cross, are single swings; and, as authorities are not agreed as to whether they should be given straight forward or in a circular movement, either may be considered permissible.

But if the altar is so placed in the church that it is possible for the celebrant to go right round it, a rather different manner of incensation is used; and this applies equally whether the celebrant faces or has his back to the people; in the former case the “front” of the altar, for these purposes, is to be understood as the side on which the celebrant stands. Under these circumstances the celebrant first incenses the cross with

three double swings (swings 1 to 3). Passing to the epistle side (*i.e.* to his right) he incenses the front of the table to that side with three swings (4 to 6), and then, going to the side of the altar, incenses the epistle end with two (7 and 8). Passing to the back, he incenses the back of the table on the epistle side, moving to the centre, with three swings (9 to 11); then, passing the centre, three more, working to the gospel side (12 to 14). Coming to the gospel end, he incenses this with two swings (15 and 16); coming again to the front, but now without moving to the centre, he incenses the front of the table on the gospel side with three swings (17 to 19), then, now moving to the centre, the front of the altar with three swings (20 to 22). Having made the proper reverence in the centre, he incenses the front towards the epistle side with three swings (23 to 25), passing as he does so to the epistle corner; there he gives the censer to the deacon or MC.



Method of incensing a free-standing altar

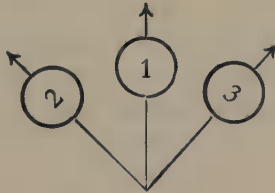
The oblations are incensed, first by making three crosses with the censer over them (swings 1 to 6 in the frontispiece) and then three circles round them, the first two anti-clockwise and the third clockwise (swings 7 to 9).

While the oblations are being incensed, the deacon of high Mass (and the MC at sung Mass if he has the right to touch the sacred vessels) must place his right hand firmly on the base of the chalice to prevent any accident; and similarly, while the cross is being incensed at the offertory, he moves the chalice some few inches to the epistle side, but not off the corporal.

The Incensing of Persons and Objects

A person about to be incensed in a group with others first turns and bows to his neighbour who is to be incensed next after him, and who returns the bow; he returns the salute of the thurifer before and after being incensed. But the celebrant does not return the bows of those who incense him—though in practice he often makes a slight inclination of the head after being incensed. Some authorities, however, consider that he should return the bows when the *deacon* has incensed him, but not when this is done by a lay MC or thurifer.

Groups of three or more lay persons standing together are not normally incensed individually, though to do so is not forbidden. In any event, each group jointly salute the thurifer, who returns a single bow before and after. Each group is incensed collectively with three single swings—centre, left (from the thurifer's point of view), right, as illustrated below.



Objects which have been blessed—candles, palms, &c—are similarly triply incensed, though in these cases with double swings. The gospel book is also given this triple centre-left-right incensing, and also with double swings.

The number of swings is as follows. The celebrant of Mass, and the officiant of solemn Evensong receive three swings, as also does any bishop, whether or not he is officiating or assisting pontifically. In the presence of his bishop the celebrant of Mass receives two swings only, but before the bishop himself is incensed. Two swings are also given to the assistant ministers of high Mass, the bishop's principal

assistants, canons in their cathedral, the principal priest of a church, and (by custom) all priests in parish churches. One swing only is given to other clergy in a cathedral, the MC and other servers incensed individually; while groups of lay persons, as stated above, are incensed collectively.

The Order of the Incensings

The order of the incensings at the offertory of high Mass (which, *mutatis mutandis*, is followed at the *Magnificat* at Solemn Evensong) is as follows. After the celebrant has incensed the oblations and altar he, at the epistle corner, hands the censer to the deacon. The latter, stepping back somewhat, and with the subdeacon on his left, incenses the celebrant with three double swings. Then, if there are clergy in choir, the deacon goes to incense them; the thurifer (but not the boat-boy if one is present) accompanies him on his left: he goes to the centre, reverences the altar, and goes, still with the thurifer, down the choir, and without first reverencing the altar again, incenses the clergy with two double swings each in order of seniority: if he has to pass from side to side of the choir to do this, he and the thurifer reverence the altar in passing, but if he merely has to turn from side to side on the same spot, no reverence is made. Returning to the foot of the altar steps, he and the thurifer make the proper reverence, and go to the right, to about where the subdeacon would stand at the introit. There they turn to face the subdeacon (who himself turns to face the deacon), and the deacon incenses him with two double swings. He at once hands the censer to the thurifer, goes to his place behind the celebrant, and turns to face the thurifer, who has not moved. The thurifer then incenses the deacon with two double swings, goes to the centre and reverences the altar. There he incenses, first the MC, then the acolytes, then the other servers in the sanctuary; these are incensed individually with one double swing each if not more than two are standing together; three or more together are incensed collectively with three swings. Reverencing the altar, he goes to the midst of the choir, and at once incenses the lay-choir, each side collectively with three swings, and not reverencing the altar as he turns from side to side; that side of the choir on which the senior priest is sitting is incensed first, but if there is no priest in choir, then the gospel side is first incensed. Having incensed the choir, he reverences the altar, and goes to the chancel step, where he incenses the congregation with three swings. He then comes back to the altar step, reverences the altar, and retires. It is to be noted that, before and after incensing any group of people, he bows once to them; a triple bow is incorrect.

If the MC or acolytes are engaged with the celebrant when the

thurifer comes to incense them, he does not wait, but goes on to the next group of people, returning to incense those who were so omitted after incensing the congregation; if they are still engaged, they are not incensed at all.

Some authorities say that when it devolves upon the thurifer to incense the clergy in choir (*i.e.* when there is no deacon), it is permissible to incense the lay choir and congregation after the clergy and before the servers; and this order is sometimes an obvious convenience.

The Incensing after the Gospel

The practice, once quite common, of incensing the celebrant from the place outside the sanctuary where the gospel was sung is to be condemned as incorrect; for most authors point out that the gospel-group should not break up after reading the gospel at some distance from the altar, but should return processionally to the sanctuary in the order in which they came, except that the subdeacon, carrying the open gospel book, goes first and alone. As the procession has returned to the sanctuary from outside the immediate ambit of the altar, all its members (except the subdeacon) make the usual reverence on the pavement when they arrive back. Then the deacon, inside the altar-rails, takes the censer from the thurifer, and *there* incenses the celebrant with three double swings; meanwhile the subdeacon, near the credence, gives up the gospel book after the celebrant has kissed the text, to the MC; and the acolytes put their candles away.

But if a greater prelate in cope and mitre is presiding at the high Mass, then he, and not the celebrant, is incensed after the gospel: if, however, he is not wearing cope and mitre, he is not incensed at this point, and the celebrant is incensed as usual.

At a sung Mass without sacred ministers the celebrant is not incensed after reading the gospel: this reading is the function of the deacon; the celebrant is here acting for the moment in that capacity; and the *deacon* is never incensed at this point.

The Incensing of the Blessed Sacrament

At Mass, during the singing of the *Sanctus*, incense is put on, without blessing, by the MC or a server standing nearby, both he and the thurifer standing. At the elevations, the thurifer (in requiems, the subdeacon) kneels at the epistle side, facing toward the celebrant; at each elevation he incenses the Blessed Sacrament with three double swings—usually, in practice, as the celebrant (*a*) genuflects, (*b*) elevates, and (*c*) again genuflects. The thurifer, genuflecting at the centre, then retires.

The Blessed Sacrament exposed is always incensed with slow deliberation and great reverence with three double swings by the officiant kneeling, although he never kneels at any other incensing. If he has incensed the Host in Benediction at *O Salutaris*, he does not himself put on more incense for the second incensing at *Tantum ergo*; without rising he takes the censer and incenses the Host as before.

A relic of the true cross, and the image of the divine Infant at Christmas (*bambino*) also receive three double swings. The image of the patron saint of the day of his feast may be incensed,¹ but with two double swings only. The priest always stands to perform these incensations.

In processions of the Host the thurifers (there should be two, but not more) do not walk backwards, but straight forward as usual; they should, however, not be close together but somewhat wide apart, so as not to turn their backs directly on the Sacred Host; the censers in this case are held with the inside hands (so that, contrary to the general rule, one will be carried in the left hand); it is better that the censers should be swung alternately rather than together.

THE SIGN OF THE CROSS

The tracing of the sign of the cross is one of the most ancient and universal of customs; it is the noblest of all manual gestures. The cross is used frequently as a sign of salvation and the symbol of our communion with God, both in Holy Mass and in divine Office. The holy sign is made as follows:

Upon oneself. The hands are open with the fingers extended but close together, the left hand being laid flat on the body below the breast; the right hand has the tips of the fingers directed towards the left, with the palm turned inwards; the forehead is first touched with the finger-tip; then the hand is carried down to a point just above the left hand; it is next carried up to the left shoulder, which is touched with the tips of the fingers; and then brought across to the right shoulder, which is similarly touched; finally, the two hands are brought together, palm to palm, before the breast, slightly pointing upwards. The breast should not be touched again after the right shoulder, as is sometimes (improperly) done.

Over a person or thing. The priest traces the holy sign with his right hand held upright, fingers together, palm to the left; his left hand meanwhile resting on the altar or (if he is not at the altar) on his breast. When blessing a person or anything at a distance, a vertical line,

¹ The Seventh General Council of 787 A.D. affirmed the lawfulness of incensing sacred images, with the caution that thereby only *dulia* is intended, and not the worship of *latria* which belongs to Almighty God alone.

roughly some 10 to 12 inches, is drawn in the air and a corresponding transverse line. After each tracing of the cross the hand is lowered a little and then raised for the next signation. The sign of the cross should always be clearly traced and regulated in size according to the object and its distance away. In the canon of the Mass, when the priest's forefinger and thumb are conjoined until the ablutions, he does not disjoin them in making the sign of the cross, and when signing over the Host and chalice both lines of the cross are traced horizontally at the same height above the table.

At the Holy Gospel. While announcing the gospel the reader traces the cross with the tip of his thumb upon the initial word, his left hand meanwhile resting flat on the book; and then without pausing or disjoining his fingers, which will be directed towards the left, he traces three little crosses on his forehead, lips, and breast. The holy sign is not made at the close of the reading.

On Ash Wednesday at the imposition of ashes, the priest dips his right thumb (as directed by the rubric) into the ashes and, holding his hand with fingers pointing upwards, traces the holy sign upon the foreheads of those kneeling before him or, if more convenient, he may conjoin his thumb and forefinger in the conveyance of the ash. In the case of clerics the ashes are imposed on the place of the tonsure. Fresh ash is taken for each signation.

In Penance the priest makes the sign of the cross with his *palm* towards the penitent, indicative of the ancient actual laying-on-of-hands; but he does not touch the penitent. He must endeavour to avoid making the sign in such a manner as might attract attention.

At Benediction with the Blessed Sacrament, the priest makes a large sign of the cross with the monstrance, the stem of which he holds within the folds of the humeral veil in front of himself. He lifts the monstrance to the level of his eyes and then slowly lowers it below his breast, then raises it half-way and moves it towards his left and then towards his right in a straight line but not beyond his shoulders and without moving his feet, and finally back to the middle. He next turns by his left and hands the monstrance to the deacon (if there is one); or he will turn to the altar by his right and complete the circle, and then deposit the monstrance upon the corporal. It is incorrect to move the body other than the shoulders to one side and then to the other.

THE HANDS

The hands, when not engaged, should be held joined palm to palm before, but not resting against, the breast, the fingers extended and close together, pointing slightly upwards; right thumb crossed

over left; elbows touching the sides of the body. At Mass the priest normally holds his hands thus at the introit, *Kyrie*, *Gloria*, *Creed*, and at both gospels; also while saying *Cleanse my heart*, the *Sanctus*, and at the first *Agnus Dei* (throughout in requiems), at the communion-verse, and by analogy at the *Our Father* when recited outside the canon.

When only one hand is engaged, the other should be laid open and flat on the breast, fingers pointing slightly upwards. But when seated at the sedilia or within the sanctuary, the hands are laid flat on the knees, resting either over or under the vestments, thumbs crossed, right over left.

At the altar the priest's hands joined palm to palm are so held that the little fingers merely touch the altar, the next fingers being on the table or corporal. The hands, when required to be *on* the altar, are laid at either side of the corporal, and not on it, except from the consecration until the communion, when they are laid upon the corporal itself; the entire hand is laid flat, palm downwards, with the fingers close together.

The hands are extended, and immediately rejoined, when the priest says *Let us pray* (except at the introduction to the prayer for the Church and before the *Our Father* in the canon), and when he says *The Lord be with you* facing the people at the centre of the altar. During the prayers the hands are held extended, but are rejoined at the words *Through Jesus Christ our Lord*, or at the words *in the unity* if the former do not occur in the prayer. They are also so extended at *Lift up your hearts*, rejoined at *our Lord God* in the next versicle, and again extended at *It is very meet*, . . . and so held until the *Sanctus*: they are also so extended during the *Our Father* in the canon.

The hands are extended, raised, and at once joined before the breast with a kind of circular movement at the intonation of the *Gloria in excelsis* and the Nicene creed; at the offertory at the words *Come, O thou Sanctifier*; at the beginning of the canon; and at the blessing. In this gesture, which is one continuous movement, the priest extends his hands only to the height and width of the shoulders; the raising of the hands to the height of the eyes (sometimes seen) is not correct.

In giving the blessing, the left hand is placed on the breast: the right hand traces a cross from the height of the eyes to that of the breast, and then transversely from shoulder to shoulder. It is not proper to lift the hand above the level of the head.

Servers hold their hands as described on p. 57 during the preparation at Mass, whenever making responses or saying anything aloud, and when moving from one place to another. At other times, to avoid weariness, it is permissible to clasp the hands with fingers entwined, or to hold the right hand over the left resting against the breast, or to put the hands in the sleeves of the cassock: but servers

should arrange among themselves so that, when standing together, they act uniformly.

THE BELLS

The Sanctus Bell

The sanctus bell contemplated by the rubrics is a small hand-bell with a single tongue; chiming bells (*carillon*) are not forbidden but are not strictly correct. It would seem that the gong hit with a padded stick is not rubrically proper, and Indian (hanging tubular) gongs are definitely forbidden.

The sounding of a bell in the course of a service should be done with moderation; it should not be shaken violently, with the risk of startling or disturbing the devotions of worshippers, but still loud enough to attract the attention of those who might otherwise not know the exact part of the service which has been reached.

The bell properly should be rung at every celebration (including pontifical Mass) three times, namely: (i) three strokes in fairly quick succession at the *Sanctus* (the ringing should not be delayed so as to synchronize with the actual singing of *Holy, holy, holy*, by the choir); (ii) again, but once only and gently, at *Hear us, O merciful Father*¹ in the consecration prayer (*i.e.* just before the consecration is about to begin); and (iii) three times at each elevation, namely (*a*) when the priest first genuflects, (*b*) when he elevates the Host (or chalice), and (*c*) when he again genuflects; at high Mass the final ring should be slightly prolonged as an indication to the various ministers that all are to rise and retire to their respective positions. (iv) The bell is also to be rung, but once only, before the priest's communion when there are communicants from the people; it then serves a practical purpose by indicating that they should approach and take their places at the rail, so as not to keep the priest waiting: if there are not to be communicants from the people it should not be rung at this point.

A wooden clapper (*crotalus*) may be used in lieu of a bell during the period in the *Triduum sacrum* when the sounding of a bell is forbidden, *i.e.* from the conclusion of *Gloria in excelsis* on Maundy Thursday until the intonation of the hymn at the beginning of Mass in the Easter Vigil rite (presuming the *Gloria* comes at the beginning of Mass on both these days); but it is suggested that the clapper be used sparingly and only if considered necessary to attract attention.

At Benediction of the Blessed Sacrament the bell is rung thrice at the moment of the benediction (*a*) when the priest turns round with

¹ This is the place in the English Prayer book of 1662, or in the so-called "Interim rite".

the monstrance, (*b*) as he makes the sign of the cross with it, and (*c*) when he turns back to the altar. It is frequently, by custom, sounded at the opening of the tabernacle—once only and very gently; and it is rung intermittently, in moderation, when the Host is carried from one place to another, as an invitation to the people (if at a distance) to come and adore—not as a warning to get out of the way. The bell, however, is not rung in solemn processions of the Host; and therefore more especially not during the procession of the Host to and from the altar of repose on Maundy Thursday and Good Friday respectively, nor should the wooden clapper be sounded then.

The bell should not be rung at all at a low Mass while high Mass is being sung at another altar in the church; nor should it ever be rung while exposition of the Host is in progress, even though the Mass be at a distant altar; but during exposition the *Angelus* is rung as usual, and the church bells are ordered “to be rung in a solemn manner” as a reminder to the people and to stir their devotion.

The Angelus Bell

It is a general custom in catholic parishes to ring the church bell daily (i) in the early morning, (ii) at or about noon, and (iii) about 6 o'clock in the evening (or at least once in the day—at noon) as a reminder to the faithful to recite the *Angelus* (in Eastertide, *Regina caeli*) in devout recollection of the Incarnation of our Blessed Lord and Saviour. Usually (but there is no inflexible rule) the bell rings out three strokes thrice, and then nine strokes, with a very brief interval between each set of strokes, during which the well-known form of prayer is recited, ordinarily kneeling except on Saturdays after Evensong, on Sundays, and throughout the paschal season, when standing is the rule.

In some places it is customary to ring the church bell again an hour after the evening *Angelus* in order to invite the prayers of the faithful for the departed souls, when psalm 130 (*De profundis*) is recited.

The Church Bells

The church bells are ordered to be rung joyously during the whole time of the Candlemas and Palm Sunday processions, but when there is a peal of bells this is generally found in practice to interfere with the singing, and when this is the case it would seem sensible to stop the bells, though no such provision is made in the rubrics.

The bells are also rung on Maundy Thursday and Easter Even during *Gloria in excelsis* (if it comes at the beginning of the Mass, not

otherwise)—the church bells throughout the whole hymn, but the small sanctus bell only while the celebrant is reciting it.

The sacring bell, known by this name in the Middle Ages and still found in some ancient churches, was a bell hung in a turret outside the church, which was rung (three strokes at each elevation) at the consecration at Mass to let the people know and afford them an opportunity of making an act of adoration. This pious custom was revived at the time of the catholic revival and has become very widely established throughout the country. One of the ordinary church bells is usually employed for this purpose.

A vestry bell, which is fitted with a bell-pull, and is quite distinct from the sacring bell, is often hung at the sacristy or vestry door. It is rung as an intimation to the congregation that the priest is on his way to begin low Mass. Strictly, it ought not to be used before other services, but sometimes, in practice, it is so used.

HOLY WATER

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

Water may be hallowed as often as it is required and, given a reasonable cause, anywhere; but the blessing, normally, should be confined to the church or sacristy. The rubrics require the water for use in church to be blessed every week on Sunday (except Easter day if the ceremonies of the Vigil have taken place) before the principal Mass, by the celebrant vested for the service except the cope (or chasuble), which is not assumed until after the blessing of holy water. The blessing, however, might be done by another priest in surplice and stole. The previously blessed water should be poured away into the piscina or on to clean earth.

The blessing of salt by exorcism and prayer need not take place every time the water is blessed; once blessed, the salt may be preserved and used in subsequent hallowings of holy water until used up.

Baptismal water, however, is hallowed only in church—normally in the Easter Vigil; but if it be necessary at other times to bless fresh supplies,¹ it may be done only in church; a special form for such occasions being provided in the Ritual. At clinical baptism common clean water suffices though holy water is preferable if there happens to be any at hand.

On entering and leaving a church it is a pious custom to “take holy water” in memory of our baptism and in token of the purity of

¹ The English Prayer book (as also that of South Africa and the U.S.A.) directs that fresh water shall be blessed for each administration of Baptism.

heart with which we should worship almighty God; but this is omitted if the *Asperges* is about to be given. The middle finger of the right hand is dipped in the water and the forehead touched with it, and the sign of the cross made.

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

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

A commendable custom prevails in some churchyards of hanging a vessel of holy water with a sprig of box near a grave so that the faithful may themselves on their visits devoutly sprinkle the resting places of their relatives and others held in loving remembrance.

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

If the water for home use is bottled it can be drawn upon, a little at a time, and need not be renewed frequently; but fresh supplies should certainly be procured at Easter after the solemn hallowing in church.

CHAPTER FIVE

CONCERNING THE CHURCH'S WORSHIP

MUSIC

The use of singing in Christian worship is of the greatest antiquity, and may indeed be said to go back to the Last Supper itself.¹ The reason is simple: God is to be worshipped with the whole man; there is no art which is to be excluded from the service of God.

Christian liturgical worship is corporate: that is to say, it is the activity of the whole Church as represented in the local congregation, and not the act of so many individuals all doing the same thing at the same time in the same place—or even the act of a congregation by itself. For this reason, that type of music known as plainsong (with its counterpart, polyphony) is the more suitable, in that it is impersonal, and therefore by its very nature the music of corporate, as opposed to individualistic, worship.²

Moreover, since the object of liturgy is the corporate adoration of God, and not the edification of the individual, its accompaniments must be of such a nature as will harmonize with and express that object. Consequently, that style of music sometimes referred to as “anglican” is the less satisfactory, in that it is emotional—that by its nature it expresses this or that sentiment³; and, therefore, the composer by his art or the precentor by his choice suggests to the assembled people that emotion which he feels appropriate in the particular circumstances. Plainsong and polyphony, on the other hand, are non-emotional, and as a result do not address themselves to the worshipper in this way.

These remarks on the nature of liturgical music do not apply with anything like the same force to such semi-liturgical services as Devotions or Benediction; and indeed they are inapplicable to informal services of the type which used to be known as “mission services,” in which emotional appeal to individuals plays a great part.

¹ St Mark 14, 26

² See F. P. Harton, *The Elements of the Spiritual Life* (S.P.C.K., 1932) pp. 289, 290. Perhaps, as is there suggested, the reason why plainsong is so disliked by many Anglicans is that they have not realized the corporate nature of worship.

³ For example, it is perfectly possible (and frequently done in practice where antiphons are sung) to sing two psalms of totally different spirit (e.g. psalms 51 and 150) to the same psalm tone without the least sense of incongruity; whereas this would be utterly impossible with “anglican chants.”

The singing in liturgical worship—apart from fixed forms such as the *Kyries*, Nicene creed, *Sanctus*, *Agnus Dei*, *Gloria in excelsis* at Mass—is almost entirely derived from the antiphonal psalm—the *psalmus responsorius*, as it is sometimes named. In early days there were, of course, few books in churches, and the people had perforce to sing from memory. Under these conditions two methods of obtaining congregational singing were introduced. The first, which was used at Mass only at the introit, was to sing the *Gloria Patri* at the end of each psalm. The other was to sing a fixed refrain, now called the “antiphon,” after each verse of the psalm: the cantors, who alone would have had books from which to sing, sang the verses, and the people sang the antiphon after each verse. This, as can readily be imagined, tended to make the singing rather lengthy, and this full manner of singing was shortened. One method, used throughout in the Divine Office, was to sing the antiphon only before and after the psalm, to which the *Gloria* had been added. At the introit at Mass this again was done, with the additional curtailment that only one verse of the psalm was sung. In the gradual we have the antiphon and one verse of the psalm only: the alleluia is a similar psalm shortened to one verse with *alleluia* as the refrain; the great alleluia is two such sung one after the other, while the tract is the psalm (or part-psalm) without refrain.¹ The antiphons at the offertory and communion are simply the refrains with the entire psalm lost. It seems that at the gradual, alleluia, tract, offertory and communion psalms the *Gloria Patri* was never introduced.

Accompaniments

Liturgical music is in essence unaccompanied singing. Nevertheless, this does not in any way preclude the use of instrumental accompaniments; and indeed such are in fact customary. They are, however, embellishments to the liturgy, and not an essential part of it: and therefore their use should be proportioned to the solemnity of the occasion. Thus, in penitential seasons, such accompaniments are not permissible—or at least should be reduced to the bare necessary minimum; whereas on great feasts their use can greatly add to the splendour of the festival.²

The instrument which is used above all in liturgical worship is the traditional pipe organ, which should be of a specification suitable to its sacred purpose: it should be blessed before being brought into use. Should no organ of this kind be available, a harmonium of

¹ It has been suggested that the customary printing of the sign Ψ . before each verse of a tract points to an original refrain having been lost.

² The use of the organ and other instruments is similar in character to the use of flowers.

suitable tone is permissible; but the electronic organ, though not forbidden, is regarded rather as a temporary expedient.

The instrumental accompaniment of worship is not necessarily confined to the organ or harmonium: there are other instruments which may properly be used, either by themselves or in association with the organ. Stringed instruments, for example, are quite suitable for use at liturgical services; but there are other kinds which, on account of their secular associations, could not with propriety be admitted into church.

All instruments, whether organ, strings, or other permissible kinds, must be personally played by the organist or performer: it is definitely and strictly forbidden to use any form of recorded music as an accompaniment to liturgy.

The Use of the Organ

The organ is permitted to be used on all occasions throughout the whole year with the following exceptions. It must be silent throughout Advent and Lent—except on the third Sunday in Advent and the fourth in Lent, or on a feast of dedication or title or on some special solemnity falling in those seasons; nor may it be used on the September Ember days when the Office or Mass is of that season; nor at funerals or at any Office or Mass of the dead. However, its use during all those seasons is permitted if it is solely a quiet accompaniment to support the singing; it is used in the normal manner at the chrismal Mass on Maundy Thursday, and in the (evening) Mass up to and including the *Gloria in excelsis* (presuming this to be sung at the beginning of the rite). But, apart from these two services, the use of the organ is entirely prohibited during the *Triduum sacrum*.

These rules apply to liturgical services other than Benediction (or Devotions). At this service, and at all non-liturgical services, the organ may be used at all times except in the *Triduum*; and its use outside services—*e.g.* as voluntaries beforehand and afterwards—is not strictly subject to these rules.

The Use of Other Instruments

The other instruments which may, when desired, be used with or in place of the organ, are permitted on all days when the organ may be played, with the exception of the Sundays of Septuagesima, Sexagesima, and Quinquagesima, and the ferias in the weeks following them; on these days the organ alone may accompany the service.

The Music at Mass

Music of the type which can only be sung by trained singers is by no means forbidden. But present-day opinion, and indeed official rulings, lay stress on the desirability of the people being able to join in the singing at Mass: and indeed, this applies not only to the invariable parts which are sung—namely, the *Kyrie*, *Sanctus* and *Benedictus*, *Agnus Dei*, *Gloria in excelsis*, and in particular the Nicene creed—but also, as far as may be practicable, to the varying parts (introit, gradual, &c, offertory- and communion-antiphons). In the case of the former, it is suggested that the faithful be taught some of the simpler plainsong settings¹: but, so far as the latter are concerned, it is probable that participation by the people will only be possible in practice in religious communities and college chapels.

The Unvarying Parts of the Mass

According to the older custom, the ninefold *Kyrie* was sung as follows: the first was intoned by the cantors and continued by the choir; the second to eighth were sung alternately by cantors and choir; the ninth was begun by the cantors and concluded full—or if it were long, it was begun by the cantors, continued by the choir, and ended full.

The *Sanctus*, *Benedictus*, and *Agnus Dei* were begun by the cantors and continued full by the choir; while the *Gloria in excelsis* was intoned by the celebrant; the next verse was sung full; then verse by verse antiphonally (cantors and choir, or the two sides of the choir). The Nicene creed was intoned by the celebrant, and then continued antiphonally, or—more usually—full throughout.

But modern usage suggests, as has been noted, that it is better for all these parts to be sung full throughout by choir and people together, the celebrant intoning the Creed and *Gloria in excelsis*.

The Psalmody of the Mass

The variable parts of the Mass, which in the older manner were sung by the choir, are generally (though not invariably) taken from the psalms; they are as follows, the normal² and traditional form in each case being described:

The introit (which recent books call the “antiphon at the introit”).

¹ For example, the *Kyrie*, *Sanctus*, and *Benedictus*, and *Agnus Dei* from no. XVI of the Roman *Graduale*, with *Gloria in excelsis* from no. XV: for the Nicene creed, settings nos. I or III. And may one add to this our own *Merbecke*?

² Variations to this normal form are noted on pp. 93, 113, 117.

This consists of (*a*) an antiphon, (*b*) a verse of a psalm, (*c*) Glory be to the Father . . . (*d*) the antiphon repeated. In a lengthy introit procession more verses of the psalm may be sung, with the antiphon after each verse or pair of verses.

The Gradual, which consists of two verses of a psalm, the first of which may, if desired, be repeated after the second. It is normally followed by the Alleluia, which consists of the word *alleluia* twice, a psalm verse, and the word *alleluia* repeated. From Septuagesima until Easter, the Alleluia is replaced by the *Tract*, which is a psalm, or part of a psalm sung straight through.

The Great Alleluia is substituted for the gradual and alleluia in Eastertide. It consists of the word *alleluia* twice, a psalm verse, then the word *alleluia* again, a second psalm verse, and a final *alleluia*. A reference to the *Graduale Romanum* will show that the *alleluia* after the first verse belongs to the second member of the combination, and not the first.

The Sequence is a hymn sung after the verse of the alleluia (and before the final *alleluia*) or at the end of the tract. There are only five, namely *Victimae Paschali*¹ (Easter), *Veni, sancte Spiritus*² (Whitsun), *Lauda Sion Salvatorem*³ (Corpus Christi), *Stabat mater dolorosa*⁴ (the Seven Sorrows of our Lady), and *Dies irae*⁵ (requiems). These hymns must always be sung entire on the occasions for which they are prescribed.

The Offertory, and the *Communion* (which modern books designate as the "antiphon at the offertory" and the "antiphon at the communion," respectively.) These are short passages taken from Holy Scripture (except those set for requiem Masses) and are sung straight through. Those for requiems are cast in the form of prayers for the departed. When these passages are not sufficiently long to occupy the time taken by the acts then being performed, it is permissible (and quite usual) to add a motet or other piece of suitable music, or a psalm or part of a psalm: if this last is used and the antiphon is taken from a psalm, then this psalm must be sung at this point; at other times any suitable psalm may be used. In all cases care needs to be taken that the celebrant is not kept waiting while the music finishes.

At every Mass all these texts aforesaid are read by the celebrant himself, whether or not they are sung by the people, the choir, or cantors: at low Mass he should properly read them aloud. Their omission from the Prayer book (1662), besides being devotionally

¹ E.H. 130; A. & M. rev. 138; a versification will be found at A. & M. 131, A. & M. rev. 131.

² E.H. 155; A. & M. 156; A. & M. rev. 156.

³ E.H. 317; A. & M. rev. 622.

⁴ E.H. 115; A. & M. 117; A. & M. rev. 118.

⁵ E.H. 351; A. & M. 398; A. & M. rev. 466.

impoverishing, involves the loss of a primitive feature of the eucharistic liturgy.

The Solemn and Ferial Tones

The liturgical music to be sung by the celebrant of Mass—and to a lesser extent by the officiant at the Divine Office—has two forms, known as the “solemn” and “ferial” tones: the latter is a simpler chant than the former.

The solemn tone is used at Mass for the collects, preface, and the *Our Father* (when sung in the canon) on all Sundays and all feasts of whatever rank; in the Mass of the B.V. Mary on Saturday; on vigils of Christmas and Pentecost; on Maundy Thursday and in the Easter vigil Mass; throughout the octaves of Christmas, Easter, and Whitsun; and in all votive Masses of the first, second, and third class.

The ferial tone is used on all ferias of whatever rank, on vigils of the second and third class (*i.e.* all vigils liturgically observed apart from the two mentioned above); in votive Masses of the fourth class; and in all requiems whatever.

The Choir Offices

The intention behind the construction of the Choir Offices is that they should be sung antiphonally—*i.e.* by one set of voices answering another—and not in a manner sometimes described as “full”—all singing together.¹ Certain parts of the Offices (notably the versicles and responses) are so arranged that this manner alone is possible; but it appears to be intended that the same should be followed also in the psalms, canticles, and Office hymns. The proper method of so singing or saying the Office is that one side of the choir should answer the other; but sometimes other methods are used—congregation answering the officiant, cantors answering the full choir, or boys alternating with men. It is not, perhaps, difficult to arrange antiphonal singing of this kind when the Office is sung (or read) in choir; but it should also be followed, as far as may be, when it is rendered in common.²

Whether the Office be sung or said, care should be taken throughout that the voices keep well together, and that the proper pause is made at the colon in the psalms and canticles.

The psalms and canticles are intoned by cantors, who sing the first half-verse, and then are continued antiphonally; the same

¹ Compare the rubric concerning the *Gloria* following the *Venite* at Matins, where the word *Answer* plainly indicates such antiphonal singing or saying.

² For the meaning of these terms see p. 233.

rule applies to the Office hymn, which, however, is intoned by the officiant. When antiphons are used, the officiant intones that to the first psalm and the *Magnificat* or *Benedictus*; those to the other psalms are intoned by members of the choir in order: he who intones sings the first word or words up to the asterisk; the choir then continue to the end of the antiphon; after the psalm or canticle the antiphon is repeated full.

Hymns

There is considerable difference of opinion between the official instructions put forth in the Roman Communion and the general anglican (including anglo-catholic) usage concerning the function of hymn-singing in worship. The view set forth in the Roman "Instruction on Sacred Music and Liturgy" is that the main purpose in singing hymns (which practice is highly commended) is for the greater edification of the people; it is found to be a great aid towards devotion, and has always had a large place in extra-liturgical services. Nevertheless, Roman rules are very hesitant in admitting their use (apart from sequences and Office hymns) in the Liturgy of the Church itself. However, their use is permitted at low Mass, provided that it is in addition to, and not in place of, direct participation in the liturgy itself; and at high Mass it is tolerated, if custom demands, that hymns may be sung after the proper liturgical texts (introit, gradual, &c) have been sung.

On the other hand, anglican feeling has tended towards regarding hymns as parts of the liturgy itself, even though they are not prescribed nor even suggested, in the Book of Common Prayer¹; and in many churches they are used in place of the true proper, such as is given in the *English Hymnal*, part xii. There are many people who feel that such replacement of the old psalmody by comparatively modern hymns does not add to the dignity of the service.²

This difference between the Roman and anglican standpoints reflects itself in the tone of the hymns used. In Roman circles³ the hymns tend to be subjective, expressing the worshipper's personal devotion; whereas, when hymns are used (rightly or wrongly) as parts of the liturgy, they need to be objective—concerning themselves with God and his works rather than with the aspirations of the individual.

¹ It is worth remembering that when the present Prayer book was drawn up (in 1662) there were virtually no English hymns.

² Many congregations undoubtedly prefer hymns to the proper; but this book is concerned with what is correct, and not with what may be popular.

³ As of course also in Free Church circles.

Musical Services

Frequently churches are asked to find a place in their programme for "musical services." These may range from something very near a non-liturgical act of worship (such as the common "carol service" at Christmas-time) to the performance of an oratorio. Theoretically, it can be said that such performances would be better given in a concert-hall rather than in a church; but there is no rule prohibiting them; and often they may be of real help to the faithful—always provided that the Church's official worship is not thereby omitted. It is, however, laid down that when such performances of sacred music take place in church, they must always be concluded with some form of service.¹ If the Blessed Sacrament is reserved in the church, the incumbent must see that nothing is done in the performance which is not compatible with due reverence; if necessary he must remove it to a side chapel, or even the sacristy during the performance.

Should there be any question of selling tickets or programmes for such a sacred concert in church, all that must be done outside the church building.

ADDITIONS TO THE RITE OF 1662²

Additions to the official rite, as set forth in the successive Books of Common Prayer, seem to have been customary among the more catholic-minded section of the English clergy ever since the Book of Common Prayer was imposed in place of the old latin services. Cuthbert Atchley in *Essays in Ceremonial*³ quotes Robert Parsons for this state of affairs in the reign of Edward VI, and mentions specifically the interpolation of the old *canon Missae*. Bishop Lancelot Andrewes' *Preces Privatae*, issued in the reign of Elizabeth I, contains prayers seemingly designed for use at the offertory and between the prayer of consecration and the priest's communion. Bishop Wilson of Sodor and Man has such prayers in his book of devotion; and Bishop Overall was accustomed, according to Cosin, to say the prayer of oblation after the prayer of consecration instead of at the post-communion—a custom widely revived at the present time. It is worth noting that in 1685 the Court of King's Bench acquitted a priest named Sparks, who was prosecuted for interpolating prayers, on the ground that they were additional to the rite and not in substitution for it.⁴

¹ Roman rules suggest Benediction.

² Contributed to the 10th Edition by the Revd G. A. C. Whatton.

³ De la More Press, 1904, p. 3.

⁴ See *The Catholic Movement and the S.S.C.*, the Revd J. Embry, Faith Press, 1931, p. 307.

From these examples two facts emerge: first, that even from 1552 it was felt that there was a hiatus between the prayer of consecration and the communion which needed to be filled; and secondly, that it was in the main filled with traditional material or with new prayers on the old themes. Whether or not instances of these were comparatively rare, it would seem that the present widespread custom among catholic-minded priests of using interpolations from the latin rite (or prayers of similar tone) dates from the second stage of the Oxford Movement; that is, from the time when this Movement ceased to be purely intellectual and spread from the universities to the parishes.

When under the influence of this Movement the sacrificial element in eucharistic teaching once more became prominent, it began to be felt that the Prayer book rite, as it stood, gave insufficient expression to this aspect. Indeed, the book of 1552 appears deliberately to exclude the eucharistic sacrifice and the real presence; while the Elizabethan and 1662 books, although verbal alterations of great importance made them at least patient of these doctrines, could not in the puritan atmosphere of those days be altered in structure so as explicitly to affirm them. In consequence, when the eucharistic sacrifice came once more to be taught, the catholic-minded began to feel that the Prayer book rite as it stood (and stands), while of course in no way invalid,¹ constituted something of a "bread-and-water diet"; and so there arose the tension, at the present day very deeply felt, between the desire to follow the order of the Book of Common Prayer and the urge to express more fully and definitely that which is being done in the celebration of Mass.

One way of solving this problem has been by the silent interpolation of the ancient western *canon Missae*, which was the use of the Church of England from St Augustine to the reformation, around the prayer of consecration: this practice seems to date from about 1860; Orby Shipley's *Altar Book*, and Dr Lee's *Directorium Anglicanum* may be recalled in this connexion.²

This practice, admittedly a compromise, did in a manner solve the problem, in that, while it gave in effect a more satisfying balance to the order of Mass, at the same time made no public variation from

¹ On the principles of Scholastic theology current in the Roman Communion the use of the Dominical Words by a priest, in a setting which shows that he is not merely reading a lesson, is sufficient to consecrate the Eucharist; and the action of the Sacrifice of the Mass has been found by them in the two-fold consecration of the Sacred Elements separately. Indeed, the Caroline Divines also seem to have found the Eucharistic Sacrifice in this action. (Addleshaw's *High Church Movement*, pp. 103-106).

² The present Editor has in his possession books dated 1870 and 1878 respectively, both of which appear to regard this practice as quite normal (*The Ritual of the Altar*, Orby Shipley, 1870; and *Divine Service*, 1878).

the authorized form; and these interpolations were, sincerely if to modern minds unjustifiably, regarded as the private devotions of the celebrant.

About the period of the first world war a change in thought became noticeable; and the practice began to arise of saying aloud prayers between the prayer of consecration and the communion, so making a canon not represented in the Prayer book rite: many priests began to say aloud (in English) those part of the *canon Missae* which are said audibly in the roman Church; while others followed Bishop Overall's plan of saying the prayer of oblation (and the *Our Father*)¹ aloud after the consecration. The driving forces behind this unofficial supplementing of the Prayer book rite seem to have been two: first, the growing liturgical sense, which increasingly came to see that prayers of this kind cannot by their nature be properly considered as private devotions; and secondly, the feeling of dissatisfaction with the strict letter of the book of 1662 which had been growing generally in the previous years, which was being fostered by such bodies as the "Life and Liberty Movement," and which found official expression in the Prayer book revision proposals of 1927 and 1928—with the inevitable consequence of a weakened sense of loyalty to the 1662 Prayer book order of service.

If it is conceded that interpolations of some sort are inevitable and not entirely to be forbidden, the question arises as to the respective merits of the two practices referred to. The main argument in favour of saying the prayer of oblation and the *Our Father* after the consecration is that it involves no addition to the Prayer book service, but only the transposition of two prayers already contained therein.² The objection may be summed up by saying that the prayer in question, especially in its new position, badly distorts the doctrine of the eucharistic sacrifice, since all its emphasis is on the self-oblation of the faithful, while the sacrifice of Christ, consummated on the cross and marked with divine approval by the resurrection, has to be read into the phrase *this our sacrifice of praise and thanksgiving*—which occurs indeed in the old canon, but before the consecration; and further, that thus to rearrange the prayers involves the omission of the *anamnesis* and explicit offering of the eucharistic bread and cup³: and if this is added from some other source, the argument that nothing is being said which is not in the Prayer book vanishes. In favour of the older method it may be said that, by using the canon of the latin rite, we are unequivocally expressing that we believe with regard

¹ This practice is often known as the "interim rite."

² Since this was originally written, opinion in high quarters in the provinces of Canterbury and York has tended to regard these transpositions (*i.e.* the "interim rite") as undesirable, at least when said audibly to the people.

³ This latter was not explicit in the Book of 1549 either.

to the eucharistic sacrifice that which has been believed by the catholic Church since the prayer was included in the ancient latin sacramentaries which go under the names of Gelasius and Gregory the Great: and at the same time we are asserting our continuity with the Church of England of St Augustine of Canterbury, St Thomas à Becket, and the rest. Moreover, according to the late Dean Wace, sometime of Canterbury and a stout "protestant," this ancient Gelasian canon (as opposed to certain ceremonies customarily attached to it) contains no doctrine contrary to that of the "reformed Church of England"; indeed, how could it, since its origins are of the very dates—the first six centuries—to which the Church of England is understood to appeal?

It has been objected—among others by no less an authority than the Roman Catholic liturgist and ceremonial expert the late Dr Adrian Fortescue—that the canon of the Mass is a muddled document, without shape or sequence of thought. This may have influenced many to adopt the more modern expedient which traces its germ to Bishop Overall. But Dom J. Gassner¹ suggests that the person responsible for the final recension of the canon took as the model for his alterations in it the "high-priestly prayer" of St John 17, which was our Lord's own dedication of himself to the sacrifice of our redemption. He points out that if the phrase *For their sakes I sanctify myself* be taken as the heart of the prayer, it works out in what may be described as concentric circles: and that the *canon Missae*, taking as central our Lord's own words and the Church's declaration that she is following that command (*Qui pridie* and *Unde et memores*),² follows a similar structure. On either side of this comes a double *epiclesis* (using the word in a wide sense); then an intercession (before, for the pope, bishop, and faithful in general and in particular; and after, for the departed), to each of which is joined a petition for the prayers of the saints³ (the two lists being complementary and not in duplication): beyond this is a further *epiclesis* (the first section of the *Te igitur* and *per quem haec omnia*). If the preface be accounted as part of the canon, as in the Gelasian sacramentary, the preface and final doxology again correspond as a scripition of glory to God.

Finally, regarding the canon, it has been pointed out by Dr E. L. Mascall⁴ that the Prayer book rite as it stands, by placing the

¹ *The Canon of the Mass* (Herder, 1949.)

² The purpose was, perhaps, to insist on these parts being crucial for both Sacrifice and Real Presence, as against St Cyril of Jerusalem's theory of consecration by *epiclesis*.

³ On the other hand, many scholars now consider that the second list of saints in the Gelasian canon is later than the first. See, for example, the editor's *Behind Rite and Ceremony* (Knott), p. 70.

⁴ *Corpus Christi*, p. 169.

communion immediately after the consecration, gives the impression that one consecrates solely in order to be able to give communion; or, if the *Agnus Dei* is sung, that the service is exposition followed by communion. Perhaps the present-day demand in England for a "recognizably Prayer-book" service is at the bottom a policy of appeasement to those to whom the doctrine of sacrifice in connexion with the Mass is unfamiliar in comparison with the idea of receiving communion.¹

Other customary interpolations and additions are not such thorny problems. The "preparation" and the last gospel are both, strictly, outside the Prayer book rite; and the prayers before the gospel, at the offertory, before the communion, and at the ablutions, are so usual as to call for little remark; though it may be said that most of these are prayers accompanying necessary actions, and, being said silently, may genuinely be regarded as private prayers of the celebrant which do not hold up the course of the service. The introit, gradual, &c, it is generally agreed, may lawfully be sung; and there seems therefore to be no reason in principle why they should not be read at low Mass—as indeed the offertory always is. Moreover, they are an undoubted enrichment of the service, giving to it more of the colour of the feast or fast; and a psalm between the lessons is a primitive feature of all rites. The ordinal provides proper post-communions to be said after the prayer of thanksgiving² (the "last collect" of the rubric); and the coronation rite retains the old secret prayer before the prayer for the Church.

The use of the "secrets," nevertheless, presents a more complicated problem. The prayer for the Church corresponds, in view of its history, with the first half of the *canon Missae*; but its subject-matter is so different that it would not seem to duplicate the *Te igitur*, or, if Bishop Overall's plan is followed, to prevent a silent naming of those to be prayed for before the prayer of consecration is begun, so that it be brief. In position the prayer for the Church corresponds to the secret prayers of the ancient rites; hence the difficulty sometimes felt of saying them as well, in spite of the precedent of the coronation rite. In defence of the custom of saying both the secrets and the prayer for the Church, it might be urged that the latter should be taken as a misplaced equivalent of the old "Prayer of the Faithful"³; these should, of course, come before and not after the offertory action, and in the latin rite are probably represented by the *Oremus* which

¹ Is it not true that the majority of Anglicans regard the Mass virtually solely as an occasion for receiving communion?

² Not properly after the *Gloria in excelsis*. See the arrangement of the Book of 1549.

³ If the offertory were placed before the preface, the right order could be kept without further change.

precedes the offertory-antiphon, and which actually survive in the so-called "Prayers of the Faithful" which follow the reading of the passion-gospel on Good Friday.

In the Divine Office

Interpolations customary in the Divine Office are few, and do not touch the substance of it, which is the recitation in course of the psalter and the orderly reading of Holy Scripture. In fact, the only additions which are at all usual are the Office hymn and the concluding versicles and responses after the "third collect."¹ There are also other minor deviations which recognize a generally felt want in marking the Office on such occasions as the last three days of Holy Week and All Souls' day.

In the Occasional Offices

Interpolations in the occasional offices are not very common, except for the blessing of the ring at weddings² (which is most desirable), and certain practices at funerals (most of which are undesirable). A few priests feel the need of marking the solemnity of the Sacrament of Holy Baptism by additional ceremonies of a minor character³ from the latin rite: and it is much to be wished that the bishops would restore the use of the holy oils at confirmation⁴ and, though less urgently, at ordinations.

[Some priests make considerable variations to the customary ceremonial (though not to the wording of the rite) at Holy Baptism. These variations, which are quite different to those referred to above, are designed to impress upon the parents and godparents the importance of the occasion, and also to associate the whole congregation with the incorporation of a new member.⁵—Ed.]

In Holy Week

It has long been customary in many churches to supplement the somewhat meagre provisions of the Prayer book for the last three days of Holy Week by the adoption (with or without adaptation) of some or all of the ceremonies of these days in the latin rite—ceremonies

¹ Recognized, so far as Evensong is concerned, in the 1928 book.

² This was recognized in the 1928 book, and was done by the then Archbishop of Canterbury at the wedding of the present Queen.

³ Some of these were proposed for optional use in the 1928 book.

⁴ The Lambeth Conference of 1948 declared that the use of the holy oils at confirmation was not "un-anglican."

⁵ See the Editor's *Anglican Services* (Knott), pp. 288-294.

substantially the same as those which were used in English churches prior to the reformation. This presented no very great difficulty in regard to Maundy Thursday and Good Friday; but some were shy of what was thought to be anticipating Easter on the Saturday morning, and felt unable to do more than bless the new fire and sing the *Exsultet* in the evening of that day.

Recently the rites of the roman Church for these days have undergone a revision. In 1951 an optional alternative to the Holy Saturday ceremonies (as they were incorrectly called) was authorized, namely the "restored paschal vigil" in the night of Holy Saturday. This not only should meet the difficulties of those who (not unreasonably) did not care to anticipate the Easter festival, but also by abridgment and modification has been made into a thoroughly compact and (in the best sense) popular service. This rite has now been adopted to the exclusion of the older form; but in addition, there are other changes, not only in the rites, but also in the times, of the first two days of the *Triduum* which may cause some concern. The Mass of Maundy Thursday is now to be celebrated in the evening between 4 and 9 p.m., as may be most convenient¹ (though there may also be a morning Mass, called the "chrismal Mass", celebrated by the bishop for the consecration of the Holy Oils); the Good Friday rite, now known as the "Solemn Liturgy of Good Friday," is to begin at 3 p.m.—or between 12 noon and 9 p.m. if pastorally desirable; but its use in the morning is forbidden. Further, it is now permissible for the faithful to receive Holy Communion at this liturgy in accordance with its original purpose.

Anglo-catholics have therefore been faced with the question as to their attitude to these changes. First, it should be said that, unless the original adoption of these rites by anglo-catholics, now some generations ago, was purely an act of private judgment (and so in accordance with protestant rather than catholic principles), it implied that (*a*) it is permissible to supplement the Prayer book rites as they stand, and (*b*) that this should be done from a source which is in its own way authoritative. There seem, therefore, to be two courses open: either to fall back on the Prayer book as it stands for these days in all its liturgical poverty; or to adopt, or introduce material from, the roman rites (with or without adaptation²); and this will mean the new rites, for the old have now no place in that Church. What seems

¹ The celebration of a morning Mass (other than the chrismal Mass) is not unknown. This, however, is a single low Mass for the benefit of communicants who cannot come to the evening Mass of the Lord's Supper, and strictly requires permission.

² Many authorities consider, not without good reason, that in these functions, as elsewhere, the Prayer book ought to be followed as far as it goes: for example, that where the Prayer book provides a collect, epistle, or gospel, this ought to be used. This is what is meant by "adaptation."

impossible is to retain the old ceremonies and times (from which, as has been said, all authority has now been removed), unless the very un-catholic principle of private judgment is invoked; for it is hardly possible to describe these as either the authoritative or traditional use of the English Church.

The changes in the Holy Week rites and times have not been made on grounds of antiquarianism (though they do in fact go back on the whole to the early christian Holy Week); they have been made out of pastoral care for souls. The ceremonies of the Great week, which had originally been the central observance of the christian year, had, for reasons that need not be particularized, become in fact the preserve of a devout (and leisured) few who were not involved in, or who could escape from, the requirements of secular life.¹ It is of a piece with other changes of recent years in the Roman Communion as a result of the "liturgical movement," such as the modification of the eucharistic fast and the simplification of the rubrics; and indeed goes back to the great movement initiated by Pope Pius X towards frequent and daily communion.

No doubt the crux of the difficulties which many may feel over these changes lies in a double point—fasting communion and the celebration of Mass in the evening. It needs to be remembered that neither of these touches a point of divine institution; they are indeed ancient customs which had the authority of the undivided Church behind them, but they are not dogmas; and therefore they are not immutable, and may be varied by authority as required to meet the needs of the times.

The new changes bring us face to face with the question of the authority by which we supplement the Holy Week services of the Prayer book. The directions in this book are based on the double principle enumerated above, and assume that the users of it will still desire to do so from the "western rite," namely from those rites which now alone have authority in that communion.

THE WESTERN USE IN THE COMING YEARS

The standpoint of *Ritual Notes*, ever since its first publication in 1894, has been the clothing of the services of the Prayer book with

¹ Those, for example, who had to work on Saturday mornings could never in the old scheme hear the *Exsultet* sung. The late Preb. H. F. B. Mackay, in a paper read to the Anglo-Catholic Congress of 1927, pointed out how even the Mass itself had become (as it ought never to have become) the "esoteric rite of High Initiates" (*Report of the Anglo-Catholic Congress 1927*, p. 170).

ceremonial taken from that of the Roman Church, and their embellishment with additional features taken from that same source. This principle can hardly be regarded as controversial in itself (for who, to take a simple example, would criticize the singing at Mass of an introit taken from the *English Hymnal*, part xii?); what has been called into question is the extent to which the addition of extraneous features can properly go. This point has been discussed at some length in the previous section of this book; and the historical side is traced in the present editor's *The Liturgy Develops*.¹

Once granted that such additions were not entirely to be avoided, the practical side was not difficult. The forms of the Roman Church, to which recourse was to be had, were comparatively defined and uniform; and in consequence hardly any question arose as to which form was to be followed.

But it would seem that in the near future it will not be so simple. There are not lacking suggestions that within certain limits those forms of service which are known in Roman parlance as the "Ceremonies of the Ritual" (in anglican terminology, the "Occasional Offices") will be ordered on a local and not a centralized basis.² This will imply that there will no longer be one single "western use" to which reference may be made, but that there will be many uses, each applying to its own part of the western Church alone; it will not be possible to say that one is more authoritative in itself than another.

So far as the present is concerned, this question is somewhat academic. There does not seem to be any strong demand—apart from certain details, most of which cannot be regarded as controversial³—for supplementing the Occasional Offices; indeed, borrowing from the Roman rite rarely goes beyond such minor details as the proper colour of stole—matters, that is, on which the Prayer book is silent. The real question which anglo-catholics have to face is more fundamental.

If, as is likely, it becomes accepted that these Offices are to be drawn up on a local basis, this would seem to imply that the forms of the English Prayer book must be regarded as the correct ones according to "western use"—that is, they will be the local use for the provinces of Canterbury and York; and it would no more be proper to try to assimilate them to—say—the Italian use than for the French forms to borrow from those authorized for Spain.

It would, perhaps, be carrying the argument too far if it were

¹ *The Liturgy Develops* (W. Knott & Son Ltd., 1960) Chapter 2.

² Even now certain places have their own local uses, or local additions to the Roman *Rituale*.

³ *E.g.* the blessing of the ring at a wedding.

suggested that this applied in full strength to the forms of the 1662 book, some of the customary additions to which are both useful and custom-hallowed; but it can certainly be argued that, if and when the Occasional Offices of the Prayer book are revised (or new forms promulgated), these forms must be taken as they stand, without "touching up"; and reference to the corresponding rites of parts of the Roman Church will need to be confined to clarifying ceremonial details not covered in the anglican rubrics.

To this it may be objected that it will leave us with forms which—in all probability—will be very unadorned. This need cause no disquiet. In the past the "western" rites have tended to be florid; the rite of baptism is perhaps the most striking example of this. This could be, and indeed has been, justified on the ground that many features, though now outmoded, were retained because they were links with the past, and were reminders of the glorious heritage which is ours. But the present-day trend, while not by any means disregarding this, considers that rites should be simple and straightforward; antiquity is less important than that they should be "understood of the people." Hence, future forms are likely to be designed not to *require* interpolated explanations, official or otherwise: compilers will have in mind, not in the first place to conserve details whose interest is, frankly, antiquarian; but rather to ask "What are we doing in this Office?", and then to compile a form which will express this in a simple manner.

But there is yet another reason which will tend to make for these simple and straightforward Offices. For centuries the role of the people in church has been that of spectators of a rite carried out by professionals—the clergy, servers, and choir doing what had to be done, while the congregation listened and watched attentively. It is one of the principal works of the liturgical movement that it has shown that this is a misunderstanding of worship; that the people are just as much participants in the rite as the clergy. It follows, therefore, that the more this principle is recognized, the more the various Offices will take forms in which the people can play their part; and in order that this may be so, the forms themselves must be uncomplicated. Moreover, the tendency is for the part which the congregation are to take to be as fully rubricated as that for the clergy and choir, and that it should not be necessary for pauses to be made in which the people have features of the rite, or the part they should take, explained to them.

Lastly, while there is no question of minimizing the fact that christians gather together primarily for worship, nevertheless it is becoming more and more recognized that it is proper to take advantage of these gatherings to make them also occasions for instruction; Christ is proclaimed by word as well as by sacrament. This is not only a matter of preaching; it is also one for seeing that instruction has its

full part at christian gatherings. There is likely to be a much greater stress on the biblical spirit¹—not only in references to the Bible, but in providing lections from Holy Scripture more readily than has sometimes heretofore been the case. In the Fore-Mass several changes appear likely in consequence of this; suggestions have been made in high places that it would be wise to have a larger variety of epistles and gospels, ranging over more than one year: there is a widespread feeling that a lesson from the Old Testament and psalmody should both have a normal place in the Sunday parish Mass. Moreover, if the revised rite for Good Friday is any pointer, it seems quite to be expected that it will be at least permissible for the Fore-Mass to be taken away from the altar, with the celebrant at the sedilia (thus making this part of the Mass somewhat like “solemn Evensong”), or even at his stall in choir; in either case the service would be at the altar only from the offertory onwards.

These are, at the moment, only speculations; but they are based on the lines of thought which are plainly to be traced: and they show that liturgy is not a static looking for precedents, like the old scribes’ “it is written,” but is a living, and therefore always changing, thing—the covenanted place where God meets his people.

¹ The Vatican Council has given its encouragement to “bible services”—by which term is presumably meant services which consist largely of readings from Holy Scripture: one might consider that the old “prophesies” in the now superseded Holy Saturday rite give some indication—albeit in a somewhat antiquated form—of what the Council had in mind. They are recommended for the vigils of the more solemn feasts, weekdays of Advent and Lent, Sundays and feast days. A particular approval is given to their use in circumstances when no priest is available to conduct a liturgical service.

PART TWO

THE HOLY MASS

CHAPTER SIX

GENERAL CONSIDERATIONS CONCERNING THE MASS

DEFINITIONS CONCERNING THE MASS

The word "Mass" is the term commonly used in the western Church for that rite which our Lord instituted at the Last Supper, and which he there commanded his Church to continue "until his coming again." It appears to be derived from the deacon's proclamation at the end of the service *Ite missa est*, a literal translation of which would seem to be "Go, it is the dismissal"; and the word, consequently, has of itself no theological connotation. It is the equivalent of the eastern term "the liturgy," and of the anglican "Holy Eucharist" and "Celebration of Holy Communion." Indeed, this last is a parallel to the word "Mass" in that one part of the rite gives its name to the whole.

Solemn and Low Masses

In regard to the manner in which they are celebrated, Masses are divided into two classes—"solemn" and "low," the criterion being whether or not the celebrant sings his part.

Solemn Mass

The term "solemn Mass," for which the latin equivalent is *missa cum cantu*, denotes, therefore, a Mass in which the celebrant sings his part. There are two specific categories of solemn Mass:

High Mass, for which the latin term is *missa solemnis*, is a celebration in which the priest is assisted by a deacon, subdeacon, and at least four servers, and in which there is full singing and there are the ceremonial accompaniments of lights and incense. There are, in practice, certain elaborations of this form—in particular pontifical high Mass—but in these the additional ceremonial is introduced simply on account of the personal dignity of the celebrant.

Sung Mass (in latin, *missa cantata*) is a Mass in which the celebrant sings his part, as in high Mass, but in which he has not the assistance of deacon and subdeacon. Sung Mass, so understood, has itself two forms, namely: (1) "sung Mass with incense," in which, as is plain

from the name, lights and incense are used as in high Mass, and which indeed approximates to a high Mass without deacon or subdeacon; and (2) a simpler form, often in fact known as *missa cantata*, which is hardly more than a low Mass sung.

Low Mass

The term *low Mass* corresponds to the Latin *missa lecta*; and denotes a Mass in which the celebrant does not sing his part. Normally there is in fact no singing at all; but it is permissible to sing hymns at such a Mass, if desired, provided that they do not replace the "proper," are in fact suited to the parts of the Mass, and are not sung while the Mass is being continued at the altar. Indeed, a low Mass with hymns is often a very suitable form for the principal Sunday Mass in small churches where a more elaborate form is not practicable.

The rubrics appear to assume that the server of low Mass will make all the responses in the name of the congregation¹; while in any event the priest reads (properly aloud) those parts of the service which the choir would sing. But very frequently, and laudably, the congregation are encouraged to say the responses and other fixed parts of the service which belong to the choir; and this is sometimes known as a "dialogue Mass": there would be no objection to the people (or some of them) reading aloud the variable parts of the Mass (*e.g.* the introit or gradual); while this is not usually practicable, some think it desirable if it can be arranged.

When no male server is available, a woman may "answer" the Mass: but she may not move the missal or hand the cruets, or indeed take any ceremonial part in the service.

Pontifical Mass

The term "pontifical Mass" implies no more than a Mass celebrated by a bishop in his capacity as such; though for this reason the name is not usually applied to a low Mass. There are two forms of pontifical high Mass, known as "Mass at the faldstool" and "Mass at the throne," from the fact that the celebrating bishop follows the primitive custom in that he does not take the service at the altar until the offertory. A pontifical Mass should be clearly distinguished from a Mass "in the presence of the bishop" (*coram episcopo*), in which a priest (or another bishop) is the actual celebrant, but the bishop of the diocese presides and gives the absolution and blessing.

A pontifical sung Mass, in which a bishop celebrates without the

¹ The reason sometimes given for the server (alone) responding is the alleged difficulty of getting a congregation to answer properly.

assistance of deacon, subdeacon, &c, is quite unknown to the authorities on ceremonial; though, in practice, a ceremonial has sometimes to be invented to meet such circumstances.

Parish, Conventual, and Private Masses

The Parish Mass

A parish priest is required by canon law to celebrate, or at least provide, a Mass which the people of his cure can attend on all Sundays and "holy days to be observed." This is the "parish Mass," which may therefore be defined as the principal Mass in each parish on Sundays and the other days to be observed—other Masses being strictly of an unofficial nature.

Occasionally the term "parish Mass" has been used to denote the Mass celebrated on Sundays and other days by the parish priest with intention for his flock; and this secondary meaning would seem to have arisen because it was at one time presumed that the principal Mass on Sundays and other days mentioned would in fact be celebrated by the parish priest himself.

It is the parish Mass, in the former sense, which is preceded by such ceremonies as the *Asperges* on Sundays, or the palm procession on Palm Sunday.

It may be well to point out that the term "parish Mass," in this technical sense, has nothing to do with the "parish Communion" which latter, though similar in wording, is in fact not a technical term of liturgy.

Conventual Mass

The name "conventual Mass" denotes the daily Mass which is of obligation, alongside the recitation of the choir Offices, in monasteries and convents. The corresponding Mass in cathedrals and collegiate churches is known as the "capitular Mass"—*i.e.* the Mass of the chapter.

Private Mass

The term "private Mass," in the technical sense, denotes any and every Mass which is not a parish, conventual, or capitular Mass; that is to say, in parish churches, every Mass except the principal one on Sundays and holy days, including both other Masses on these days and all Masses on other days. For example, every Mass on Palm Sunday other than that preceded by the palm function, however largely

attended, is technically a "private Mass"—as is made clear by the old rubric concerning the last gospel on that day.

The actual words "private Mass" do not denote a non-public Mass; they are a transliteration of the latin *missa privata*, which means a "Mass deprived" of its proper ceremonies; for it is assumed that the parish Mass will be celebrated with full ceremonial, but that other Masses will have only the minimum—*i.e.* will be a low Mass; hence the frequent interchange of the terms "low Mass" and "private Mass."

The use of the words "private Mass" to denote a celebration to which the general public is not invited, though very frequent, is not the technical one; and this double meaning often gives rise to considerable misunderstanding: and, because the term can too easily be understood to convey that somehow the Mass can be the private devotion of one or two persons only (whereas it is always that of the whole Church, however few are present) the wording "private Mass" is strongly to be discouraged.

Votive and Requiem Masses

Votive Mass

A votive Mass is a Mass which is not that required by the kalendar for the day, but which is celebrated from the devotion (*ex voto*, whence the name) of the priest or people who have requested it. It differs from a "Mass said with intention" in that in a votive Mass a special and appropriate collect, epistle, gospel, &c, are used, and not those for the day. Such Masses may not be said on every day of the year, the actual rules varying according to the category of the Mass and the rank of the day.

Requiem Mass

A requiem Mass, so known from the first word of the introit in the latin, is the Mass for the dead, celebrated with the special rite of such; for the order of a requiem Mass has numerous variations, mostly of a minor character, from the ordinary rite.

Details concerning votive and requiem Masses will be found on pp. 210 and 215 respectively.

THE REQUIREMENTS OF MASS

The Matter of the Holy Sacrifice

The matter of the holy Sacrifice is to be, by our Lord's command, bread and wine. Bread is made from wheat flour, and unleavened

bread is used in the western Church. In practice it is made in the form of round wafers; these are in two sizes; the smaller, about the size of a penny, are given to the people in communion; the larger, some 2 inches in diameter, is used by the celebrant and received by him in communion, after having been broken at the fraction. Wine is defined as the fermented juice of the grape.

No Mass may be begun without a sufficient supply of both elements, for the Church knows of no substitute for either; if the Mass has been begun before it was known that one or both was lacking, it would have to be interrupted until a supply was available; if none could be obtained, the Mass would have to be abandoned.

The Altar

Mass must be said on an altar consecrated by a bishop. It suffices however that, when a consecrated altar is not available, a consecrated altar-stone, set on or inserted into a table, be used.

Altar Lights

Mass may not be said without altar lights. Normally, at least two are required; but in emergency one may suffice; and in a last resort, an oil lamp would be better than nothing.

The Sacred Vestments

Mass should not be said without the sacred vestments. But the vestments form a unity; the priest wears "the vestments," not five separate ones. Consequently, in case of necessity, one vestment could be used for another—*e.g.* a stole for a maniple or girdle. It is generally held that the alb and chasuble are the most important of the individual vestments.

The Missal

No priest should attempt to say Mass without a book of the rite, for memory is treacherous; and this book should contain the whole of the service. It is desirable, on grounds of appearance and dignity, to avoid using several small books at the altar.

The Congregation

A Mass may never be said without at least one other person present as well as the celebrating priest. Should, however, a priest who has

begun Mass with a congregation find—even before the offertory—that they had all left the church, he need not—indeed should not—desist, but continue the Mass to the end, omitting nothing, and making all the responses himself.

THE HOUR OF MASS

The consensus of christian opinion has hitherto been that Mass is essentially a morning service, as witness the older rule of fasting communion. Normally, Mass might not be said earlier than an hour before the *aurora* (*i.e.* in mid-winter in England about 5 a.m.). But this obligation was not grave; and Mass might be said earlier than this if need arise; for example, if it were necessary to celebrate earlier for workers starting work at an early hour, or if starting at dawn on a journey. Similarly, Mass might not normally be said after midday; and this is generally understood to mean not later than about 1 p.m. Theoretically, the normal time for Mass is after Terce.¹

Evening Mass

Those were the rules until recently valid. But in these last years it has become apparent that a strict insistence on the observance would in fact deprive many at least of frequent communion, and often of communion almost at all; and it is plain that an ecclesiastical rule, such as this, must not override the plain teaching of our Lord; approach to the altar must not become the perquisite of a leisured few. In consequence, the rules concerning the time of Mass are now much less rigid; and it is considered permissible, and in no way “un-catholic” to celebrate Mass in the evening.

Midnight Mass

Mass is celebrated at midnight on Christmas day, *i.e.*, in the very early hours of that day. This is not a service of Christmas eve, and should not begin before the hour of midnight; for otherwise it would simply be an evening Mass of the vigil, and not a Christmas service. The same applies to the midnight Mass celebrated in connexion with the Easter vigil. Midnight Mass is not unknown on other days (*e.g.* New Year’s day), but apart from Christmas Day and the Easter vigil, is not normally celebrated at this hour.

¹ After None on Whitsun eve.

The Eucharistic Fast

The rule of fasting communion, although a rule of the Church and not a matter of divine injunction, binds all members of the Church; but it remains the right of the Church to define the law, and, if thought fit, to give dispensations.

Hitherto the rule has been understood to involve that any intending communicant, whether celebrant of Mass or one desiring to receive *more laico*, should have abstained from all food, drink and medicine from the previous midnight. Plainly, this assumed that Holy Communion would be received in the morning, and normally at an "early service." But, since the introduction, for weighty pastoral reasons, of evening Masses, the Church has found it necessary to modify the strictness of this rule.

Those who can still observe the old rule are to be encouraged so to do. But the obligation is greatly modified. A fast is now required before communion, at whatever hour it may be received, of three hours from solid food and spirits, and of one hour from other liquids; the taking of plain water (hot or cold) is never considered to be a breach of the fast; and the one-hour prohibition of liquids is not required in case of invalids.

There are certain dispensations from these rules, the principal of which is that, in case of imminent death, when Holy Communion is received as *Viaticum*, all rules of fasting are abrogated; nor, in the opinion of many, can the fast be demanded when the Blessed Sacrament is received to avoid some irreverence, or to avoid an undesirable scandal.

THE INTENTION AT MASS¹

The general intention with which the holy Mass is celebrated is the same as that with which our Blessed Lord offered himself upon the cross and now pleads in heaven, namely the offering of that Sacrifice as the perfect worship to almighty God which is his due; to thank him for all his blessings; to make satisfaction for the offences committed against his majesty; and to intercede for all people—both living and dead.

But in addition to this "general intention" the priest should have some "particular intention" arising either from his own devotion or from the request of any of the faithful; or from an obligation inherent in his office, *e.g.* to celebrate "Mass for the people"; or, as on occasion may be imposed by lawful authority. If the priest wishes to make public the intention for which he celebrates he may do so after the

¹ Contributed by Revd G. A. C. Whatton.

gospel or Creed, when other biddings for prayer are made. At low Mass, however, it would be better to announce the intention immediately before beginning to say the preparation. Usually the intention is mentally recalled by the celebrant in his private preparation, and renewed secretly in the *memento*.

If Mass is requested for any particular intention (even for the dead) a priest adequately fulfils his obligation by saying the Mass of the day "with intention" for the specified object; it is not necessary (though sometimes desirable to avoid misunderstanding and disappointment) to celebrate a votive or requiem Mass, unless he has expressly undertaken so to do. When a priest has to duplicate, he may not—except on Christmas day—say more than one Mass at the request of others; on the other hand, he need not say more than one Mass *pro populo* on any one day.

A request to "remember at Mass" someone or something is understood as merely a request for mention at the appropriate *memento* in the canon, and not for a celebration "with intention."

THE FREQUENCY OF MASS

While pastors with the cure of souls are bound in canon law to celebrate Mass for their people on Sundays and feast days of obligation or devotion, other priests not having the cure of souls are also bound to say Mass at least several times a year; and bishops and religious superiors should see that they do so normally on Sundays and feasts of obligation. It is a duty placed on incumbents having assistant priests on their staff to see that proper facilities are available to their assistants to say Mass on all such days.

Daily Mass

In practice many good authorities on the spiritual life commend the pious custom whereby priests celebrate Mass, as far as their circumstances permit, daily; for, as St Bede says (in *De praep. ad missam*), "a priest who omitteth, without legitimate hindrance, to do so, robbeth the Trinity of glory, the angels of joy, sinners of pardon, the righteous and the souls in purgatory of assistance, the Church itself of benefit, himself of a saving remedy."

Lay Communicants

Layfolk may properly receive communion every day if they so desire. All are, however, confined to a single act of reception in any one day: if, therefore, a communicant receives the Blessed Sacrament

at a morning Mass, he may not receive again at an evening Mass on the same day; nor may one who intends to receive at an evening Mass communicate in the morning. Nevertheless, in case of imminent death, anyone may (and indeed should) receive the Blessed Sacrament as *Viaticum* even though he may have communicated, though not as *Viaticum*, earlier in the same day.

DUPLICATION AND THE ABLUTIONS

The term "bination" means the practice by which a celebrant says Mass twice on the same day; sometimes this is known as "duplicating." A priest is normally restricted to a single celebration on any one day, exactly as a lay-communicant may only receive communion once; every priest is permitted to say three Masses freely on Christmas day and (by modern roman legislation) on All Souls' day. It is commonly held that, while a dispensation from the bishop should strictly be obtained, permission to duplicate may be assumed for Sundays and holy days of obligation when there is a real need for two Masses and only one priest is available; and the same would presumably apply if some unforeseen contingency were to arise and recourse to the bishop cannot be had.

When on Christmas day and All Souls' day a priest says the three Masses of either day consecutively and without leaving the altar,¹ he takes no ablutions at the first and second. After the communion in either Mass he consumes what may remain of the sacred species, reassembles the sacred vessels, leaving them on the still-spread corporal, and covers them with the chalice veil: then he washes his fingers in the small vessel that will have been made ready beforehand; the water will in due course be poured into the *piscina*. At the offertory of the second and third Masses he puts a large wafer on the paten, and takes a clean purificator; he does not place the chalice off the corporal, nor wipe it with the purificator; (if one of the Masses happens to be a high Mass, the chalice is placed on the credence on an inverted pall): at the last Mass the priest, of course, takes the ablutions as usual.

But on other occasions, when the second Mass does not follow at once, the priest takes and consumes the ablutions in the usual manner, but using water only (for the consumption of plain water is no longer regarded as a breach of the eucharistic fast): in consequence of this, the expedients previously considered as correct of retaining the water of the ablutions to be consumed at a later Mass, poured into the *piscina*, or absorbed in cotton-wool and burned, are not now necessary. Should a priest by inadvertence take and consume wine at the ablutions of a first Mass, he is not thereby debarred from celebrating a second time.

If, however, the second Mass is to follow only after a considerable

¹ This practice is virtually confined to Religious Houses and private oratories.

time (*i.e.* more than three hours) after the first—as, for example, when a priest says the midnight Mass of Christmas or Easter, and then another Mass on the day itself, or if the first Mass is in the morning and the second in the evening—the celebrant takes the ablutions of the first in the ordinary manner, as with such a lapse of time, the question of the eucharistic fast does not arise.

THE CELEBRANT, MINISTERS, AND SERVERS

The worship of the Church is a corporate activity, in which each order has its own part to carry out, and in which each and every order contributes to the whole. Such parts are properly known as the “liturgy” of that order; so, for example, there is the “deacon’s liturgy,” the “choir’s liturgy,” and so on. The principle is that each order, whether for the Office in question a single individual (as with the deacon’s liturgy at Mass), or that of a body of people (as with the choir), should carry out its own function—in its entirety so far as circumstances permit—but should not attempt to do any part which belongs to another.

This principle has in the past been overlooked in the “correct” ceremonial of high and sung Masses. In these the celebrant was directed to read privately for himself all that the deacon, subdeacon, or lector read, or which the choir sang—thus taking to himself some parts of their liturgies (though indeed without superseding them). But now this is seen to be a misunderstanding of liturgical principle. Already the celebrant is directed not to read privately anything which the deacon, subdeacon, or lector reads; and there is little doubt that this will before very long be extended to include those parts of the rite which the choir sing.

Whether this will apply to low Mass, in which the priest has perforce to take himself the deacon’s and subdeacon’s parts, remains to be seen. Logically, he should himself read the choir’s liturgy when they are not present to sing it; but it could be argued that this part, which is essentially one of singing, is not comparable with the reading parts of the assistant ministers.

The Celebrant

Whatever may be the history or theory, for all modern practical purposes it is assumed that the celebrant of Mass will be an ordinary priest; that is to say, the common rules of ceremonial assume that he is not entitled to unusual privileges on account of his personal rank or dignity. Such indeed are permitted to bishops and to dignitaries; but they are to be regarded as additions to the normal usages—and

not that, for example, episcopal ceremonial is the normal, and that allowed to priests is a reduction of this.

Nevertheless, when priests (and not bishops) became the usual celebrants of Mass, the former nevertheless retained some of the ceremonial usages accorded to bishops originally in their capacity as bishops and not as celebrants: the most important of these are the carrying of lights before them when they enter the church, and the right to be assisted by members of the order of deacons—in modern practice a deacon and a subdeacon.

The Assistant Ministers

The Deacon and Subdeacon

The deacon and subdeacon of high Mass must, with the exception given below, be at least in those orders: where there is no subdiaconate, therefore, it seems necessary for the subdeacon to be in deacon's orders. There is no reason against their being in fact in higher orders than these: indeed, often the deacon and subdeacon are actually priests; but when officiating in this lesser rank, they wear the vestments of the rank in which they are acting, and not those of priests.

It is entirely forbidden for the celebrant to be assisted by two laymen, habited in dalmatics without stole or maniple, who in a manner act as deacon and subdeacon, but omit those actions which may only be performed by one in holy orders. A Mass in which the celebrant is assisted by a vested deacon without a subdeacon exists in the Cistercian rite; and is now permitted for all the functions of Holy Week: it is by no means inconceivable that this may be extended to all high Masses, though it must be emphasized that at present this has not been done.

Lay Subdeacon

It is definitely forbidden by western legislation for a mere layman to assume the vestments and act as subdeacon at high Mass; nevertheless for a reasonable cause clerics in minor orders are allowed to officiate in this capacity subject to certain restrictions mentioned below.

It is generally held that anglican licensed lay-readers may be regarded as "clerics in minor orders" and qualified to execute the office of subdeacon. Moreover, it was decided by Convocation in January 1939, that, with the authorization of the bishop, diocesan lay-readers could read the liturgical epistle (and by implication serve as subdeacon) and even, in special circumstances, assist in the administration of the cup in Holy Communion, though it is hardly probable that

catholics would avail themselves of a provision so contrary to Church tradition and liturgical principles.

The 91st canon of 1603 formally authorizes parish priests to commission suitable laymen to act as parish clerks, which Cuthbert Atchley¹ maintains is equivalent to admission to minor orders; the parish clerk always has been a cleric in the canonical sense and not a mere layman, and consequently fully qualified to officiate as subdeacon when required.

The rubric referred to above lays down: (i) that such acting-subdeacon may wear the tunicle and biretta but not the maniple; (ii) that he does not pour the water into the chalice at the offertory (the deacon does this); (iii) that he does not cover and uncover the chalice in the canon; (iv) that he does not wipe the chalice at the ablution (the celebrant himself does so). In all other respects an acting subdeacon does precisely as would a clerical subdeacon, including the transfer of the vessels to the credence.

Assistant Priest at Mass

When a newly-ordained priest sings his first solemn high Mass, he may be assisted by a priest in cope (called the "priest-assistant" or "assistant-priest"). The assistant-priest's position normally is by the side of the celebrant at the missal, turning the leaves and pointing the places when necessary, his main duty being to see that the young priest makes no mistakes; the MC meanwhile stands away at the credence. The assistant-priest does not assist at the blessing of incense; at the incensations he moves the book as required. He takes no part in the *Asperges*, nor in processions; in these cases he assumes the cope afterwards. At the preparation before Mass he stands on the right of the celebrant, the deacon and subdeacon being together on the left. After the epistle the assistant-priest transfers the book accompanied by the subdeacon. At the gospel he stands to the left of the celebrant, as he does also during the canon, when the deacon without going up remains on his own step behind the celebrant.

The assistant-priest, if in cope, receives the *pax* from the celebrant and imparts it to the clergy in choir and then to the deacon; but if he is not vested in cope, he himself receives the Pax in usual course from the subdeacon and then gives it to the MC.

Apart from a newly-ordained priest's first high Mass, the privilege of having an assistant-priest in cope is accorded to all bishops, and to dignitaries in priest's orders, namely, in anglican circles, deans, provosts, and archdeacons.

¹ *He that readeth the Epistle.*

Assistance with the Chalice

At low Mass and sung Mass without sacred ministers, when there are numerous communicants, it is often desirable that a second priest or deacon, if one be available, should assist in the administration of communion; if, as is often the case, one such priest or deacon is present, he would administer the chalice. He need not himself receive communion at that Mass—indeed, if he says another Mass himself, he may not: in practice, at low Masses, generally and quite properly he does not attend the whole Mass, but comes in for the administration and goes out immediately afterwards.

The priest or deacon so assisting wears surplice and stole of the colour of the Mass (but a purple stole if the vestments are black); if he puts it on and takes it off in the presence of the Blessed Sacrament on the altar, he does not kiss it.

When the celebrant turns to give communion, the priest assisting in this manner goes to the footpace of the altar on the epistle side, genuflects, and takes up the chalice: he then follows the celebrant in the administration. When this is ended, he goes up to the altar, deposits the chalice thereon, genuflects and retires. It is desirable that there should be no ceremony of handing the chalice to him by the celebrant, or of taking it back afterwards; for not only are accidents possible; but also such a priest is in a manner acting as deacon of the Mass, whose proper concern the chalice is.

When more than Two Assistants are Available¹

On great festivals, when there is a very large number of communicants, and time is pressing, the problem of administering Holy Communion in the most convenient manner, and with the least possible delay, often arises. Naturally, the method adopted must depend upon the number of clergy who are present to assist in the distribution, and the following methods—which have all been used in actual practice—are described in the hope that they may be of help to those priests who are responsible for the ordering of the arrangements in the sanctuary.

When four ministrants are available (namely, the celebrant and a second priest, with two deacons, or two more priests) the celebrant and the second priest will take ciboria, while the other two assistants take chalices.

Four methods of procedure are then practicable, as follows:

(i) One pair starts from the epistle end and the other pair from the centre; both work from south to north, and circulate continuously along the whole length of the communion rail.

¹ Contributed to the ninth edition by the Ven. R. S. Maxwell.

(ii) One pair begins at the epistle end and the other pair at the gospel end. Both work inwards and meet at the centre. This may cause a slight amount of confusion among the congregation, who are used to the administration generally being from south to north.

(iii) One pair works from the epistle end to the centre, and the other pair from the centre to the gospel end. This method is probably slightly quicker than to follow (i), because the ministrants do not have to walk so far after they have finished each row, and it is to be recommended. It would, however, be advisable to place a vested server to mark the centre to ensure that no one is overlooked.

(iv) One pair administers at the high altar, and the other pair at some convenient side altar on which candles should previously have been lighted; and if it be high or sung (but not low) Mass, two of the torchbearers with torches, or two acolytes with lighted candles, may precede the ministrants, and kneel on either side of the altar during the administration, respectively facing north and south.

When only three ministrants are available, the distribution can be arranged either: (i) with one ciborium and two chalices, or (ii) with two ciboria and two chalices:

(1) In the case of one ciborium and two chalices, the celebrant takes the ciborium and his two assistants the chalices. If the celebrant is active he can usually keep up with both of his assistants. Two methods are possible:

(i) The clergy with the chalices can administer in half a row each; in this case the server has to be in the centre as before.

(ii) The clergy with the two chalices can administer simultaneously to alternate persons all along the row, only in this case the ministrant on the epistle side must administer to the first two communicants of each new row, while the other is walking back, otherwise time will be lost. Both of the above methods work excellently in practice.

(2) If two ciboria and two chalices are used, there are again two possible variants:

(i) Each ministrant works along the whole length of the rail, and returns to the altar each time and there replaces the vessel he is carrying, and takes up the one that is left on the altar, *i.e.* if he puts down a ciborium he takes up a chalice, and if he puts down a chalice he takes up a ciborium. Thus there is constant circulation.

Although this method has a certain convenience, it is not to be recommended because the celebrant does not administer the hosts himself throughout, and it is contrary to accepted liturgical principles for an assistant to deliver the hosts while the celebrant of the Mass administers the chalice.

(ii) The celebrant and an assistant (priest or deacon) will attend to the administration at the high altar while the second assistant (prefer-

ably a priest) will administer both kinds, quite independently, from a side altar. The time saved by this method, however, is probably lost by the time taken in moving the Blessed Sacrament to and from the side altar.

The use of a small table, for the third priest, towards one end of the rail of the high altar, as is recommended by some clergy, does not appear to be very reverent, and, where the chalice is concerned, it is none too safe. If the use of such a table is really necessary it must be suitably prepared with two lights and a spread corporal; but its use should be discouraged whenever possible.

Any assistant-ministrant of the sacred host must be careful to wash his thumb and forefinger at the credence before disjoining them.

The Servers

At High Mass

At high Mass at least four servers are required. They are, the master of ceremonies, the thurifer, and two acolytes. There may be also two, four, or six torchbearers, according to the number of servers available and the rank of the day; there may be a maximum of eight at a pontifical high Mass: if necessary the two acolytes may act as torchbearers in addition to their usual duties.

The function of the MC is, theoretically, merely to supervise the whole service, and see that all goes smoothly. But over the years it has become clear that this involves the MC being in certain places at certain times; and in consequence he has come to have in practice a certain set of duties proper to himself.

The duty of the thurifer is to see to the incense, bring in the censer at four moments in the rite, namely, at the introit, at the gradual, the offertory, and the preface. He then takes the part, concerning the ceremonial use of incense, which the rules require of him at each of these points.

The two acolytes should be, if possible, of the same height, and be vested similarly to each other. Their duties are, in general terms, these: they carry the processional lights before the celebrant at the entrance, and before the gospel book at the gospel; and, in universal practice, they carry them out at the end of Mass; and they present the cruets, and occasionally other things, to the assistant ministers at the proper moments, and attend on the deacon and subdeacon in similar manner to that in which these last do for the celebrant.

The servers of high Mass are commonly habited in cassock and surplice; though that form of surplice known as the "cotta" is very frequently preferred on account of its greater freedom in the arms.

But in some places they wear, over the cassock, amice, alb, and girdle; and it would not be in any manner possible to regard this usage as incorrect.

At Sung Mass

At a sung Mass with incense the same servers attend as at high Mass. But not more than four torchbearers are usual; and, if desired, it is possible for the duties of the MC and thurifer to be combined.

At a sung Mass without incense only one server is needed, as at low Mass. But very frequently, and equally properly, two servers share the duties. They should not carry the processional lights or torches.

At Low Mass

In low Masses only one server is usual, and only in the most uncommon circumstances are more than one permitted; the chief of these is when the parish Mass is a low Mass; but even then the presence of more than one server is unusual.

In Pontifical Masses

When a bishop celebrates, more servers are required. At a pontifical high Mass there will need to be two masters of ceremonies, in addition to the thurifer, acolytes, and torchbearers. In a pontifical low Mass the bishop is served by two "chaplains," one of whom should be in holy orders, and there may be two torchbearers in addition: but often other combinations of assistants are found, depending on the number of assistants available.¹

¹ See p. 404.

CHAPTER SEVEN

THE PARTS OF THE MASS

THE INTROIT OR ENTRANCE-PSALM

The form of introit (or "antiphon at the introit," as the latest books call it) which has become traditional in the western rite is that of antiphon—psalm—verse—*Gloria Patri*—antiphon repeated.

Under conditions now considered obsolete the introit was begun as the celebrant came to the altar step, and covered the saying of the preparation. But modern usage holds that it is a processional entry, and prefers that it be sung as the celebrant's procession approaches the altar. To this end it is now permissible for more than one verse of the psalm to be sung, in which case the antiphon may be repeated after each verse or pair of verses.

The *Gloria Patri* at the introit is omitted on Sundays and ferias (but not on feasts) in Passiontide, and in all requiems; during Eastertide two *alleluias* are added to the antiphon if not already there; outside Eastertide the word *alleluia* in that place is omitted unless some rubric specifically directs its retention.

At low Mass the celebrant reads the introit, properly aloud. At high Mass and sung Mass the celebrant is directed to read it quietly while the choir sing it; but it seems highly probable that under the new rules this duplicate reading will be abolished, and the celebrant of solemn Mass be directed not to read those parts of the Mass which are in fact the choir's (and people's) liturgy.¹

THE PREPARATION

In the western rite the preparation at Mass consists of the Invocation *In the Name . . .*, the forty-third psalm with the antiphon *I will go unto the altar of God: even unto the God of my joy and gladness* before and after, a mutual confession and absolution preceded by the verse *Our help is in the Name of the Lord* and its response, and four versicles and responses leading up to a prayer of approach. Only this last is represented in the Prayer book, in the form of the *Our Father* and the collect for purity; at the end (while saying the final prayer of approach) the priest goes up to the footpace.

¹ This would apply also to the reading at solemn Mass of the gradual, &c, and offertory and communion chants.

During passiontide on Sundays and ferias (but not on feasts in passion-week), and in all requiems whatever, the psalm and repetition of the antiphon are omitted.

The entire preparation is omitted in the following Masses:

- (i) on the feast of the Purification B.V.M. in the Mass following the blessing and procession of candles;
- (ii) on Ash Wednesday in the Mass following the blessing and imposition of ashes;
- (iii) on Palm Sunday in the Mass following the palm procession;
- (iv) on Good Friday;
- (v) in the Mass of the Easter vigil rite;
- (vi) in the Rogation Mass following the litany in procession.

The preparation is not omitted when the *Asperges* precedes the Mass on Sundays, and by analogy it is equally not omitted if an ordinary procession has preceded the Mass.¹

THE INCENSATIONS

In a high Mass the preparation is followed by the incensing of the altar and celebrant. This may also properly and correctly be done in all solemn Masses (*i.e.* whether or not there are deacon and subdeacon present); and the use of incense is definitely encouraged on Maundy Thursday, even though its use may not be customary at other times.

This applies not only to the incensing of the altar and celebrant at the introit, but also to the other incensations—*i.e.* those at the gospel, offertory, and consecration.

In solemn requiems, however, incense is used only at the offertory and consecration, and at the former point in a reduced manner only.

THE KYRIE ELEISON

The ninefold *Kyrie*, which very many people consider to be the normal form for this feature of the rite, consists of *Kyrie eleison* said or sung three times, *Christe eleison* three times, and *Kyrie eleison* again three times. In low Masses this form is said clause by clause alternately by the priest and server (with the people) answering each other.

In some rites the *Kyrie* is given in three-fold form—usually that often known as the “lesser litany,” and in many rites of the anglican communion the decalogue is directed to be said on some (or all) occasions at this point, with the farced *Kyrie* as a response; and in some uses the “summary of the law” with one farced *Kyrie* is given as an alternative.

¹ The obvious principle is that the preparation is omitted when the liturgy of the day has already begun. Neither the *Asperges* nor a procession form part of the day’s liturgy.

The ninefold *Kyrie* is said at the centre of the altar in low and sung Masses, but at the epistle side at high Mass. For the decalogue or "summary of the law" the priest must come to the centre and turn to the people, there to recite it.

THE COLLECTS

The Collect Formulas

The collects are normally introduced with the salutation *The Lord be with you*, to which is responded *And with thy spirit*. A bishop celebrating Mass in which the *Gloria in excelsis* is to be said, salutes the people before the collect of the day with *Peace be unto you*, to which also is responded *And with thy spirit*: this form, however, is used at this point of the Mass only, and nowhere else.

Let us pray is said at Mass only before the first and second collects used, and not before others which may be conjoined to a previous collect: it is similarly said before the post-communion prayers, but it is not said at all before the "secret" prayers.

Amen is responded to all prayers which have their own ending; but it is not said after collects which have no ending of their own, but are joined to one which is to follow.

The Number of Collects

One collect only is normally said at Mass. But to this may be added on occasion: (a) commemorations required by the kalendar; (b) a collect directed to be said by the bishop; (c) a votive prayer. The rules concerning the number which may be said are as follows:

(i) on days liturgically of the first class, in votive Masses of the first class, and in all solemn Masses, one collect only is permitted, except one said under one conclusion with this collect, and one privileged commemoration;

(ii) on Sundays of the second class, one commemoration of a feast of second class rank is permitted in low Masses only; but even this is omitted if a privileged commemoration has to be made;

(iii) on other days of the second class, and in votive Masses of the second class one other collect is permitted, *i.e.* one privileged or one ordinary commemoration in low Masses;

(iv) on days of the third and fourth classes, and in votive Masses of those same ranks, two other collects are permitted in low Masses.

Any and every collect which would cause the total number to exceed three is omitted; more than three collects are never allowed.

Collect under one Conclusion with the first

Certain collects are said under one conclusion with that of the day; that is, they are said immediately after that collect and before the ending *Through Jesus Christ . . .* (or whatever form is to be used) is said. Such collects are:

- (i) a "ritual collect," for which see below;
- (ii) the collect of an impeded votive Mass of the first or second class, for which see p. 211;
- (iii) the collect of St Peter or St Paul said on the feast of the other apostle;
- (iv) the collect for the bishop of the day or anniversary of his consecration, for which see p. 103;
- (v) the collect "for the priest himself" on the anniversary of his ordination, for which see p. 103;
- (vi) the collect for missions on November 29th, or on an occasion set aside for special missionary remembrance.

When any of the above collects are said under one conclusion with that of the day, no other collects, except one privileged commemoration, are to be said in the Mass.

Collects under Different Conclusion

The following collects are always said under a different conclusion with that of the day:

- (i) commemorations required by the kalendar, which are dealt with fully on pp. 268-269;
- (ii) an "ordered prayer" for which see p. 103;
- (iii) a "votive prayer," for which see p. 104.

When two such collects are said, they are both to be read under one conclusion—*i.e.* *Through Jesus Christ . . .* is said only after the second of the two.

Various Collects

The Ritual Collect

A "ritual collect" is one which is said on account of some blessing or consecration which takes place in the course of the Mass. Such are:

- (i) the consecration of a bishop¹
- (ii) the ordination of priests and deacons¹;
- (iii) the blessing of an abbot or abbess;
- (iv) the profession or religious;

¹ That is, presuming that the collect for the day is said first in the Mass. The Prayer book does not make it clear whether, and if so where, the collect for the day is to be said.

(v) the blessing of a cemetery, or the reconciliation of a church or cemetery.

All these are said under one conclusion with the collect of the day.

The Collect on the Bishop's Anniversary

On the anniversary of the consecration or translation of the bishop, the collect "for the bishop" is to be said under one conclusion with that of the day. But this may not be done on Easter day, Whitsunday, Christmas day, the last three days of Holy Week, the feasts of the Epiphany and Ascension of our Lord, Trinity Sunday, Corpus Christi, the feasts of the Sacred Heart and Christ the King, or All Souls' day. If the anniversary happens to fall on one of these days, the collect is said on the next day not of the first class; if it should be perpetually impeded, it is replaced to the next day not similarly hindered.

The Collect for the Priest Himself

On the anniversary of his ordination a priest may say in the Mass, under one conclusion with that of the day, the collect "for the priest himself." The day is to be counted as the day of the month,¹ and not that in the church calendar; and if it falls on one of the days mentioned in the foregoing paragraph, it must be transferred to the next day not similarly hindered.

The Collect for Missions

On a day set apart as a day of prayer for missions, or a Sunday set apart for this intention, the collect for the propagation of the faith is to be said under one conclusion with that of the day in all Masses; but this must not be said on any of the days precluded for the collect on the bishop's anniversary.

The Ordered Prayer

An "ordered collect" (*oratio imperata*) is a collect which is said at the direction of the bishop on an occasion of public need. The occasions on which such are to be said lie within the bishop's discretion; but it is understood that it will not be ordered save for a really grave reason, and only for the actual duration of an emergency.

If such a collect is directed to be said over a considerable period (*e.g.*

¹ A priest who, for example, was ordained on Trinity Sunday 1945, would say this collect annually on May 27th, not on Trinity Sunday.

during the continuance of some emergency) it is not to be understood that it is to be said every day: it is, under those circumstances, to be said only on Mondays, Wednesdays, and Fridays. This collect is forbidden on days or in votive Masses of the first or second class (*i.e.* among other days, never on Sundays), nor in solemn Masses (whether high or sung), and is always to be said under a second conclusion separate from the collect of the day. More than one such collect may never be ordered at one time, nor may it be used if three collects have already been said.

If an emergency arises and immediate recourse cannot be had to the bishop, a parish priest may direct the use of such a collect in the churches of his parish for a period not exceeding three days.

The Votive Collect

The present "votive collect" corresponds in a manner to the old "supplementary collects," though the rules governing its use are entirely different. Any collect from a votive Mass, or from the collects for special intentions, may be used as a votive prayer; it is always said in the last place, and must never be used if it would bring the total number of collects said to more than three. Similarly, a votive prayer for the dead may be said in requiems of the fourth class.

This collect is permitted only on days liturgically of the fourth class, and in requiems of that order, and is confined to low Masses which are not conventual; but on these occasions its use is at the discretion of the celebrant.

The Endings of the Collects

The long ending (as below) is always given to the first and the last of the collects, secrets, and post-communions at Mass. It is as follows:

- | | |
|--|---|
| (i) If addressed to God the Father, the conclusion is: | "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." |
| (ii) If addressed to God the Son: | "Who livest and reignest with God the Father, in the unity," &c (<i>as preceding</i>). |
| (iii) If mention is made of God the Son in the earlier part of the prayer: | "Through the same Jesus Christ," &c, <i>as (a) above</i> . |

- (iv) But if the mention is made at the end: "Who liveth and reigneth with thee, in the unity," &c.
- (v) If the Holy Ghost is mentioned: "Through . . . the same Holy Ghost," &c.
- (vi) In the rare case of a prayer addressed to God the Son in which the Father is mentioned: "Who livest and reignest with the same God the Father," &c.
- (vii) In the one case of a prayer¹ addressed to the Blessed Trinity: "Who livest and reignest world without end."

There seems to be no example of a collect addressed to the Holy Spirit.

THE EPISTLE

The epistle at Mass is frankly a lesson, comparable to those of Matins and Evensong—in contrast to the gospel, which partakes of the nature of a solemn proclamation. The epistle is normally read by a cleric—the subdeacon of high Mass; but may, subject to local regulations, be read by a layman—for example, a lay reader. At low Mass it is read by the celebrant at the altar; at sung Mass without sacred ministers it should properly be read by another cleric who may be present in choir, or by the MC or one of the servers; it is only when no such person is present that at a Mass of this type the celebrant reads.

The Epistle Formulas

The formula in announcing the epistle is as follows:

The form in the Prayer book for both the Old and New Testaments is: "*The epistle (or portion of Scripture for the epistle)*"—or preferably, according to the 1928 book, "*The epistle (or lesson)—is written in the . . . chapter of . . . beginning at the . . . verse.*"

But according to the latin rite the forms are:

- (i) If taken from the Old Testament—"The lesson from the Prophet (*Joel, &c*)"; or "The lesson from the Book of (*Wisdom, &c*)."
- (ii) If taken from the New Testament—"The lesson from the epistle of Saint (or Blessed) Paul the apostle to (*the Romans*)"; or "The lesson from the epistle of Saint (or Blessed) . . . the apostle"; or "The lesson from

¹ The collect of Trinity Sunday. But in the latin missal this prayer is regarded as being addressed to the Father, and is given ending (i).

the Acts of the Apostles"; or "*The lesson from the book of the Revelation of Saint (or Blessed) John the Apostle.*"

The Old Testament lessons are generally prefaced with the words "*In those days*" or "*Thus saith the Lord God,*" or as may be required by the opening words of the particular lesson.

The New Testament epistles are prefaced thus: the Pauline letters begin with "*Brethren,*" unless addressed to individuals, for then, as in the case of letters from other apostles, they start "*Dearly beloved.*" The lesson from the Acts, and from the Revelation are prefaced with "*In those days,*" occasionally varying according to the opening words of the lesson.

The response *Thanks be to God* is made at the end of all epistles except on Good Friday when nothing is added. But if the reader says *Here endeth the epistle* the response is omitted.

Posture

At high Mass the choir and congregation sit while the epistle is read; the celebrant and deacon also sit at the sedilia while the subdeacon reads, returning to the altar in time to bless him on his return. At a sung Mass, with or without incense, the epistle should be read by a priest in choir or other authorized person while the celebrant sits at the sedilia; in this case the celebrant's blessing is not given at the end; the book is laid aside and the reader returns to his place. The choir and congregation sit; the servers may also sit unless the celebrant reads.

At low Mass the server kneels; the congregation should sit.

Reverences in the Epistle

On Palm Sunday and Holy Cross day at the words in the epistle "*At the name of Jesus every knee should bow*" the celebrant at low Mass and the subdeacon at high Mass, genuflect and then rise; but all others remain kneeling until the end of the sentence *under the earth.*

The Place of reading the Epistle

Until fairly recent times it was thought that the correct place at which to read the epistle at high Mass (or sung Mass when a cleric other than the celebrant reads) was inside the altar rails, at about the place where the subdeacon had stood during the collects, facing east. But in the last years there has been a complete change of opinion as to the

correctness of this point. It has been pointed out that the rubrics, which require the subdeacon to reverence the altar before and after reading, imply that he is to leave the sanctuary to perform this duty as indeed he must if he is to read the epistle as a lesson to the people; otherwise this reverence to the altar would be pointless.

It may therefore be said that the correct procedure at the epistle at high Mass is for the subdeacon to reverence the altar with the MC; and then to go to a suitable place well outside the altar rails (*e.g.* the chancel step), and at that place chant the epistle as reading it to the people. After reading, he returns to the sanctuary, reverences the altar, and goes to receive the celebrant's blessing. The same would apply to a cleric at sung Mass (other than the celebrant) who reads; but he does not go to receive the celebrant's blessing after reading.

Moreover, it is now the correct procedure that it should be read facing the people. At low Mass, however, the very weight of the missal makes it virtually impossible in practice to lift it from its desk; and therefore to read facing the altar must still be regarded as the correct position at low Mass.

Additional Lessons

The missal provides an additional lesson (the Old Testament lection) on Ember Wednesdays, and on the Wednesdays of the fourth week in Lent and Holy Week. On Ember Saturdays five such lessons precede the epistle. *Thanks be to God* is responded to all these lessons except those which are immediately followed by the *Benedicite* as a tract.

These five lessons of the Ember Saturdays need only be read in full in conventual Masses, and if an ordination is taking place¹; in other Masses, solemn or low, only the first of these lessons, with the preceding collect, need be said; the first gradual follows, and then the last collect—that for the day—with any commemorations. All the collects except the last have no salutation, but the priest says at once *Let us pray*; then, on occasions marked in the missal, the deacon sings *Let us bow the knee*, and then after a pause, *Arise*: at a low or sung Mass the celebrant says or sings these verses. Before the collect preceding the epistle—*i.e.* the last collect—*The Lord be with you* and its responses are said or sung as usual.

If it is necessary to omit all these additional lessons—that is, to have the collect and epistle only—on these days, then the *first* collect, which is used in the Office, is that for the day; the last of the lessons—that which immediately precedes the gospel—is the epistle.

¹ *I.e.* to minor orders.

THE GRADUAL, ALLELUIA, TRACT, AND SEQUENCE

After the epistle is sung the gradual with alleluia or tract, or whatever replaces it. At low Mass the celebrant reads these chants; at high Mass he reads them while the choir sing. These chants are described in greater detail on p. 67.

Normally the gradual is followed by the alleluia; but this is omitted on ferias in Advent. From Septuagesima until Shrove Tuesday a tract replaces the alleluia on Sundays and feasts, and in votive Masses; it is omitted in the ferial Mass. During Lent the same rule holds, but the Ash Wednesday tract is used on ferial Mondays, Wednesdays, and Fridays until the Monday in Holy Week. In Eastertide, beginning on the Saturday in Easter week, the great alleluia replaces the gradual.

Five sequences form an official part of the rite, as given on p. 67. They must be used in all Masses, solemn or low, during Easter and Whitsun weeks, and on the feast of Corpus Christi and the Seven Sorrows B.V.M. The sequence *Dies irae* must be sung or said entire in all requiems of the first class (*i.e.* funeral Masses), and on All Souls' day; but on this day it need be used once only—in the first or a solemn Mass.

As at the introit, the celebrant of solemn Mass is directed, by present rules, to read the gradual &c while the choir sing them; but it is probable that this direction will not be renewed in any revision of the rite.

THE HOLY GOSPEL

At solemn Mass the holy gospel may only be chanted by the deacon of the Mass, and not by any other cleric whatsoever. But at an ordination a newly-ordained deacon—if there is one—does so with all the customary ceremonies, but with the deacon of the Mass in close attendance to see that no mistakes are made; at the end the deacon of the gospel retires to his place and does not assume any other of the Mass-deacon's duties.

At sung Mass without sacred ministers the gospel is chanted by the celebrant and not by any other cleric who happens to be present.

At high Mass the deacon faces north while reading the gospel; some would give a symbolic explanation of this, but in fact it probably arises from the fact that originally the north side (*i.e.* the priest's right when he celebrated facing the people) was the deacon's side. At sung and low Mass the celebrant, who reads from the missal still placed on its desk on the altar, faces north-east; that is, he approaches as nearly to the position of the deacon of high Mass (whose place he is for that moment taking) as is practicable.

The Gospel Formulas

The gospel is announced thus: the deacon (or celebrant, as the case may be) facing the book, with hands joined, sings (or says) *The Lord be with you*, and when the response *And with thy spirit* is made, continues *The holy gospel is written in the . . . chapter of Saint . . . beginning at the . . . verse* (the latin form is: *The beginning (or continuation) of the holy gospel according to [Matthew]*). At the same time he signs the cross with his right thumb (palm downward) on the initial word of the text; he then makes three little crosses on his forehead, lips, and breast. All others should likewise sign themselves at the same time and not wait until the response is made. The traditional acclamation *Glory be to thee, O Lord*, is invariably said before every gospel throughout the year, even in requiem Masses, except in the passion-gospels of Holy Week. Meanwhile the deacon (the celebrant in sung Mass) incenses the book with three double swings—in the centre, to his left, and lastly to his right—and giving up the censer, at once begins the text. During the singing of the gospel everyone should turn in the direction whence it is proclaimed, not necessarily towards the east.

The gospel is normally prefaced with the words *At that time*, and, if the sense require it, continued with *Jesus said to (or spake this parable unto . . .)* but occasionally it will be obvious that the sense does not need this or other additional preface. Sometimes clarity of meaning necessitates the substitution of a proper name for a pronoun, and this should be done.

Reverences at the Gospel

All genuflect in the gospel on Christmas day at the words *The Word was made Flesh*, and on Epiphany at *they fell down and worshipped him*; and on the Wednesday after the fourth Sunday in Lent at *he worshipped him*; and at *He yielded (gave) up the ghost* in the passion-gospels in Holy Week. When the deacon mentions the holy name of Jesus, the celebrant turns and bows towards the altar cross; and if the text requires a genuflexion he turns in towards the altar to make it; other persons make the reverence straight in front, that is, in the direction of the book.

At the conclusion of the holy gospel (except in requiems) the celebrant, not the deacon, kisses the beginning of the text; and always when the celebrant himself reads or sings the gospel the response *Praise be to thee, O Christ* is made. The response is never omitted, except after the passion-gospels; but at high Mass no response is made after

the gospel sung by the deacon. It is incorrect to make the sign of the cross at the close of the reading or singing.

For detailed notes on the Holy Week Passion-gospels see pp. 286-287.

The Ceremonies of the Gospel

The reading of the gospel at Mass had always been one of the few occasions on which ceremonial has been used for its own sake; it is a proclamation rather than a lesson: in the Eastern Church it is known as the "little entrance." The ceremonial consists essentially of a procession to the reading of the gospel: at low Mass it consists of nothing more than the conveying of the book from one side of the altar to the other: at a sung Mass without sacred ministers this same little procession takes place, and the servers accompany the movement and attend at the actual reading; but there seems to be no authority for the celebrant of such a Mass leaving the altar to read the gospel.¹

At High Mass

At high Mass² when these ceremonies can be carried out in full, this is what is done. When the epistle is ended and the subdeacon has been blessed, the deacon with some ceremony brings the gospel-book and lays it on the midst of the altar. Incense is then blessed, and the gospel-procession forms up. The deacon kneels to say *Cleanse my heart . . .*, and then, genuflecting before the celebrant, receives his blessing.

The procession then goes to the place where the gospel is to be read; this should certainly be outside the altar-rails, and indeed preferably and usually is outside the choir; and there the gospel-group forms up in such a manner that the deacon faces north to read (unless indeed an ambo or lectern is used). The deacon, using the already-blessed incense, incenses the book after announcing the gospel.

The ceremonies after the gospel are often misunderstood. It is incorrect to incense the celebrant from the place where the gospel has been read, especially if that place is at some distance from the altar. The proper procedure is this. When the deacon has finished the gospel, he indicates the opening words on the page to the subdeacon; and then the procession returns to the sanctuary in the same order in which it came, except that this time the subdeacon leads, carrying the open book. Without making any reverence anywhere, he goes straight to the celebrant, who kisses the book, which is then

¹ But see the new rules for Good Friday.

² For the full details see pp. 158-161.

given up. Meanwhile the rest of the procession comes to the sanctuary, making the proper reverence to the altar; and it is there that the celebrant is incensed. The thurifer then retires, and the Mass proceeds with the Creed, sermon, or offertory.

At Sung Mass

At a sung Mass, when the celebrant himself has perforce to read the gospel, he is not incensed at its close; for here he is acting for the time as deacon, and the *deacon* is not incensed after the reading of the gospel.

If the bishop is presiding at solemn Mass in cope and mitre (but only if he is wearing these vestments) he, and not the celebrant, kisses the book after the gospel and is incensed.

THE CREED

The Nicene creed is sung or said at Mass on the following occasions:

(i) on all Sundays, even if the Mass is that of a superseding feast or a votive Mass of the second class;

(ii) on all feasts of the first class, and in all votive Masses of that rank;

(iii) throughout the octaves of Christmas, Easter, and Whitsun, including any feasts or votive Masses celebrated in these octaves:

(iv) on all second class feasts in honour of our Lord, or of the B.V. Mary;

(v) on those feasts of apostles and evangelists which commemorate their martyrdom, *i.e.* all feasts of these saints other than those mentioned in the next section under heading (i).

The Creed is not said:

(i) on the feasts of the Conversion of St Paul, St John before the latin gate, the commemoration of St Paul on June 30th, or St Peter's chains *i.e.* the feasts of apostles which do not commemorate their martyrdom;

(ii) on any second class feast other than those mentioned in the preceding section under (iii), (iv), or (v);

(iii) on Maundy Thursday or in the Easter vigil rite;

(iv) in votive Masses of the second class, except any celebrated on a Sunday or within the octaves of Christmas, Easter, or Whitsun;

(v) on any feast, vigil, or feria, or votive Mass, of the third or fourth class;

(vi) on account of any commemoration;

(vii) ever in requiems.

These rules concerning the use or omission of the Nicene creed apply equally whether the Mass is solemn or low.

Genuflecting and Sitting during the Creed

The celebrant always intones the Creed, and the choir should not repeat the words *I believe in one God*. At solemn Mass the choir and servers do not turn to the east during the Creed.

The celebrant and sacred ministers genuflect at *Et incarnatus* in their private recitation: they having finished their recitation of the Creed (with the customary reverence at *Et incarnatus*), generally go direct to the sedilia at once and sit; they uncover and bow without rising, while the choir sings the phrase; the servers kneel.

But on Christmas day and Lady day (or the day to which the latter observance may have been transferred) the sacred ministers kneel with all others. If they are at the sedilia they uncover, but hold their birettas and with bowed heads kneel facing north in front of the bench (or preferably on the lowest lateral altar-step) during the phrase.

It sometimes happens that the sacred ministers, having finished their private recitation, are already on their way to the sedilia when the choir come to *Et incarnatus* (which, however, the celebrant should try to avoid). In this case they continue on their way without pause; and at the sedilia they stand with bowed heads facing the altar until the phrase is ended. The celebrant then sits and covers. The deacon goes to attend to the corporal; the subdeacon continues to stand until the deacon comes back; all then proceeds as usual.

It is permissible at sung Mass for all except the singers to recite the Creed secretly with the celebrant, and to sit when he does so. It is not seemly that any should sit while they themselves are saying or singing the Creed; indeed, it is strongly to be recommended that the congregation should not sit, but remain standing and join in the singing when the character of the music permits; and the practice of arranging that the music should be of this character is being widely observed.

THE SERMON

It is increasingly recognized that a sermon or homily is an integral part of the Mass, and not merely an interruption—however usual or popular—in its course. For this reason it is perfectly proper for the celebrant to preach at Mass without removing any vestment; and the same applies to either of the sacred ministers who may be the preacher.

If the celebrant preaches, he may do so from the gospel corner of the altar, or from the chancel step, or from the pulpit; but if the preacher is the deacon or subdeacon, or a priest in choir, it is more usual for

him to use the pulpit. When the sermon is preached from the pulpit by any of the sacred ministers, he usually removes chasuble, dalmatic, or tunicle, and maniple; but this is entirely a matter of practical convenience, and is not due to a suggestion that the sermon is not a part of the Mass. The preacher in this case usually removes the vestments at the sedilia while the choir are singing the latter part of the Creed; they are resumed, again at the sedilia, before the return to the altar for the offertory.

The Mass must not be continued while a sermon is delivered. Thus, it would be entirely out of order for the celebrant to proceed with the offertory (or Creed) while another priest gave an address. The offertory (or Creed) must not be begun until the sermon is ended.

In most churches a sermon is preached at the parish Mass on Sundays, and now it is required that an address should be given at *every* public Mass on Sundays and days of obligation, unless there is some good reason why it should be omitted.

It may be pointed out that the sermon here referred to is of the nature often known as a homily—the “homily on the gospel,” though modern custom does not confine its subject to that lection. But sermons of a lengthier or more didactic kind (such as a missionary describing his work overseas, or an explanation of a coming ecclesiastical event) should not be preached at this point, but after the last gospel.

THE OFFERTORY

In the western rite the offertory is introduced by the salutation *The Lord be with you* and its response *And with thy spirit. Let us pray* is added, but no prayer follows; the antiphon at the offertory is at once read, and in solemn Masses the choir begin to sing it.

In Eastertide *Alleluia* is added to the antiphon if none is already printed there; between Septuagesima and Easter the word is omitted when it occurs in the missal in this place.

When the celebrant has said *Let us pray* and read the antiphon,¹ he at once goes on with the offertory action; details of the manner of carrying this out are given elsewhere.

THE PRAYER FOR THE CHURCH

This prayer, which is in spirit, though not in origin or place that which in the western rite is known as the “prayers of the faithful” follows the offertory² in most anglican rites.

¹ Unless new rules direct him not to read the antiphon when the choir sing it in a solemn Mass.

² The main exception is the Scottish rite where it follows immediately after the canon, and before the *Our Father* is said.

In most rites other than the Prayer book (and as an insertion to the form in that book according to the use of numerous celebrants) the bishop is prayed for by name. It is always the bishop of the diocese in which the Mass is being said who is so mentioned, even by a priest celebrating elsewhere than in the jurisdiction of his own diocesan. But all bishops, whether or not they are the diocesan, at these words do not mention the name of the bishop, but say in a lowered voice *and me thy unworthy servant*.

THE COMMUNION DEVOTIONS

The confession and absolution before communion (with their introduction and the comfortable words) are now omitted in all Masses in the roman use, as duplicating those said in the preparation. The Prayer book gives no authority for their being so omitted, as in that rite there is no such duplication.

THE PREFACE AND SANCTUS

The Prefaces

The Prayer book of 1662 provides proper prefaces for the following occasions only: Christmas day and seven days after; Easter day and seven days after; Ascension day and seven days after; Whitsunday and six days after: and Trinity Sunday. For all other occasions the two paragraphs *It is very meet . . .* and *Therefore with angels . . .* are used alone as the "common preface."

Additional prefaces were provided in the book of 1928, tacitly sanctioned for optional use, for the following occasions: Epiphany and seven days after; Maundy Thursday (and the Institution of Holy Communion); the Purification and Annunciation of B.V.M.; the Transfiguration of our Lord; All Saints' day and the feasts of apostles and evangelists, and the Nativity of St John Baptist; the dedication of a church; and any Sunday not otherwise provided for. The prefaces for Christmas and Easter are to be used until the Epiphany and Ascension day respectively.

The latin rite provides prefaces for Christmas; Epiphany; Lent; the Cross (for passiontide, etc); Easter to the Ascension; Ascension to Whitsun; Pentecost and six days after; Trinity and all Sundays throughout the year not otherwise provided for; the Sacred Heart of Jesus; Christ the King; feasts of our Lady; of St Joseph; of apostles and evangelists; for the dead; and a common preface for all days and occasions not having a proper preface assigned to them.

It will be observed that the latin rite makes no special provision for

the consecration or dedication of a church, nor for Corpus Christi, St John Baptist, the Transfiguration, or All Saints; but certain of the latin prefaces have an extended application, as follow:

(a) that of Trinity is used for votive Masses of the Blessed Trinity, as well as on Sundays from Epiphany to Quinquagesima, and throughout Trinitytide; and in Advent;

(b) that of Christmas is used throughout the octave; for the Circumcision; and in all Masses until the Epiphany exclusive; and for the Purification of B.V.M.;

(c) that of the Epiphany serves for the feast of the Holy Family, and daily until January 13th;

(d) that of the Cross in Masses of the season from Passion Sunday until Maundy Thursday inclusive, and also on all feasts of the Holy Cross, of the Passion, and the Precious Blood; and in votive Masses of any of these;

(e) that of Easter is said in the Mass of the Rogations;

(f) for the feast of dedication or the consecration of a church, the common preface is ordinarily used, or else that of the season (if any) except of Lent.

(g) the preface of the dead is said in all requiem Masses, whatever the day.

On the feast of Corpus Christi and in the Mass of the Blessed Sacrament, and on the feast of St John Baptist and the Transfiguration the common preface is said.

The Use of the Prefaces

The rules concerning the use of proper prefaces have been much simplified, and are as follows:

(i) if the Mass which is being said has its own preface proper to itself, then that preface is said;

(ii) if the Mass has no such proper preface, then that of the occurring season is used;

(iii) if there is neither proper nor seasonal preface, then the common preface is used.

In this connexion it is to be noted that:

(i) the preface for Sundays (in the latin rite, that of the blessed Trinity) is regarded as seasonal, and not proper to the Sunday Mass; hence, it is used on Sundays when the Mass is that of a superseding feast which has no proper preface of its own¹;

(ii) a proper preface is never said on account of a feast or occasion

¹ *E.g.* the Nativity of St John Baptist.

which is merely commemorated; but this does not apply to a preface (e.g. of Lent) which is said as a seasonal preface.

The Sanctus and Benedictus Qui Venit

When the *Benedictus qui venit* is said after the *Sanctus* (as it should be and commonly is), the word *Amen* ought to be omitted at the end of the latter.

The *Benedictus* forms the concluding part of the *Sanctus*, and should be said or sung as a part of it. In low Masses it must be said, and in Masses with singing must be sung in this place whenever the music is of a simple character. When a lengthy musical setting is used, the rules do permit that the singing of the *Benedictus* be postponed until after the consecration: this appears to be a concession permitted in order not to keep the celebrant waiting too long to begin the canon, and presumes that what follows after the words of institution will be said silently. The practice, however, is not commendable, and should be avoided unless urgent reasons suggest taking advantage of the concession.

THE CANON AND COMMUNION

The Prayer of Humble Access

The prayer of humble access forms no part of the canon, and its place in the Prayer book between the *Sanctus* and the prayer of consecration is much to be deprecated. Nearly every other anglican rite places it immediately before the communion.¹

The Canon

The Prayer book of 1662 is almost (though not quite) alone among liturgies in not providing for a canon which includes prayers between the consecration and the communion. Anglo-catholics have for many years felt that their absence gave rise to a want which is at the same time devotional and liturgical. So greatly has this been felt that many priests have taken steps to remedy it, if unofficially; and two methods of so doing have become common, both of which have had the intention of not departing from the Prayer book rite.² One was to say the Gelasian canon silently (as a "private devotion") around the prayer of consecration³; the other was to add aloud the prayer of oblation to

¹ The book of 1928 placed it after the comfortable words—i.e. among the communion devotions.

² Whether or not they succeeded in keeping within these bounds is a matter of opinion.

³ This practice seems to date from about 1870.

that of consecration, and follow it with the *Our Father*; this was known as the "interim rite,"¹ and this at one period seemed to have a considerable measure of official approval. These two schemes have formed the basis of the directions concerning the manner of saying or singing of Mass in the eighth, ninth, and tenth editions of this book; in this edition this manner has been retained, not with the intention of suggesting for the Provinces of Canterbury and York a rite other than the official; but with the idea of expounding the ceremonial of the canon in a manner which can easily be adapted to the various canons in use in various parts of the anglican communion—most of which (as has been said) provide a fuller canon than the book of 1662.

The Agnus Dei

The *Agnus Dei* is normally sung or said with *Have mercy upon us* at the first two repetitions, and *Grant us thy peace* at the third. But on Maundy Thursday *Have mercy upon us* is sung or said at all three repetitions; and in all requiems *Grant them rest* is said or sung twice, and *Grant them rest eternal* at the third time. The *Agnus Dei* is not sung at all in the Easter vigil rite, nor, of course, on Good Friday.

The Distribution of Communion

The proper place for the giving of Holy Communion is in the Mass, immediately after the communion of the celebrant. At high Mass the chalice is administered by the deacon, while the subdeacon assists at the celebrant's side. It is perfectly permissible for other priests or deacons to assist the celebrant (and deacon) in the administration²: but it is strictly forbidden for Holy Communion to be given to the people by other priests, while the celebrant continues the service at the altar.

The Communion Antiphon

The Communion antiphon is sung during the communion of the people, and may when possible, be begun at the priest's communion; it should not be deferred until the ablutions. *Alleluia* is added to the antiphon in Eastertide, and omitted from Septuagesima until Easter, exactly as is the case with the offertory antiphon.

At low Mass the celebrant reads the communion antiphon: in solemn Mass he does so quietly: but, as at the introit, this latter usage is unlikely to continue.

¹ The "interim rite" became popular in the period immediately following the first world war.

² Methods of so doing are described on pp. 95-97.

The Our Father

The *Our Father* is normally considered to follow the canon (*i.e.* follow the prayer of oblation said after the consecration or its equivalent). It is the “prayer at communion-time”; and if—as is the case with the Prayer book of 1662 and some other rites—it is said after the communion, it should still be regarded as a communion prayer, and not as part of the post-communion or thanksgiving section.

THE POST-COMMUNION

The post-communion section of the Mass (often called the “thanksgiving”) consists of the Prayer book rite of the alternative prayers of oblation and thanksgiving. Seeing that the former (or an equivalent prayer) is usually said openly or silently after the consecration, the latter is more usually said in anglo-catholic circles: and this prayer, with or without change of text, alone comes in this place in most other anglican liturgies.¹

The Prayer over the People

The “prayer over the people” is said on ferias in Lent immediately after this prayer. The priest says (or sings) *Let us pray*: whereupon the priest at low Mass, still facing the book, says *Humble your heads before God*; at high Mass the deacon sings the words facing the people.

GLORIA IN EXCELSIS

The *Gloria* is said at Mass on the occasions mentioned hereunder:

(i) when *Te Deum* is said at Matins and the Mass corresponds therewith; consequently it is to be said on all Sundays except those in Advent and from Septuagesima to Palm Sunday, both inclusive: on all feasts of whatever rank; and throughout the octaves of Christmas, Easter, and Pentecost; and in the Masses of the season throughout Christmastide and Eastertide;

(ii) on Maundy Thursday and in the Easter vigil rite, although *Te Deum* is not said in the Office;

(iii) in solemn Masses (of the first, second, and third class) except those celebrated in purple vestments; and in Masses of the holy angels, even of the fourth class; and in votive Masses (even not solemn) of a saint on his own day;

(iv) in the Saturday Mass of the B.V.M. which, as it conforms to the office of the day, is not strictly a votive Mass.

¹ The Canadian rite of 1959 has a prayer compounded of the two mentioned in the text.

The *Gloria* is not said:

(i) in any Mass celebrated in purple or black vestments—therefore not on the Sundays in Advent and those from Septuagesima to Palm Sunday inclusive; nor in the Mass of the Rogation although *Te Deum* is said in the office of the day; nor in any Mass of the dead;

(ii) on the ferias of Epiphanytide or of the Trinity season when the vestments are green;

(iii) in a votive Mass of any rank celebrated in purple vestments, or in a votive Mass of the fourth class other than that of the angels.

A simple rule to remember is that the *Gloria* is always used when white or red vestments are worn at the Mass (except votive Masses of the fourth class other than of the holy angels); and on all Sundays (but not weekdays) when green is used.

Reverences

While reciting the *Gloria* the celebrant bows his head six times—*i.e.* at the word *God* in the beginning; at *we worship thee*; at *we give thanks to thee*; at *Jesu Christ* (twice); and at *receive our prayer*. At the end when he comes to the words *art most high* he makes the sign of the cross upon himself.

There is no authority for the custom of turning to the east during the singing of the *Gloria*.

THE DISMISSAL

The dismissal verse is *Depart in peace* whatever the season, and irrespective of whether or not the *Gloria in excelsis* has been said the response is *Thanks be to God*. During the Easter octave two *alleluias* are added to the verse and its response.

On Maundy Thursday, when the procession is to follow the Mass, and in any other Masses which are followed by a procession, the verse *Let us bless the Lord* is said in its place. In requiems, the form is *May they rest in peace* (always in the plural); the response to this is *Amen*.

The blessing is given in all Masses other than requiems or those (as given above) in which *Let us bless the Lord* has been said.

The Last Gospel

The last gospel, probably so called to distinguish it from the gospel proper which comes before it in the Mass, is read at the very end of the service, after the blessing; it was originally a private devotion of thanksgiving of the celebrant. It consists of the first fourteen

verses of St John's gospel; and is read by the celebrant at the gospel corner of the altar before he leaves: it is never intoned, nor ever read by a deacon. A bishop celebrant, however, recites it to himself on his way to the place of investing.

The last gospel is omitted:

(i) in those Masses (as noted above) in which *Let us bless the Lord* has been said;

(ii) on Christmas day in the third Mass, when the pericope has already been read as the gospel for the day;

(iii) on Palm Sunday in the Mass following the palm procession;

(iv) in the Mass of the Easter vigil rite;

(v) in requiems which are followed by the absolutions of the dead.

On Palm Sunday, in Masses other than that following the palm procession, for the last gospel is read the gospel from the blessing of palms (St Matth. 21, 1-9).

The announcement, acclamation, and the signs of the cross are made exactly as they are before the gospel in the Mass; and also the genuflexion at *The Word was made Flesh*; but the response at the end is *Thanks be to God* (and not *Praise be to thee, O Christ* as is said after the gospel of the day). Since the card containing the text is used instead of the missal, the sign of the cross at the announcement is made on the corner of the altar.

The sign of the cross is not made at the end of the last gospel; nor is the book or card kissed after the reading.

CHAPTER EIGHT

LOW MASS

GENERAL CONSIDERATIONS¹

The celebrant should know by heart those portions of the service which he will have to say from memory when away from the book, and when he is facing the congregation. He should familiarize himself with the ceremonial actions which occur during the service, namely: the sign of the cross in its various forms; the pose of the hands on different occasions; the manner of bowing and when; of genuflecting; the ceremonial kiss; which are all described in detail in the liturgical notes given in chapter four of this book, and which should be carefully studied and memorized, and consulted periodically lest mistakes get perpetuated.

It should be noted that the celebrant when standing at the epistle corner, never turns to address the people from that position; he always goes to the centre for the purpose.

The canon has been set out in the manner used hitherto in the eighth, ninth, and tenth editions of this book, not only for the reasons given in those editions, but also because it has seemed to be the best manner of fitting the customary western ceremonial into the various canons of the anglican rites; it is not intended either to suggest a canon other than that given in the rite authorized from place to place, nor to pass judgment on the varying methods that have been—and still are—adopted by the clergy. Consequently, in the text there are set side by side the older manner whereby the prayer of consecration of the Prayer book of 1662 is, so to speak, surrounded by the Gelasian canon, said either silently or aloud (as far as western rules suggest); and that known as the “interim rite,” whereby the prayer of oblation from the book of 1662 is set to follow the prayer of consecration—and is itself followed by the *Our Father*; and these form, so far as the ceremonies are concerned, a standard to which other canons can be referred. Further details concerning this adaptation to certain rites of parts of the anglican communion will be found on pp. 195–199.

¹ Pp. 121–142 were originally drafted and arranged by the Revd G. A. C. Whatton, Compiler of *The Priest's Companion* (Knotts).

GENERAL RULES

Tones of Voice

Three tones of voice are used in celebrating low Mass:

(i) *The loud voice*, which should be distinct and audible without any approach to shouting: for the preparation; introit; *Kyrie*; *Gloria*; *The Lord be with you*, and *Let us pray* (whenever they occur); the collects; epistle; gradual, &c; gospel; Creed; offertory-antiphon; *Let us pray for the whole state of Christ's Church* and the prayer itself; the communion devotions; the preface, the words *world without end* before the Lord's Prayer (when said in the canon) and *The peace of the Lord . . .*, as well as the *Our Father* itself; the *Agnus Dei*; the communion-antiphon and post-communion prayers; the words *Depart in peace* (or their equivalent); the final blessing; and the last gospel.

(ii) *The audible voice*, i.e. audible to those nearby: for the two words *Pray brethren*; the *Sanctus*; the words *To us sinners also* (or, *And although we be unworthy*) which occur in the canon; the words of administration to communicants; and, according to long-standing but incorrect usage, the prayer of consecration; though it is customary to drop the voice at the words *Who in the same night . . .*

(iii) *The mystic voice*, i.e. whisper heard only by the celebrant himself is used at the prayers said while ascending to and kissing the altar; at the prayers before the gospel; at the offertory and secret prayers; and for the whole of the canon up to and including the prayers at the ablutions, with the exceptions stated in (i) and (ii) above.

General Preparations

On the altar: The altar cards set up; the missal stand (without the book) at the epistle corner square with the front of the altar; two candles, sometimes more, are lighted; the ciborium, if required, is placed towards the back at the right of where the corporal will be spread; and the tabernacle key (if required) may be carried in and out by the celebrant or by the server but not left upon the altar.

On the credence: The cruets of wine and water (the former on the right), a lavabo dish and small towel; a dish or canister containing people's wafers, if required; the communion-plate (*patina*) if used, and a handbell.

In the sacristy: The vestments properly laid out; the missal for the places to be marked by the celebrant. Usually the priest himself takes the sacred vessels from their place of safe keeping and prepares them, unless there is some duly authorized person to do this; if he does it himself, he first marks the missal; then washes his hands while reciting

the appropriate prayer; he next arranges the vessels thus; first upon the chalice is placed a purificator, so that it hangs equally on both sides; then the paten containing a priest's wafer; then the pall; finally, all is covered with the chalice veil in such a way that it hides the foot of the chalice; and on this is placed the burse containing a corporal correctly folded; the opening of the burse being towards the priest.

THE MANNER OF CELEBRATING LOW MASS

BEFORE THE SERVICE

The Vesting

The celebrant proceeds to vest, saying as he does so the prayers appointed. 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 neck¹; adjusts it carefully 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 them together in front. He next puts on the alb, and then fastens the girdle round his waist so that the ends hang down in front. Care must be taken so to arrange the alb that it hangs evenly all round, fully covering the cassock and yet slightly off the ground. He then takes the maniple, kissing the cross, and places it on his left arm just above the wrist; then taking the stole in both hands and kissing the cross in the middle, he places it a little but not much below his neck and so arranges it that it will not show above the chasuble but fall equally on either side, crossed upon his breast, the left part below the right; he fastens both with the extremities of the girdle. Lastly, he puts on the chasuble without kissing it, and fastens it by tying the under-strings in front. A handkerchief attached to the girdle will be found convenient; it should be white and perfectly clean, and not show beneath the chasuble. Being vested the priest may remain a few moments in quiet recollection before putting on the biretta.

The Approach to the Altar

When all is ready the priest takes the knob of the chalice with his left hand (first turning the back part of the veil which is towards himself over the burse for convenience in carrying) and places his right hand on top of the burse for safety. He then bows to the cross, and, preceded by the server, goes to the altar with a grave and modest deportment, body erect, eyes cast down, holding the chalice level with, but not resting against, his breast.

¹ An appressed amice must be left resting on the head until all the other vestments have been put on.

If on the way he passes before the high altar he, without uncovering, salutes it with a medium bow (genuflecting if the Sacrament is reserved). No notice is taken of side altars; but should he come to another altar where Mass is being said at the moment of consecration, he kneels on both knees and then (if he is carrying the chalice, otherwise before he kneels), he uncovers, and bowing low so remains until after the elevation; he then replaces the biretta and rising goes on his way. The biretta must not be placed on the chalice; it is given to the server to hold, or the celebrant holds it himself.

On arriving before the altar at which he is to celebrate, the priest halts at the bottom step and hands his biretta to the server (to whom he does not bow, either now or at any other time); he makes the proper reverence, and goes up to the middle of the altar, and places the vessels thereon towards the gospel side; he lowers the folded part of the veil, and takes the burse with both hands; holding it upright he withdraws the corporal with his right hand and leaves it on the altar. Then he stands the burse upright against the gradine or a candlestick on the gospel side, with its opening on the right, his left hand meanwhile resting on the altar.

With both hands he next spreads the corporal in the centre in such a position that its edge will reach to—but not overhang—the front of the altar¹; taking the covered chalice in his left hand and putting his right hand upon it, he places it on the centre of the corporal, far enough back to prevent his head touching it when he kisses the altar; the veil should entirely conceal the front of the chalice. Without bowing he then goes to the missal and opens it at the introit of the day (which he himself must do and not the server); he returns to the centre and makes a medium bow of the head to the cross, and, turning by his right, comes down to the pavement, turns by his left towards the altar and makes the proper reverence.

THE FORE-MASS

The Preparation

Signing himself he says *In the Name*. . . , and, joining his hands, *I will go*, and the psalm which he says alternately with the server. At *Our help*. . . , he crosses himself, and when the server has responded, he bends low to say the confession. He does not incline to the server at *you brethren*; he strikes his breast thrice while saying *my fault*, . . .

¹ If there is a large cross embroidered on the corporal, it is better if this is placed so as to be at the back; if it is in front, the embroidery may very easily retain some fragments of the Blessed Sacrament. A corporal with such a cross embroidered in the middle is best avoided.

When the server has answered *Almighty God*, &c, the celebrant stands erect; the server (bowing slightly) then says the confession, and at the end the celebrant says *Almighty God*, &c, and the absolution, signing the cross upon himself meanwhile. Bowing moderately he continues until he comes to the words *Let us pray*, when he extends and at once re-joins his hands and says the Lord's Prayer and the collect for purity; he then slowly ascends the steps while reciting the prayer *Take away from us . . .*, which he finishes as he gets to the middle of the altar; there he bows moderately, places his hands on the altar and says *We beseech thee, . . .*; during this prayer he kisses the altar.

The Introit and Kyries

Without making any inclination, the celebrant goes to the missal, crosses himself, and with hands joined reads the introit, inclining his head without turning towards the altar cross at *Glory be. . .* With hands joined before his breast he passes to the middle of the altar and says the *Kyries* alternately with the server.

If *Gloria in excelsis* belongs to the Mass and is said at this part of the rite, the celebrant at once begins it: as he says the first words he separates his hands, extends and raises them a little, joining them again as he bows at the word *God*. He bows at the phrases *we worship thee; we give thanks to thee; Jesu Christ; and receive our prayer*; and when he comes to the words *art most high*, he signs the cross upon himself.

The Collects, Epistle, and Gradual

He kisses the altar; turns by his right to the people; extends his hands and says *The Lord be with you*. With hands joined he turns and goes to the book and facing east says *Let us pray*, bowing slightly meanwhile towards the book, extending his hands and immediately joining them again. While he reads the collects his hands are extended in such a manner that the palm of each is turned directly towards that of the other, the fingers united, slightly extended and pointing upwards. The hands are also held in this position during the Prayer for the Church, from the preface to the *Sanctus* and during the canon when not otherwise noted.

If there is more than one collect, *Let us pray* is said before the second one also, but not before any of the others; only the first and the last have the formal long endings. When the collects end with *Who livest and reignest . . .*, the hands are not joined until the words *in the unity*; otherwise the hands are rejoined at *Through Jesus Christ*. If the holy name of Jesus, or the Trinity, B.V.M. (p. 42), or the saint whose feast is being kept occurs, the celebrant inclines his head directly in front.

The collects ended, the celebrant, still facing east, lays his hands upon the book and reads the epistle, and then the gradual, or whatever follows. If he should have occasion to turn the leaves he does so always with his right hand while the other rests on the altar. At the end of the epistle it is usual for the celebrant to raise his left hand as a sign to the server to come over to transfer the missal.

The Holy Gospel

He goes to the middle of the altar; there he raises his eyes for a moment; then with hands joined before his breast he bows low and says the two appointed prayers (*Cleanse my heart . . . and The Lord be in my heart, . . .*) and, raising himself, he passes to the gospel side, to which the missal should have been removed by the server. Facing the book he says with hands joined, *The Lord be with you*; and after the server has responded he announces the gospel, at the same time placing his left hand on the book and with his right thumb signing the cross on the beginning of the text he is to read, and then upon his own forehead, lips, and breast; the left hand meanwhile is placed on the lower part of his breast. He rejoins his hands and (after the server has answered *Glory be to thee, O Lord*) reads the gospel. At the end of it he lifts the missal with both hands and kisses the place of the opening words, saying in a low voice *Through the words of the gospel may our sins be blotted out*. If it is necessary during the gospel to bow or genuflect he will do so towards the book, and not towards the cross.

The Creed

He replaces the book on the desk and with both hands moves it close to the corporal in such a position that it will be convenient for him to read from. He goes to the middle of the altar and, without bowing, at once begins the Creed (if it is to be said); extending and raising his hands while saying *I believe*, and rejoining them again before his breast while continuing *in one God*, slightly bowing as he does so, and again at *Jesus Christ* and once more at *together is worshipped*. When he begins the phrase *and was incarnate* he places his hands upon the altar at either side of the corporal, and, without bowing his head, very slowly makes a genuflection with his right knee (which must touch the ground) without pausing unduly thereon; rising with hands joined, he continues the Creed to the end, crossing himself at the words *the life of the world to come*.

Notices (if any) are given out here, and biddings for prayer

announced; the celebrant faces the people, turning by his right and, when he has finished, turning by his left back to the altar.

FROM THE OFFERTORY TO THE CONCLUSION

The Offertory

The celebrant does not join his hands again after the Creed, but, placing them on the altar at either side of the corporal, kisses the altar in the middle and, with hands joined and eyes cast down, turns to the people and says *The Lord be with you*, extending his hands in the usual way; rejoining his hands he turns again to the altar while the server answers *And with thy spirit*; the celebrant then extends his hands and immediately rejoins them, bows to the cross, and says *Let us pray*, after which he reads the offertory antiphon.

(If there are any alms to offer, the celebrant receives the dish from the server and presents them, in doing which he does not elevate the dish but merely holds it over the altar, and having done so he hands the dish back to the server to lay upon the credence. In many churches, however, the collection is not brought to the altar, but deposited at once on the credence: in any case, care should be taken not to keep the priest waiting.)

He then with both hands takes the chalice veil by the border at the back and folds it in three so that only the upper side is visible, and places it just beyond the corporal on the epistle side, towards the back of the altar; then laying his left hand at the edge of the corporal, with his right hand he takes the chalice by its knob and places it outside the corporal on the epistle side.

Having removed the pall from the chalice, the celebrant uncovers the ciborium and carries it to the epistle corner, where he takes from the server sufficient breads for the communion—unless, as is permissible and quite usual, the breads are already in the ciborium, or unless communion is to be given from the tabernacle; he next carries it back to the centre and replaces it, uncovered, on the corporal behind where the chalice will stand. He then proceeds with the oblation of the host.

If, however, the ciborium is not used, he removes the pall as soon as he has placed the chalice to one side; then taking the paten and holding it in front of his breast with the thumb and forefinger of both hands—the other fingers being joined beneath the paten—he goes to the server and takes as many breads as may be necessary, arranging them so that the priest's wafer is on top; he then returns to the centre.

The Oblation of the Host

Holding the paten as before, above the centre of the corporal,

he gazes upward, and immediately looking down says the prayer *Receive O holy Father, . . .* If there are particles in a ciborium, the celebrant will be careful to remove its cover with his right hand before offering the paten; when he has completed the oblation and set down the paten he re-covers the ciborium. At the end of the prayer he takes the paten and with it signs the cross over the corporal, which he must be careful not to touch; then lowering the paten he gently inclines it forward and allows the large wafer to fall on the front part of the corporal; if there are other particles on the paten they are placed on the front square of the corporal a little towards the gospel side; the celebrant must take care not to touch them with his sleeve, the maniple, or the paten. Next, with his left hand on the altar he with his right hand places the paten partially under the corporal at the epistle side, far enough from the edge of the altar to enable him to put his hand on the table without touching the paten.

The Mixing of the Chalice

The celebrant then passes to the epistle corner, and, holding the chalice with his left hand, wipes it inside with the purificator held in the other hand; 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 cruet they may not fall upon the altar cloth or on the foot of the chalice—he takes the wine cruet from the server and pours into the chalice just sufficient wine, taking care not to bespatter the sides of the chalice. Returning the wine cruet, he signs the cross over the water cruet and says *O God Who didst wonderfully create . . .*, meanwhile pouring a few drops only of water into the chalice; he bows to the cross when saying *Jesus Christ*; and having returned the cruet to the server, with the purificator wrapped round his right forefinger he removes any drops remaining on the sides of the chalice: and this done, with his left hand he sets the chalice down near to the corporal and with joined hands proceeds to the centre of the altar; with his right hand he lays the folded purificator upon that part of the paten which is not under the corporal.

The Oblation of the Chalice and the Remainder of the Offertory

Having said the prayer and laid his left hand on the altar, the celebrant takes the chalice with his right hand, and, supporting the foot with his left hand by placing his fingers beneath it, he raises it gently till the cup is level with his eyes and says, looking upwards, *We offer unto thee O Lord. . .* After this, slightly lowering the chalice he makes with it a cross over the corporal—*i.e.* over the hinder part

and not over the host. He then places the chalice on the middle of the corporal, a little behind the host, and with his right hand covers it with the pall, while with the left he retains hold of the foot of the chalice; joining his hands, he places them on the edge of the altar, and inclining moderately, says *In a humble spirit. . .* Raising himself and lifting his eyes, he extends and raises his hands, but immediately rejoins them before his breast, and looking down says *Come, O Sanctifier. . .* At the word *bless* he signs a cross over the Host and chalice together, the left hand being placed outside the corporal. Then with hands joined he goes to the epistle corner and washes his hands, meanwhile saying the psalm, *I will wash. . .* which he continues while drying his hands; he turns to the altar to finish the psalm, bows to the cross at *Glory be* and returns to the centre while saying *As it was. . .* He raises his eyes and immediately lowers them, places his hands joined upon the edge of the altar, bows slightly and says *Receive, O holy Trinity. . .* Having finished the prayer he places his hands upon the altar and kisses it in the middle. Then with joined hands he turns by his right towards the people and extending his hands says, *Pray brethren*; joining his hands he completes the circle by turning on his right to the altar on the gospel side as—in a lower voice—he finishes the admonition. The server answers, and the priest adds softly *Amen.*

Standing in the midst of the altar he extends his hands, joins them, and reads the secrets in the same order and number as the collects. If there are several prayers he himself says *Amen* quietly after the first; but if there is only one (or if more than one, after the last), he says the final words *world without end* in an audible voice so that the server may answer *Amen.*

The Prayer for the Church

Then, without turning to the people, he says *Let us pray for the whole state of Christ's Church*, and reads the prayer itself.

If in the course of the prayer he has to name the bishop (at such words as *and especially thy servant N. our bishop*) he always names the bishop of the diocese in which he is celebrating—and not, that is, his own bishop if he is visiting in another diocese. All bishops, diocesan or otherwise, say, in place of such words *and me thy unworthy servant.*

The Communion Devotions¹

With hands joined, and facing the people, he says the Invitation *Ye that do truly. . .*, and turning again to the altar he remains

¹ The section assumes that others will communicate with the celebrant: in some churches these sections are omitted altogether in the absence of such communicants.

standing while the server says the confession, after which he turns again to the people and, with hands joined before his breast, gives the absolution; after the words *have mercy upon you* he makes the sign of the cross over the people while saying *pardon* ✠ *and deliver you*. The Comfortable Words are said facing the people, the celebrant meanwhile holding his hands joined before his breast.

The Preface

Facing the altar and laying his hands on it, he says *The Lord be with you*; and after the response, raises and extends his hands to the width of his breast—with palms facing each other—and says *Lift up your hearts*; after the answer he rejoins his hands before his breast, and says *Let us give thanks . . .*, raising his eyes and then bowing slightly at *Our Lord God*; the server answers, *It is meet and right so to do*. He then 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 repeats *Holy, holy, holy . . .*; standing erect he continues audibly ✠ *Blessed is he that cometh, . . .*; he signs himself with the cross at the word *Blessed*.

He then says the Prayer of Humble Access, either turning and kneeling on the edge of the footpace with hands joined or—as is customary in many places and liturgically better—standing, bowed profoundly, with joined hands.

The Canon

Standing erect in the midst of the altar, the celebrant extends and slightly raises his hands, at the same time lifting his eyes and immediately lowering them; he rejoins his hands and places them upon the edge of the altar and bowing profoundly, begins the *Te Igitur* which he says secretly. Having said *we pray and beseech thee*, he kisses the altar in the middle, then joining his hands before his breast, he continues the prayer; at the words *these* ✠ *gifts, these* ✠ *offerings, these holy* ✠ *and unspotted sacrifices*, he thrice signs the cross over the chalice and host conjointly,

Having said the *Sanctus* and, if it is to be said here, the prayer of humble access, the celebrant standing, begins the prayer of consecration. After the opening words he raises his hands, extends and then re-joins them, at the same time lifting his eyes to heaven; then he kisses the altar, and continues the prayer.

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, continues the prayer.

At the commemoration of the living he raises his hands to the level of his chin, and joins them for a short time while, with head slightly bent, he makes a mental or verbal commemoration of those for whom he wishes to pray. Having done this he extends his hands again and continues until *Through the same, . . .*, when he joins them again as usual.

At the words *this oblation*, he extends his two hands over the host and chalice together (so that the thumbs are joined, right over left, the palms turned downward) and they are kept in this position until *Through Christ our Lord*, when they are closed without being disjoined. During the next prayer, at the words *bles* ✠ *sed*, *appro* ✠ *ved*, *rati* ✠ *fied*, the sign is made over the host and chalice together, and at *Bo* ✠ *dy* over the host alone, and at *Bl* ✠ *ood* over the chalice alone; the left hand being meanwhile placed on the altar outside the corporal; and so extending his hands once more he begins the Prayer of Consecration, rejoining his hands after the words *most blessed Body and Blood*.

At the words *coming again* he rejoins his hands, and extending them over the oblations continues *Hear us, O merciful Father*; at the words *crea* ✠ *tures*, *bre* ✠ *ad*, and *wi* ✠ *ne* he signs the cross over the oblations, and again re-joins his hands before once more signing the cross over the host and chalice respectively at the words *bo* ✠ *dy* and *bl* ✠ *ood*.

The Consecration of the Host

If there is a ciborium containing breads to be consecrated, he uncovers it and places it in front of the chalice, to the right of the large

wafer on the corporal, before saying *Who in the same night*. At these words the celebrant, having lightly rubbed each thumb and forefinger on the sides of the corporal, takes hold of the large wafer with the thumb and forefinger of each hand, and at the words *took bread* lifts it slightly above the corporal, raising his eyes for a moment; then saying *and when he had given ✠ thanks*, he makes a small sign of the cross over the host while it is held between the thumb and forefinger of the left hand; which done, he holds the host in both hands as before: and then without pause continues, to the words *Take eat* inclusively, meanwhile mentally directing his intention to include all the particles (if any) in the ciborium or lying on the corporal. At the word *eat*, the celebrant, looking at and holding the large host between thumbs and forefingers of both hands, leans forward carefully, and resting his elbows on the altar (outside the corporal if possible) recites in a low voice, with particular distinctness, attention and reverence (without, however, pausing between the words), **THIS IS MY BODY WHICH IS GIVEN FOR YOU**, both over the host which he holds and over all the other particles which are to be consecrated.

The Elevation of the Host

Having pronounced the words of consecration he stands erect; withdrawing his elbows from the altar but leaving his hands as far as the wrists on it and still retaining the host as before, he continues, **DO THIS IN REMEMBRANCE OF ME**, and at once genuflects and adores. Rising and keeping his eyes fixed on the host, he reverently elevates it as high as he conveniently can, so that it can be seen by the people; he at once lowers it slowly and with his right hand places it on the corporal where it was before; at once, with hands upon the altar (thumb and forefinger of each hand being joined and resting on the corporal), he again genuflects slowly without inclining his head, and adores. On rising, if there is a ciborium, he puts on the cover and replaces it behind the chalice but without disjoining his thumbs and forefingers, which are kept united until the ablution of the forefingers except when it may be necessary to handle the host.

The Consecration of the Chalice

He next uncovers the chalice with his right hand (steadying the foot of it with his left hand—and this he always does each time he covers or uncovers it) and places the pall on the chalice veil. Then he lightly rubs thumbs and forefingers over the chalice to remove any fragments which may be adhering, saying at the same time *Likewise after supper*; at the words *took the cup* he lifts the chalice in both hands

by the knob—in such a manner that the thumbs, fore and little fingers may be in front and the other two fingers at the back; he raises it three or four inches above the corporal and at once replaces it but without leaving hold of it. Saying *had given* ✠ *thanks*, he bows his head; retaining hold of the chalice with his left hand he signs over it with his right hand and 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 conjoined thumb and forefinger being above the knob and the other fingers below. Then inclining slightly and resting his elbows on the edge of the altar he lifts the chalice—with its base resting on the fingers of the left hand—a little above the corporal and holding it perfectly upright, says with the same distinctness, reverence, and attention, without pausing between the words, THIS IS MY BLOOD . . . REMISSION OF SINS.

The Elevation of the Chalice

He then replaces the chalice on the corporal saying *Do this . . .*, and, genuflecting, adores; rising and taking the chalice as before—right hand upon the knob, left on the foot—he slowly elevates it in a perfectly straight line, high enough for the cup to be seen by the people; he immediately lowers it slowly and replaces it on the corporal; keeping his left hand on the foot, he covers the chalice with the pall and once more genuflects. During the elevation the celebrant must be careful to keep his eyes intently fixed upon the chalice both when lifting it 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.

The Continuation of the Canon

Standing upright with hands extended before his breast, the celebrant continues secretly, *Wherefore, O Lord, . . .*; at the words *thine own gifts*, he joins and at once separates his hands, then laying his left on the corporal he signs thrice over the Host and chalice together while saying *a pure* ✠ *host, a holy* ✠ *host, a spotless* ✠ *host*; then once over the Host alone at *the holy* ✠ *bread of eternal life*; and once over the

The prayer of oblation follows after the genuflexion which succeeds the elevation of the chalice, the celebrant standing upright, with hands extended, and saying, *Wherefore, O Lord and heavenly Father. . .* At *mercifully to accept* he joins and at once separates his hands, then laying his left hand on the corporal he thrice signs over the host and chalice together while saying *this* ✠ *our* ✠ *sacri* ✠ *fice*; then once over the

chalice, saying *and the chalice* ✠ *of everlasting salvation*. With hands extended he proceeds *We humbly beseech thee*, bowing profoundly and joining his hands placed upon the altar until the words *partaking of the altar*, when he places them as far as the wrists upon the table and the palms on but towards the sides of the corporal, and kisses the altar in the midst. Raising himself he rejoins his hands and then with his left upon the altar he signs with his right over the host at the word *Bo* ✠ *dy*, and over the chalice at *Bl* ✠ *ood*, and upon himself at *heavenly* ✠ *benediction*, then re-joining his hands before his breast. When signing the cross on himself his left hand is held in such manner that the thumb and first finger (conjoined) do not touch the chasuble.

At the commemoration of the departed, he extends his hands, then slowly joins them and lifts them to his face, pausing for a few moments while, with eyes fixed on the Blessed Sacrament, he silently prays for the departed whom he wishes to remember. At the words *To them, O Lord*, he extends his hands as before; he rejoins them and bows his head at *Through the same . . . Amen*. Then standing erect he lays his left hand on the corporal and, with the last three fingers of his right hand, strikes his breast saying *To us sinners* loud enough to be heard by the server, at the same time extending his hands as he continues the prayer. At *Through Christ our Lord* he again

host alone at *praise* ✠ and again over the chalice alone at *thanks* ✠ *giving*; extending his hands he continues the prayer; at the words *And here we offer* he bows profoundly and joins his hands, resting them upon the altar until the words *who are partakers*, when he places them, as far as the wrists, upon the altar, and the palms on but close to the sides of the corporal, and kisses the altar in the midst. Raising himself he rejoins his hands, and then with his left hand on the altar he signs over the Host at the word *ho* ✠ *ly*, and over the chalice at *com* ✠ *munion*, and upon himself at *heavenly* ✠ *benediction*, and again re-joins his hands. When making the sign on himself his left hand is held in such a manner that the thumb and first finger (conjoined) do not touch the chasuble.

At this point he pauses for a few moments, and raising his hands to his face and, gazing fixedly at the Blessed Sacrament, mentally commemorates those of the departed for whom he wishes to pray. Then standing erect he lays his left hand on the corporal and, with the last three fingers of his right hand, strikes his breast while saying (loud enough to be heard by the server) *And although we be unworthy*. Extending his hands he continues the prayer. At *pardoning our offences* he again joins his hands and immediately places his left hand on the corporal, and thrice signs over the host and chalice together at



PLATE I Low Mass—"The Lord be with you"

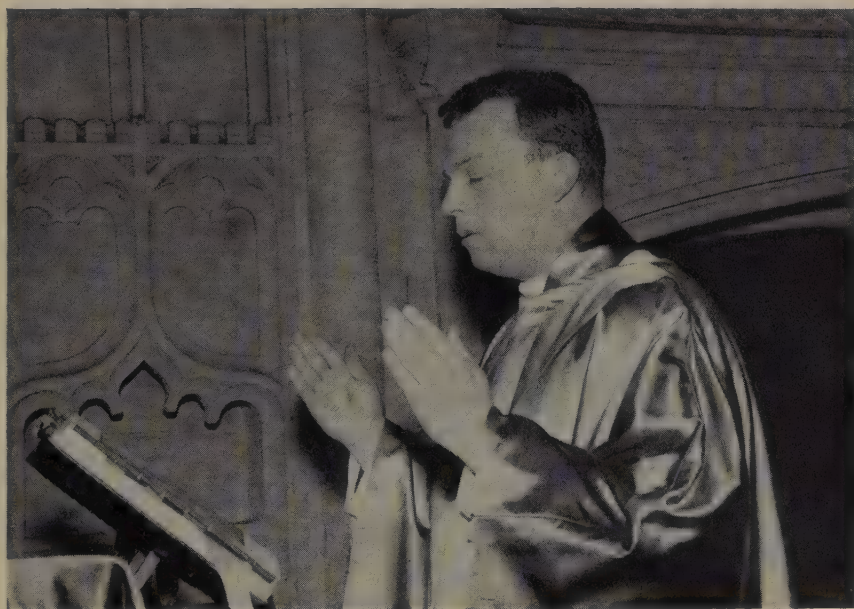


PLATE II Low Mass—The Collect



PLATE III High Mass—The blessing of incense at the Introit

PLATE IV High Mass—The blessing of incense at the Introit



joins his hands; but after the words *good things thou dost ever create* he places his left hand on the corporal and thrice signs over the host and chalice together at *sanc* ✠ *tify, quick* ✠ *en, bl* ✠ *ess*; then saying *and bestow upon us*, he uncovers the chalice, puts the pall upon the chalice veil; he genuflects; rising, he takes the host between the thumb and forefinger of the right hand and with it he thrice signs the cross within the chalice (held by the knob with the left hand) from rim to rim, without touching the edges saying. *Through* ✠ *him and with* ✠ *him, and in* ✠ *him*. At the words *O God the Father* ✠ *almighty, in the unity of the Holy* ✠ *Ghost*, he signs twice 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 as he does so *all honour and glory*. After this he at once sets down the chalice; places the host in its previous position, meanwhile laying his left hand on the altar. He gently rubs his thumbs and forefingers together without disjoining them over the chalice, covers it with the pall (while his left hand holds the knob) and then genuflects.

Through Jesus ✠ *Christ* ✠ *our* ✠ *Lord*; he uncovers the chalice, puts the pall on the folded chalice veil; genuflects; rising, he takes the host between the thumb and forefinger of the right hand and with it thrice signs the cross within the chalice (held by the knob with the left hand) from rim to rim without touching the edges saying, *By whom* ✠, *and with whom* ✠ *in the unity of the Holy* ✠ *Ghost*. At the words *all hon* ✠ *our and glo* ✠ *ry* he signs twice between the chalice and himself, and then holding 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 as he does so, *be unto thee, O Father almighty*. After this he at once sets down the chalice; places the host in its previous position meanwhile laying his left hand on the altar. He gently rubs his thumbs and forefingers together, without disjoining them, over the chalice; covers the chalice with the pall (while his left hand holds the knob) and genuflects.

From the Lord's Prayer to the Agnus Dei

Rising, and extending a hand on the corporal at each side, he says aloud the final words *world without end*; when the server and people have answered *Amen*, the celebrant joins his hands and bows his head saying *Let us pray*; raising his head he continues the admonition,

ending with *we are bold to say: Our Father . . .*; throughout the prayer¹ his hands are extended and his eyes fixed upon the Blessed Sacrament. The server having answered *But deliver us from evil*, the celebrant softly answers *Amen*; then he takes the paten from under the corporal and wipes it with the purificator which he lays on the altar to the right of the corporal.

Taking the paten between the first and second fingers of his right hand, he holds it upright on its edge resting on the altar outside the corporal—the front being turned towards the host and his hand being above the paten—and continues quietly *Deliver us . . .*, his left hand meanwhile being placed upon the corporal. At the words *favourably grant us peace* he makes the sign of the cross with the paten upon himself, and then kisses the paten near the edge by which he holds it and gently slides it under the lower part of the host, which, with the forefinger of his left hand, he moves to the centre; then he places the paten, with its edge resting on the foot of the chalice, on the front square of the corporal. After this he uncovers the chalice, genuflects, rises, moves the host with the forefinger of the left hand and takes it between the thumb and forefinger of his right hand; holding it over the chalice with the thumbs and forefingers of both hands, he reverently breaks it in half—beginning at the top—while saying *Through the same . . . our Lord*. The half in his right hand he lays on the paten; holding the other half over the chalice he breaks off a small particle from the bottom, saying, *who liveth and reigneth*; holding the small particle with the right hand over the chalice, while placing the larger portion of the host near the other, previously laid on the paten, he continues *in the unity of the Holy Ghost, one God*, while with his left hand he takes up the chalice by its knob and still holding the particle over it continues, *Throughout all ages (and audibly) world without end (to which the server answers Amen)*, and with the particle itself he signs thrice over the chalice from rim to rim saying *The peace ✠ of the Lord ✠ be alway ✠ with you (Rl. And with thy spirit)*. He lets the particle fall gently into the chalice by the side from which he will receive quietly saying *May this commixture . . .*; he rubs his fingers over the chalice and covers it with the pall; he genuflects, rises, and inclines moderately—hands joined before his breast—and then says the *Agnus Dei* aloud, striking his breast lightly with the three extended fingers of his right hand, at the final words of each repetition, his other hand meanwhile resting on the corporal. Then bowing down, joining his hands and placing his fingers on the edge of the altar, he secretly recites the prayers which follow, while keeping his gaze devoutly fixed upon the Sacred Species.

¹ In some churches the priest and people say the whole of the Lord's Prayer (including the Doxology) together; and this practice is officially encouraged.

The Communion

The Priest's Communion

At the end of the three prayers the celebrant genuflects; while rising he says *I will receive . . .* and, slightly inclining, takes both halves of the host between thumb and forefinger of the left hand, and the paten between the same forefinger and the middle one and lifts them a little above the corporal; then bending forward slightly—without resting against the altar—he strikes his breast with his right hand while thrice saying, humbly and devoutly, *Lord I am not worthy . . .* Standing erect he places the right half of the host over the left to render it easy to put the host into his mouth. He then takes them at their lower edge into his right hand and holding them over the paten makes with them the sign of the cross before his breast. Saying *The Body of our Lord Jesus Christ* he raises the host to the level of his eyes and then lowers it in a straight line towards the paten; raising it a little, in order to cross this first line about the middle, he makes another line from left to right at the same time saying *preserve my soul* ✠ . . . *Amen*. This sign of the cross should not extend beyond the edge of the paten.

After crossing himself he inclines moderately, rests his elbows upon the altar, and reverently receives communion; then standing upright he lays the paten upon the corporal; he joins his hands before his face and remains a few moments in meditation.

Lowering and separating his hands he says in a low voice *What reward . . .* and meanwhile uncovers the chalice, placing his left hand on the foot of it; he then genuflects; and takes the paten with the fore and middle fingers of his right hand, and carefully gathers any fragments adhering to the corporal by bringing the edge of the paten, held almost level, three or four times lightly over its surface; having thus gathered the fragments of the host, he brings the paten with his right hand over the chalice, and holds it with his left hand and makes a slight inclination towards it; with his right thumb and forefinger he carefully purifies it, causing the particles to fall into the chalice, rubbing his fingers together over the centre so that no particles may remain attached to them. Then with the chalice in his right hand, and paten in his left resting on the corporal, he signs the cross with the chalice by first raising the top of it to the level of his forehead and then lowering it in a straight line, he says *The Blood of our Lord Jesus Christ*; lifting the chalice a little he makes a line from left to right, while saying *preserve my soul . . . Amen*. Standing erect he conveys the chalice to his mouth, and holding the paten under his chin, reverently receives the precious blood with the particle of the host. He should be careful

not to throw his head back in an unbecoming manner while receiving from the chalice.

The Communion of the People

Intending communicants should approach the rail while the celebrant is receiving the Sacrament; and if the confession has not previously been said the server says it now.

Having partaken of the precious blood the celebrant lays the chalice down in the middle of the altar and covers it with the pall. If there is a ciborium containing particles, he brings it forward and uncovers it; if the particles are on the corporal, he gathers them on to the paten and again genuflects. (It is desirable always to employ a ciborium for the communion of the people even if the number is few. If the particles are carried on the paten it is necessary to hold it perfectly level and not to move too quickly or turn sharply lest a puff of wind should blow the contents on to the ground. If there are several particles it is prudent to keep the thumb and forefinger on them).

If communion is to be given from the reserved Sacrament he opens the tabernacle as soon as he has finished his own communion; genuflects, takes out the ciborium and places it on the corporal, genuflects; shuts, but does not lock, the door: (then half-turns towards the people, taking care not to turn his back on the Sacrament, and pronounces absolution, if it is to be said here).

Without disjoining the thumbs and forefingers, he takes with his left hand the ciborium (or paten), turns by his right to face the people and holding a particle (vertically) over the ciborium (or paten) without signing the cross says (once only) *Behold the Lamb of God; behold him that taketh away the sins of the world*, and then (thrice, and each time aloud) *Lord I am not worthy . . . be healed*. The particle should be taken by the lower edge and in delivering it the wrist should be so bent that the host can be laid perfectly flat on the tongue, or palm, of the recipient. Going straight down the centre he turns, if necessary, by his left and approaches the communicants on the epistle side.

If clerics (in surplice and stole) communicate, they kneel on the edge of the footpace as do also the servers; all others on the lowest step, or at the rail. In order that there be no delay a bell may be rung at the celebrant's communion as an intimation to communicants to approach and take their places so as not to keep the ministrants waiting.

A priest celebrating Mass may not give communion therein to persons so distant that he would lose sight of the altar when proceeding to communicate them, but this is generally held to mean that he must not go outside the church to do so.

At the moment of administering to each person the celebrant

makes the sign of the cross immediately over the paten (or ciborium), taking care not to exceed the limits of either, and at the same time saying *The Body of our Lord Jesus Christ, . . .*, he places the sacred host on the tongue, or if it is extended, on the palm of the communicant's right hand. If no other priest or deacon assists in the administration of the chalice the celebrant, having communicated a row, returns to the altar, without making any reverence when passing the centre, and replaces the ciborium (or paten) on the corporal and covers it with its lid; he then uncovers the chalice; genuflects and, rising, takes it by its knob in his right hand, and holding the foot with his left, proceeds with the administration as before. He should be careful that all receive from the same part; and to prevent risk of an accident it would be safer not to make the sign of the cross with the chalice, nor let go of it into the hands of the communicant, while, at the same time, making sure that the communicant partakes of the contents.

The communion over, the celebrant returns to the altar and deposits the ciborium (or paten) on the corporal; he then genuflects and withdraws a little on the gospel side, making way for the assistant (if present); the latter approaches with the chalice which he himself places direct on the corporal behind the paten; he then genuflects and retires. The celebrant himself, whether there is an assistant or not, dries the rim of the chalice with his lips, genuflects, and proceeds to take the ablutions.

The Ablutions

If the ciborium is to be put in the tabernacle the celebrant does it now, genuflecting before closing the door. He reverently consumes any particles remaining, and, holding the ciborium (or paten) with the first and second fingers of the left hand over the chalice, carefully removes with his right forefinger any fragments that adhere to the surface or sides and lets them fall gently into the chalice. (He next takes the paten into his right hand with the first and second fingers, and lifting the corporal a little, passes the paten lightly over the surface so as to collect any fragments that may adhere, and these he drops into the chalice as above described, but if a ciborium has been used these cleansings of the paten and corporal will not be necessary.) He then takes the chalice by the knob and reverently consumes what remains of the Sacred Species, holding the paten under his chin as he does so.

Taking the paten with his left hand and resting its edges on the corporal, the celebrant (without moving from the centre) extends the chalice—holding it over but not resting on the altar—towards the server for wine for the first ablution, at the same time saying *Grant, O Lord. . .* (If the server is too small to reach above the altar, but

not otherwise, the chalice may be held in front of it.) Sufficient wine to pass over all parts that have come into contact with the precious blood must be taken. If it has not been possible to remove, with the forefinger, all the fragments from the ciborium,¹ wine should first be poured into it and passed all round to detach any fragments—with the aid of the forefinger, if necessary—and then poured into the chalice for its purification, (*i.e.* there will be one pouring only of the wine; the celebrant next carefully dries the ciborium with the purificator and places it (uncovered for a short while) on the altar, outside the corporal). He consumes the ablution at that part of the chalice used in administering communion, meanwhile holding the paten under his chin.²

The chalice is then placed in the middle of the front part of the corporal, and the paten on the corporal towards the gospel side. Placing both the conjoined thumbs and forefingers over the chalice, he carries it to the epistle corner and resting it on the altar, he receives a very little wine and a much larger quantity of water over his conjoined fingers, which he rubs together so as effectually to remove any adhering fragments, and then carries the chalice back and places it to the right of the corporal.

He next gently rubs his fingers together over the chalice, and, taking the purificator with his right hand, places it over the fingers of his left hand while they are still over the chalice, and wipes them all together, as he says *Let thy Body*. . . . Having dried his fingers and arrived at the middle of the altar, he takes the chalice in his right hand and, holding the purificator in the other under his chin, consumes the ablution, and disjoins his fingers. Depositing the chalice in the middle of the corporal he wipes his lips and then the chalice with the purificator. Placing the chalice with his left hand outside the corporal towards the gospel side, he spreads the purificator over the chalice and puts on it the paten and then the pall. He folds the corporal and places it within the burse, which he takes with his right hand and then sets down in the middle of the altar. Covering the chalice with its veil he puts the burse upon it and deposits it on the middle of the altar.

The Post-Communion Prayers

With hands joined he now goes to the epistle corner where he says the communion antiphon (and/or the *Our Father* if it has not been said aloud in the canon). Returning to the centre, he lays his hands upon and kisses the altar; then facing the people he says—

¹ This ablution of the ciborium with wine is rubrically correct; but if the wine is heavy and sweet (as frequently in England), it is better to take the second ablution (of wine and much more water) into the ciborium, pouring it thence into the chalice before consuming it.

² It is not correct, nor ever necessary, to cleanse the paten with wine or water.

extending his hands and immediately rejoining them, as usual—*The Lord be with you*; turning back again he goes to the epistle corner; facing the missal he extends and rejoins his hands and says *Let us pray* and continues with the prayer of thanksgiving (which is usually regarded as the fixed post-communion prayer); other prayers are sometimes added after the repetition of *Let us pray*, but under one conclusion only.

He closes the missal with the opening towards the left, and goes to the centre.

The *Gloria in Excelsis*

If *Gloria in excelsis* belongs to the Mass (and the rite does not require it to be said at the beginning), the celebrant extends his hands in front to the level of his shoulders without raising his eyes, at the same time saying aloud *Glory be to God*, . . . and at the word *God* he bows slightly to the cross and then re-joins his hands, which remain conjoined to the end. He continues this canticle, in which he bows moderately at these passages: *we worship thee; we give thanks to thee; Jesu Christ; and receive our prayer*. He signs the cross upon himself at the words ✠ *art most high*. . . .

The Blessing and last Gospel

He lays his hands upon the altar and kisses it; then turning towards the people he says *The Lord be with you* and (after the server has responded), still facing the people, *Depart in peace*: or, on a very few occasions only is said facing the altar, *Let us bless the Lord*: in either case the server answers *Thanks be to God*. After the dismissal, the celebrant, facing the altar prays secretly *Let this my bounden duty*, &c, bowing moderately with his hands conjoined at the edge of the altar. He then says the first half of the blessing; after *Jesus Christ our Lord* he kisses the altar; then lifting his eyes he extends, raises, and re-joins his hands, saying *And the blessing of God Almighty*; here he bows to the cross, turns by his right towards the people, puts his left hand on his breast, and continues *the Father, the Son* ✠ *and the Holy Ghost* . . . *always*, while making the sign of the cross once over the people.

The return to the Sacristy

Having re-joined his hands at *Amen* he turns by his right, and, if there is a last gospel to be read in the rite, goes direct to the gospel corner, where, with hands joined, he says *The Lord be with you*; and, when

the server has made the response, he signs the cross on the altar and then on his forehead, lips, and breast, while announcing the last gospel with the usual formula; at once, he reads the gospel, with his hands joined. At *the Word was made flesh* he rests his hands on the altar and genuflects, and rising re-joins his hands and concludes his reading; and then returns to the centre. He now (or, if there is no last gospel, immediately after the blessing), takes up the chalice and, without bowing, turns by his right; he descends to the foot of the steps where he turns again to the altar and makes the appropriate reverence, and receiving his biretta from the server, covers and goes to the sacristy. On the way he may (but is not required to) recite *Let us sing the song*, with the following canticle and prayers. In the sacristy he salutes the cross, puts the chalice down, uncovers and takes off the vestments, kissing those that have the cross upon them. It is desirable that he then gives the server a blessing; and before speaking to anyone, he should make his thanksgiving. On returning he carefully puts away the vestments and the sacred vessels, unless some other person is deputed to do so.

Prayers after Mass

If prayers are said after the Mass the celebrant, having read the last gospel, bows to the cross and goes down to the bottom altar step; without taking off his maniple he kneels with hands joined and, alternately with the congregation or all together, recites the prescribed prayers. At the end he ascends to the altar and takes the chalice into his left hand and places his right upon the burse to steady it; he then retires in the usual manner. It should be noted that as the rites require the priest to have his hands joined it is incorrect (as is the custom in many places) for him to hold the vessels meanwhile.

THE MANNER OF SERVING LOW MASS

The server of low Mass, who must never be a female, is normally habited in cassock and surplice. In many churches the cotta is preferred to the full form of surplice for these duties, in view of its less trailing sleeves. Other forms of vesture are by no means unknown; in a few places some form of rochet is worn; while by no means infrequently at a public Mass, especially on Sundays and great festivals, the server wears amice and girded alb.

The server at no point opens or closes the missal nor does he ever turn the leaves—the celebrant always does this himself.

The server's place is normally on the side opposite to the missal:

he kneels, after the preparation, on the lowest step; but he never kneels on the footpace, even when this is the only step. And the rules direct that he should kneel throughout the whole of the Mass, except at the gospel and last gospel.

Whenever the server passes the centre of the altar, he bows moderately, or genuflects if the Blessed Sacrament is reserved in a tabernacle. But he never goes to the centre merely to make this reverence; for example, after the Creed, when he has to go to the credence, he moves thither direct from the epistle side, without first going to the middle to bow. If, when about to serve the ablutions, the chalice is not exhausted (which is not likely to happen often) he genuflects after getting the cruets and before going up the steps; afterwards he returns to his place without genuflecting.

When handing anything to the celebrant, or receiving anything from him, he bows before and after, omitting—unless it be the local custom to give them—all kisses of the priest's hand, or object (except, as some say, of the cruets at the offertory). He must be careful never to keep the priest waiting even for a moment or two; therefore he will be ready when necessary to cross over and transfer the missal after the epistle, and after the ablutions.

It is quite definitely not correct to transfer the chalice veil to the gospel side at the ablutions. It is done (necessarily) at high Mass; but at low Mass such transfer serves no useful purpose and is not ordered by rubrics; it introduces a superfluous movement and in no way adds to the convenience of the celebrant.

SERVING AT MASS

The server, having first said a short private prayer in church, vests in cassock and surplice, or whatever may be the customary robes in the church. If there is no one else to do so, it may devolve on the server to prepare the altar and credence for Mass; the necessary details are set out on p. 122. Some minutes before Mass is due to begin, he lights the two candles usual for low Mass, that on the epistle side before that on the gospel side; in passing the centre of the altar he will bow moderately to the cross.

In the sacristy he may help the priest to vest, handing him the girdle from behind, and seeing that the alb hangs evenly all round.

When the celebrant takes up the sacred vessels to enter the church, the server takes the missal, holding it underneath with both hands; the opening of the book being to the left. With the celebrant he bows to the cross in the sacristy, and precedes the priest to the altar where the Mass is to be said. If on the way he passes the high altar, he passes a little beyond the centre and bows simultaneously with the celebrant;

similarly, he genuflects if they pass an altar (including the high altar) where the Blessed Sacrament is reserved; no notice is taken of other altars.

Arrived at the altar, the server passes through the opening in the altar rails and moves somewhat to the right, leaving the celebrant room to come to the centre. He takes the priest's biretta, and with him bows (or genuflects) to the altar. He goes up the steps slightly behind the celebrant, places the missal on the desk or cushion, again with the opening of the book to his left, places the biretta on the credence or some place near, and goes to kneel on the pavement on the gospel side; as he passes the centre he bows moderately (or genuflects).

The Preparation

When the celebrant comes down to the centre and begins the preparation the server signs himself with the cross at *In the name . . .*, and answers the psalm. He signs himself again at *Our help . . .*, and does not bow while the celebrant says the confession. He bows toward the celebrant when he says *May the almighty . . .* and continues the confession bowing moderately (not profoundly); he turns toward the priest each time he says *you father*; he strikes his breast lightly three times at the words *my fault*. He remains bowed when the celebrant says *May the almighty*, but raises himself and makes the sign of the cross at *May the almighty . . .*

From the Introit to the Creed

When the celebrant goes up to the altar, he rises and, without making a reverence in the centre, goes to kneel on the lowest step at the gospel side but not on the footpace. He signs himself when the celebrant does so at the introit, and answers the *kyries* alternately with him. (If the *Gloria* is said at this point he bows slightly at the proper points, and signs himself at the end.) He makes the proper responses before and after the collect, and responds *Thanks be to God* after the epistle.

A moment before ending the epistle, the celebrant will sign to the server (by raising his left hand) to come to the book. As soon as this is given, the server rises, and, making the proper reverence in the centre, comes to stand by the missal on the epistle side. When the celebrant leaves the book, the server at once takes it (on its desk) with both hands, and goes by the straight route to the foot of the steps in the centre, where he makes the usual reverence; he then goes straight up the steps to the gospel corner of the altar where he places the book on its desk, with the book at an angle to the side of the altar, and

steps aside. When the celebrant announces the gospel, he answers *And with thy spirit*, and then *Glory be to thee, O Lord*. When he has made this response, he goes, making the proper reverence in the centre, to stand at the epistle side at the foot of the steps, facing the celebrant. At the end of the reading he answers *Praise be to thee, O Christ*.

If the Creed is said in the Mass, the server kneels during its saying, bowing slightly at *Jesus Christ* and *together is worshipped*, and moderately at *And was incarnate . . . was made man*.

From the Offertory to the Conclusion

At the end of the Creed or gospel, he rises if he has been kneeling, and at once goes, without any reverence at the centre, to the credence. Taking the box of small hosts, he removes the lid (if need be), and presents it to the celebrant at the epistle corner of the altar. Replacing it on the credence, he takes the wine cruet in his right hand and the water cruet in his left—in such a manner that the priest will be able to take them by their handles—and brings them to the celebrant at the altar. When the priest takes the wine cruet, the server passes the water cruet into his right hand, and receives the wine cruet into his left; he presents the water cruet with his right hand, and similarly receives it back into his left. Returning to the credence, he replaces the wine cruet thereon, and takes in his right hand the water cruet, in his left the *lavabo*-dish, with the towel over his left fore-arm; he goes back to the epistle corner of the altar, where he washes the priest's hands by pouring a little water over his fingers extended over the bowl. When the priest has replaced the towel, the server goes back to the credence, and replaces the cruet, dish, and towel. If the priest says, *Pray brethren*, the server waits until he has concluded this formula, then kneels wherever he may be, and makes the response.

The server now goes to kneel on the lowest step (but not on the footpace) at the epistle side, where he remains until the consecration. He makes all the responses, and leads the general confession; he rings the small bell gently three times at *Holy, holy, holy*, and once, again gently, when the priest extends his hands over the host and chalice shortly before the consecration.

A moment before the celebrant begins the consecration, the server goes, without making any reverence, to kneel on the edge of the footpace. Here, at the consecration, first of the host, and then of the chalice, he rings the small bell there three times—gently—with his right hand as the priest each time genuflects—elevates—genuflects, and, while the priest elevates, he lifts with his left hand the bottom of the chasuble, so as to take the weight of the vestment from the priest's

arms. As soon as the consecration is ended, the server, without genuflecting, returns to kneel where he was at the foot of the steps; in going he must take care not to turn his back on the Blessed Sacrament. He remains there, making all the responses.

When the celebrant begins to make his communion—in practice, when he strikes his breast at *Lord, I am not worthy*—the server sounds the small bell once only, as a signal for intending communicants to approach the altar. If he is himself to communicate, he kneels on the edge of the footpace to receive. When he has communicated, or when he has sounded the bell if he does not make his communion, he goes, without genuflecting, to kneel on the pavement at the epistle side facing across, so as not to turn his back on the Blessed Sacrament.

When the communion of the people is over, the server at once rises without genuflecting, goes to the credence, and takes the cruets, this time by their handles. He goes to the celebrant at the centre of the altar (genuflecting before going up only if the Blessed Sacrament is still on the altar), and pours into the chalice (which the celebrant will hold out to him) a small quantity of wine. Retiring to the epistle side off the footpace, he waits until the priest comes to him, and then pours into the chalice, over the priest's fingers, first a small quantity of wine, and then a larger quantity of water. Replacing the cruets on the credence, he goes to the gospel side, making the proper reverence as he passes the centre, takes the book on its stand, and brings it to the epistle side, where he places it on the altar, with the open book parallel to the front of the altar; he goes to kneel on the lowest step at the epistle side: each time he passes the centre he makes the usual reverence.

Here, at the epistle side, he remains kneeling until after the blessing. He makes all the responses; and, if the *Gloria in excelsis* is said at this point, he bows slightly at the usual places, and makes the sign of the cross at the end. He crosses himself again at the blessing.

As soon as the blessing is over, he rises. If there is a last gospel in the rite, he goes to the gospel corner, makes the responses and signs of the cross, and comes over to the gospel side, all as he did at the gospel for the day. If there is no last gospel, he passes immediately (while the celebrant is taking the chalice from the altar) to the epistle side. He takes the book from its desk, with its opening to the left, comes down the steps with the celebrant, makes the reverence to the altar with him, and leads the way back to the sacristy: if they pass the high altar or an altar at which the Blessed Sacrament is reserved, they reverence it as when they came in.

In the sacristy, the server bows with the priest to the cross, puts down the missal, and helps the celebrant to unvest as may be required of him. He then puts out the altar candles—that on the gospel side

first—and puts away all what has been used for Mass, if this is his duty. He invests, and retires to say a short prayer before leaving the church.

LOW MASS WITHOUT A SERVER

If in unavoidable circumstances a priest has to celebrate without a server, he must arrange for some member of the congregation, kneeling at a suitable spot outside the altar rails, to answer the Mass, *i.e.* to make all the responses. In such case the missal is prepared and placed unopened on its desk at the epistle corner with the opening towards the left; and the cruets on their tray, together with a *lavabo* towel and bowl containing water in which the priest can dip his fingers, are set on the altar towards the back at the epistle side; although, if the altar is large, it would be more convenient to arrange them, not behind the missal desk but somewhat towards the centre on the same side. Care needs to be taken lest drippings from the wine cruet stain the altar cloth; the cruets might be put on the gradine.

If convenient, the credence table might be set at the epistle end of the altar so that the celebrant could reach it without leaving the predella, in which case the cruets, &c, need not be put on the altar.

On arriving before and while reverencing the altar, the priest may deposit his biretta on the altar step and leave it there; he will take it therefrom at the close of Mass.

After the epistle, gradual, &c, he himself transfers the missal to the gospel corner (only bowing as he passes the centre, even if the Blessed Sacrament is reserved), and then returns to the centre to say the prayer *Cleanse my heart*, &c. At the ablutions, if he finds it necessary to rest the chalice beyond the corporal he must stand it on the inverted pall. After pouring the first ablution of wine it would be convenient to stand the one cruet in front of the other, the chalice being also in line, thus avoiding the necessity of the priest having to cross his hands or arms over them when performing the double purification of his fingers—one hand at a time. After the reassembling of the vessels, the priest himself transfers the missal to the epistle corner, and again to the gospel corner after the blessing if a proper last gospel is to be read.

VARIANT FORMS OF LOW MASS

Low Mass of Requiem

The rite of requiem Mass differs somewhat from the usual. The vestments are always black; the altar frontal is also black, but if the Blessed Sacrament is reserved at the altar at which the requiem

is to be said, the conopaeum is purple; properly the frontal should be purple also.

In all high and sung Masses of requiem, one collect only is said: in low non-conventional Masses of the fourth class; however, a second collect for the departed may be said at the celebrant's discretion.

The sequence *Dies irae* is to be sung or said in the funeral Mass and in one (the principal or first) Mass on All Souls' day; in all other requiems, sung or said, it may be omitted.

The response *Glory be to thee, O Lord* before the gospel is sung or said as usual in all requiems.

In the Mass

In low Masses of requiem, the following variations are made:

In the preparation, the psalm *Give sentence* and the repetition of the antiphon *I will go* are omitted.

At the introit, the *Gloria Patri* is omitted; the celebrant does not make the sign of the cross on himself, but he does so over the book, as if blessing it.

The second prayer before the gospel (*i.e. Give me, Lord, thy blessing*, and the form which follows this) is omitted.

The book is not kissed after the gospel.

The Creed and *Gloria in excelsis* are not said.

At the Offertory, the sign of the cross over the water cruet is omitted, but the prayer is said as usual. The *Gloria Patri* is omitted at the end of the *lavabo* psalm.

The text of the *Agnus Dei* is changed; in place of *Have mercy upon us* and *Grant us thy peace* is said, *Grant them rest*, twice, and the third time *Grant them rest eternal*. The celebrant does not strike his breast, but says the whole form with joined hands, which he does not rest on the altar. The first prayer before communion is omitted.

At the end, after the post-communion, the celebrant says, facing the people, *The Lord be with you*, as usual; after the response, facing the altar, he says *May they rest in peace* (always in the plural). The response is *Amen*. He then says as usual the prayer *May this my bounden duty*, kisses the altar, and, omitting the blessing entirely, goes at once to the last gospel.

Before the Blessed Sacrament exposed

It may sometimes happen that a priest has to say Mass with the Blessed Sacrament exposed on or over the altar. This may occur not only if actual exposition (in the formal sense of that term) is in progress; but also if the priest had to renew the hosts of the reserved Sacrament,

when that is kept in an aumbry at a distance from the altar—where the distance would be too great for the priest to go from the altar to the aumbry at the communion in the Mass without loss of dignity.

When this is the case, the general rite is not changed. But the celebrant does not wear his biretta while in sight of the Blessed Sacrament so exposed: and each time that he comes to or leaves the centre of the altar in the course of Mass, he genuflects; for example, before the collect, he comes from the epistle side to the centre; genuflects; kisses the altar; turns to the people, but to the gospel side so as not to turn his back to the Blessed Sacrament; says *The Lord be with you*; turns back; again genuflects; and goes again to the book. Moreover, on first approaching and finally leaving the altar, he makes, not a simple genuflection, but a prostration on both knees (p. 43). A genuflection in the gospel, or at other times in the Mass, is made toward the Blessed Sacrament and not toward the book. All kisses of human respect are omitted; and the small bell is not rung either at the *Sanctus* or at any other time.

CHAPTER NINE

HIGH MASS

The form of service commonly known as "high Mass," in which the celebrant is assisted by deacon and subdeacon, MC and servers, and at which there are incense, portable lights, and full singing, is theoretically the normal for the celebration of Mass, and should, whenever possible, be used in parish churches on Sundays and festivals whenever the necessary assistants are available. Other manners of celebrating Mass are either reductions of high Mass because of lack of means, or elaborations of it on account of the personal dignity of the celebrant.

PREPARATIONS

On the altar the dust-cover is removed; the altar cards are set up; the missal is on its desk at the epistle corner, open at the introit for the day, and with all the other necessary places marked.

On the credence are the cruets of wine and water; the box of hosts, the *lavabo* towel and dish; the chalice and paten prepared in the usual manner, and covered with the chalice veil,¹ and over this the humeral veil, with the burse containing the corporal on top.² In addition there should be made ready the ciborium³ for the communion of the people. Also on the credence are made ready the books of epistles and gospels, with the places duly marked; the alms dish, if necessary; and the sanctus bell. Space should be left for the acolytes' candles, which will later be placed thereon.

In the sacristy are prepared the vestments for the sacred ministers, those for the celebrant in the centre, those for the deacon on the right, and those for the subdeacon on the left; for the celebrant are made ready a chasuble, stole, and maniple, for the deacon, dalmatic, stole, and maniple, for the subdeacon, tunicle and maniple; on each is placed a girdle, alb, and amice. Also in readiness must be the acolytes' candles, the torches for the elevations, the censer (with charcoal ready to be lighted), and the boat filled with incense.

¹ Some authorities suggest that as the chalice and paten are brought to the altar under the humeral veil, and not the chalice veil, the latter should be placed on the credence, but not covering the chalice.

² If the Creed is not to be sung in the Mass, the burse should be under the humeral veil.

³ If there is no question of counting the number of intending communicants, the hosts may be placed ready in the ciborium, and the box dispensed with: the ciborium is unnecessary should there be no communion of the people.



PLATE V High Mass—The Collect

PLATE VI High Mass—The Epistle





PLATE VII High Mass—The procession to the Gospel

THE CHOIR AT MASS

If the singers have their seats in the chancel and wear choir dress, the following rules hold good for them:

They stand for the celebrant's entry, and until the end of the collect or collects. They then sit for the epistle, standing again for the singing between the epistle and gospel, the gospel, and the Creed; they sit during a sermon. They rise just before the celebrant comes to the altar to begin the offertory, and remain standing until the confession. They kneel for the confession and absolution, standing again at the comfortable words. They kneel when they have concluded the singing of the *Sanctus* and *Benedictus qui venit*, rising again after the consecration. They kneel during the communion of the people, stand for the prayers which follow and for the *Gloria in excelsis*, and kneel for the blessing, standing again for the last gospel.

The clergy in choir follow the same postures: but they kneel while the celebrant says the preparation, rising as he goes up to the altar; they may remain seated during the gradual, &c, rising only for the gospel; they may sit when the offertory has been begun, rising when they come to be incensed. During the sung Creed and *Gloria* (and also during the *Kyries* if the singing is prolonged), they may say the form simultaneously with the celebrant, sitting after he has done so; they must rise before he removes his biretta. During the Nicene creed they genuflect when the celebrant says *Et incarnatus*, and kneel while the choir sing the clause.

Normally, while standing, the two sides face each other. But they face the altar while the celebrant sings or says anything by himself—that is, during prayers, and during the intonation of the Creed and *Gloria*; but they face each other while the rest of these two are sung. During the gospel they face towards the deacon who reads.

In the ferial Masses of Advent and Lent (including Passiontide), on the September Ember days, on vigils of the second and third class outside Eastertide, and in all requiems, the choir kneel for the collects, and post-communion prayers; after the consecration on these days they remain kneeling until the *Our Father* (when sung in the canon) is begun.

THE CEREMONIES

BEFORE THE SERVICE

The Vesting

CELEBRANT

Shortly before the Mass is due to begin, the celebrant comes to the sacristy; assisted by the deacon and subdeacon he vests, and then remains in silent prayer.

DEACON

At the proper time he comes to the sacristy, and vests in alb, etc, and dalmatic but not maniple. He assists the celebrant to vest, and then puts on his own maniple.

SUBDEACON

At the proper time he comes to the sacristy, and vests in alb, etc, and tunicle but not maniple. He assists the celebrant to vest, and then puts on his own maniple.

The Entry into Church

At a signal from the MC the celebrant receives holy water from the deacon, salutes the sacred ministers, puts on his biretta, and follows the deacon into the church.

If there are clergy already in choir, at the chancel step he uncovers and salutes them, bowing to those of the gospel side first; but if there are no clergy already in choir, he does not uncover until he reaches the sanctuary.

Arrived at the altar step, he uncovers and hands his biretta to the deacon, and, when the subdeacon has surrendered his biretta, makes the proper reverence to the altar (*i.e.* a low bow, unless the Blessed Sacrament is present, for then he genuflects).

At the signal from the MC he gives holy water to the celebrant and returns his salute. Putting on his biretta he enters the church following the subdeacon.

If there are clergy already in choir, at the chancel step he passes to the right, uncovers, and salutes them with the celebrant, and does not again cover. But if there are no clergy in choir, he does not uncover until he reaches the sanctuary.

Arrived at the altar step, he passes to the right if he has not already done so, uncovers and hands his biretta to the MC; and then at once receives the celebrant's and hands that to the MC. He makes the proper reverence (low bow or genuflection) simultaneously with the celebrant.

At the signal from the MC he returns the celebrant's salute, puts on his biretta, and follows the MC into the church.

If there are clergy already in choir, he passes to the left, uncovers at the chancel step and joins the celebrant in saluting them, and does not again cover. But if there are no clergy in choir, he does not uncover until he reaches the sanctuary.

Arrived at the altar step, he passes to the left, if he has not already done so, hands his biretta to the MC, and with the celebrant makes the proper reverence (low bow or genuflection).

THE FORE MASS

The Preparation

CELEBRANT

He signs himself with the cross, saying *In the Name . . .* and continues the preparation as at low Mass. But at *you brethren* (each time) he raises himself slightly and turns somewhat first to the deacon and then to the subdeacon. When they say *you*

DEACON

Standing on the celebrant's right he signs the cross on himself, and answers the preparation simultaneously with the subdeacon. When the celebrant says *you brethren* he does not turn to him. He inclines slightly to say *May almighty God*; then,

SUBDEACON

Standing on the celebrant's left he signs the cross on himself and with the deacon answers the preparation. When the celebrant says (each time) *you brethren* he does not turn to the celebrant. He inclines moderately to say *May almighty God . . .*; he

OF HIGH MASS

BEFORE THE SERVICE

The Vesting

MC

The MC supervises all preparations, seeing that nothing is missing, and that the servers carry out their preparatory duties.

THURIFER

He vests in cassock and surplice, and then, in some suitable place, prepares glowing charcoal in the censer.

ACOLYTES

Some little time before Mass is due to begin they vest in cassock and surplice, and light the altar candles and their own. They then assist the deacon and subdeacon to vest.

The Entry into Church

At the proper time he gives the signal to enter the church, and himself follows the acolytes (or torchbearers when such are present). But if the choir enters in the same procession, the MC follows the choir (and torchbearers).

Arrived at the altar step he passes to the right, takes from the deacon first the deacon's biretta and then the celebrant's; he then takes the subdeacon's, passing a little behind the deacon to receive it. He goes at once to place the birettas on the seats of the respective ministers at the sedilia, and then goes to kneel to the right of and a little behind the deacon.

At the signal from the MC he leads the procession into church, carrying the censer with the glowing charcoal in his left hand, and the incense boat in his right.

Arrived at the altar, he goes to stand near the credence, makes the proper reverence when the others do so, and kneels when the MC does so.

At the signal from the MC they take up their candles, and follow the thurifer at the head of the procession.

If the processional cross is carried, the crucifer walks between the acolytes.

Torchbearers follow the acolytes (or the choir, if they enter in the same procession).

Outside the altar rail they open out so as to let the sacred ministers enter; they then unite behind the celebrant, and with him make the proper reverence. Having done so, they go to the credence, place their candles thereon, and kneel there, facing north, when the MC kneels.

But if the processional cross is carried, the acolytes and crucifer swing back at the altar rail so that all three face south. When the celebrant has entered they come to stand together behind him, but make no reverence. The crucifer puts the cross away; then the acolytes, reverencing the altar, go to the credence, and place their candles on it; they kneel when the MC does so.

THE FORE MASS

The Preparation

MC

The MC kneels a little behind and to the right of the deacon, and also answers the preparation.

THURIFER

The thurifer kneels near the credence and joins the acolytes in saying the preparation. While so doing he keeps the censer swinging, but only slightly so as to keep the charcoal glowing.

ACOLYTES

The acolytes kneel near the credence, facing north, and say the preparation, one answering the other, but the absolution is not said.

CELEBRANT

father he does not turn to them.

DEACON

bowing profoundly, he says the confession, turning to the celebrant each time he says *you father*. When the celebrant says *May the almighty and merciful Lord . . .* he becomes erect and signs himself with the cross. He bows moderately at *Wilt thou not turn . . .*, and so remains until *Let us pray*, when he again becomes erect.

SUBDEACON

bows profoundly to say the confession; each time he says *you father* he raises himself slightly and turns to the celebrant. At *May the almighty . . .* he becomes erect and signs the cross on himself; he bows moderately at *Wilt thou not turn . . .* and remains so until *Let us pray*, when he becomes erect.

The Incensation

The Blessing of Incense

Having said *Let us pray* (and the *Our Father* and collect for purity) the celebrant goes up to the altar and kisses it in the middle. At once he turns to face south, takes the spoon from the deacon, and places in the censer three separate spoonsful of incense from the boat; he returns the spoon to the deacon, and blesses the incense with the usual formula. Meanwhile, his left hand is placed on his breast.

The preparation over, the deacon goes up the steps with the celebrant, lifting his alb if need be. Standing on the footpace facing east, but a little back, he takes the incense from the MC, kisses the spoon and hands it to the celebrant, kissing his hand and saying *Bless, reverend father*. He takes back the spoon, kissing the celebrant's hand and the spoon, and returns the boat to the MC. He takes the censer from the thurifer, holding it at the top of the chains with his right hand and above the cover with his left, and so presents it to the celebrant, kissing first the top of the chains and then the celebrant's right hand.

The preparation over, the subdeacon goes up the steps with the celebrant, lifting his alb if necessary, and stands at the celebrant's left facing east while incense is being blessed.

The Incensing of the Altar

Facing the altar the celebrant receives the censer from the deacon, makes a low bow, and incenses the cross and then the altar, in the manner described on pp. 51, 52. At the epistle corner he hands the censer to the deacon, and there, facing south, is himself incensed, making a slight bow before and after.

During the incensing of the cross and altar the deacon attends the celebrant on the right, lifting the chasuble (so as to take the weight from the celebrant's arm) with his left hand, his right being placed on his breast. At the end, at the epistle corner, he takes the censer from the celebrant, descends to the pavement, and there incenses the celebrant with three double swings, bowing before and after. He then returns the censer to the thurifer.

During the incensing of the cross and altar the subdeacon attends the celebrant on the left, lifting the chasuble (so as to take the weight from the celebrant's arm) with his right hand, his left being placed on his breast. At the end he goes to the pavement at the epistle side, on the deacon's left. He bows with the deacon when the latter incenses the celebrant.

The Introit and Kyries

The celebrant turns to the missal, makes the sign of the cross on himself, and reads the introit for the day.

Having handed the censer to the thurifer, he goes to stand on the second step, facing east, behind and to

He goes to stand, on his step, behind and to the right of the deacon, and with him answers the *Kyries*. He then

MC

THURIFER

ACOLYTES

The Incensation

The Blessing of Incense

The preparation over, the MC approaches the celebrant on the epistle side, coming to the left of the thurifer. He hands the boat with the spoon to the deacon, and, after incense has been blessed, receives it back again, and gives it to the thurifer or puts it down in some convenient place. He then goes to the epistle corner of the altar.

When the celebrant goes up to the altar, the thurifer approaches him from the epistle side, walking on the footpace. He hands the boat to the MC and opens the censer for the celebrant to put the incense therein. This done, he closes the censer and hands it to the deacon. He then retires to his place near the credence.

When the celebrant goes up to the altar the acolytes rise, and stand with hands joined at their places near the credence, facing north.

The Incensing of the Altar

While the celebrant is incensing the cross, he takes the missal (on its stand) and removes it from the altar while the epistle end is being incensed. As soon as that part has been incensed, he replaces the book on the altar. He remains at the epistle end of the altar, on the pavement facing west, while the celebrant is incensed.

The thurifer remains near the credence while the altar is being incensed, and comes near the deacon's right when the latter incenses the celebrant. He then takes the censer from the deacon and retires to the sacristy. If the *Glory be* . . . of the introit is being sung while he so retires, he waits in the centre facing east, until the singing of *As it was* . . . is begun.

During the incensing of the altar and celebrant they remain standing near the credence with hands joined.

The Introit and Kyries

When the celebrant has been incensed, the MC goes to his right by the missal and there points out the

During the introit and *Kyries* they remain standing by the credence with hands joined.

CELEBRANT

DEACON

SUBDEACON

In the same place he recites the *Kyries* with the deacon and subdeacon.

the right of the celebrant. He answers the *Kyries* to the celebrant, and then goes to stand directly behind him.

goes to stand directly behind the celebrant and deacon.

Notes: If the singing of the *Kyries* is prolonged, it is permissible for the sacred ministers to go to the sedilia to sit, as is given at the end of the Creed.

If the ten commandments (or the summary of the law) are read, the sacred ministers come into line one behind the other as soon as the celebrant has read the introit. They go together to the centre, where the priest turns to the people to recite the form. Meanwhile the deacon and subdeacon move a little to the right and left respectively, so as not to stand directly between the celebrant and the people. At the last response the celebrant turns back to the altar, and the deacon and subdeacon come to stand behind him.

Note: In rites where the *Gloria in excelsis* is sung at this point, all is done as when it comes towards the end of the Mass (pp. 176-177).

The Collect

Towards the end of the sung *Kyries* the celebrant goes to the centre, kisses the altar in the midst; and, when the singing has finished, turns to the people and sings *The Lord be with you*. He at once goes back to the book, and, with hands extended, sings the collect (or collects). In so doing he holds and rejoins his hands as at low Mass.

Keeping always behind the celebrant the deacon goes with him to the centre (not moving aside when the celebrant turns to the people) and returns to the epistle corner. He stands behind the celebrant while the collect is sung; but as soon as the MC leaves his place by the missal, the deacon moves there and assists the celebrant with the book.

The subdeacon keeps in line behind the celebrant and deacon as they go to the centre and return to the epistle corner; he does not move aside when the celebrant turns to the people.

Towards the end of the collect (or last collect) he receives the book of epistles from the MC, making a slight bow as he does so; he holds the book with the opening towards his left. When the celebrant comes to the words *who liveth* in the (last) collect he goes with the MC to the centre, makes the proper reverence, and goes to the chancel step, where he faces the people.

The Readings from Scripture

The Epistle

Having concluded the (last) collect the celebrant at once goes by the most direct route to the sedilia, where he sits and puts on his biretta; he listens to the epistle read by the subdeacon.

When the (last) collect is ended he accompanies the celebrant by the shortest route to the sedilia. Here he gives the celebrant his biretta and adjusts the chasuble. He then himself sits (on the celebrant's right), and puts on his own biretta.

Standing at the chancel step and facing the people he reads the epistle.

The Gradual, &c

As soon as the subdeacon has finished his reading, the celebrant giving up his

As soon as the subdeacon has finished his reading, the deacon rises, places his own

When the subdeacon has finished his reading, he closes the book, and returns

MC

THURIFER

ACOLYTES

introit to be read. This he does with the hand farthest away from the celebrant, lest he should touch him; the hand is open, the fingers extended, back towards the book. He remains by the book and, with the deacon answers the celebrant's *Kyries*.

The Collect

He stands away from the missal while the celebrant goes to the centre, returning when the latter does so. Here he points out the collect (or collects) to be sung. When the celebrant has begun the collect (or last collect), he bows to the celebrant and deacon (this last as a sign to the deacon to take his place at the book), and goes to the credence. He takes the book of epistles with the opening on his right, and presents it to the subdeacon. When the celebrant begins the conclusion of the (last) collect, he precedes the subdeacon to the centre, makes with him the proper reverence, and accompanies him to the chancel step.

While the collect(s) are sung, the acolytes remain at the credence, with hands joined. Normally they stand; but on certain days (p. 151) when the choir kneel, they do so too.

The Readings from Scripture

The Epistle

He stands to the left and slightly behind the subdeacon while the latter reads the epistle; he sees that the right pericope is read.

During the epistle the acolytes may remain standing at the credence; or they may sit if seats are provided for them. They must not sit until the celebrant has put on his biretta, and must rise before he takes it off.

The Gradual, &c

When the subdeacon has finished his reading he returns with him to the

When the choir begin the gradual, he enters carrying the censer, and goes to stand

When the celebrant begins to bless incense, they take their candles from the cre-

CELEBRANT

biretta, returns to the altar near the book by the shortest way. When the subdeacon kneels before him, he places his hand on the book of epistles to be kissed; and makes the sign of the cross over the subdeacon, saying nothing. He then turns to face east.

When the deacon has placed the book of gospels on the altar, he goes to the centre, and blesses incense as at the introit. When the deacon kneels before him he turns to his right so as to face him and makes the sign of the cross over him, saying *The Lord be in thy heart . . . In the name . . .*, meanwhile laying his left hand on his breast; he then places his right hand on the gospel-book to be kissed. He goes to the epistle corner and faces east.

When the deacon begins *The Lord be with you*, the celebrant turns to face him, and at the announcement of the gospel signs the cross on his forehead, lips and breast. If in the gospel there is a word or passage at which a bow or genuflexion is required, he makes this reverence towards the altar cross.

At the end of the gospel he kisses the opening words of the text as shown to him by the subdeacon, saying *Through the words of the gospel . . .*; He then faces the deacon and is incensed by him; which done, he

DEACON

biretta and the celebrant's on their respective seats, and goes with the celebrant to the missal at the epistle corner of the altar, where he stands where he was at the end of the collect.

When the celebrant has blessed the subdeacon, he steps down to the pavement at the epistle side, and receives the book of gospels from the MC. Holding the book with the opening to the left at the height of his eyes, he goes to the foot of the altar steps at the centre, makes the proper reverence, goes up the steps in the middle, and places the gospel-book, again with the opening to the left, on the centre of the altar.

He then stands back to the right and a little back and assists at the blessing of incense as at the introit.

This done, he turns about by his left, goes down one step, turns again, this time by his right, and kneels on the footpace to say the prayer *Cleanse my heart . . .* Rising, he takes the gospel-book from the altar, turns to the celebrant, and kneeling on the footpace says *Bid, sir, a blessing*. After receiving the blessing, he kisses the celebrant's hand placed on the book, rises, and goes down the steps to stand on the pavement to the right of the middle.

The Gospel

With the rest of the gospel procession he makes the proper reverence to the altar, and goes, following or alongside the subdeacon (as may be convenient) to the place where the gospel is to be sung; there he faces the subdeacon (*i.e.* faces north), and gives the latter the gospel-book to hold, opening it at the gospel for the day.

When the choir's singing is ended, the deacon chants *The Lord be with you*, and, after the response, announces the holy gospel with the prescribed formula; while so doing, he makes the sign of

SUBDEACON

with the MC to the altar step, where he makes the proper reverence. He goes at once to kneel before the celebrant at the epistle end facing north, where he kisses the celebrant's hand and receives the silent blessing. At once he rises, and gives up the epistle-book to the MC.

He then goes to the altar at the side, takes the missal on its desk or cushion, and transfers it to the gospel side, to the left of where the corporal will be, and turns it so that the celebrant will be able easily to read from it when at the centre. He then goes to the gospel end of the altar, where he stands, facing towards the cross, and if possible off the footpace, while the deacon places the gospel-book on the altar.

When the thurifer approaches the celebrant, the subdeacon himself comes to the celebrant's left, where he stands facing east while incense, and then the deacon, are blessed.

When the deacon comes down the steps, the subdeacon comes down, but towards the gospel side, with him, and stands facing the altar at the foot of the steps a little to the left of the centre.

With the rest of the gospel procession he makes the proper reverence to the altar, and then, preceding or walking alongside the deacon, he goes to the place where the gospel is to be sung. Here he stands between the acolytes, facing south. When the deacon hands him the book, he holds it at the level of his breast or eyes, as may be the more convenient; and so stands while the gospel is announced and chanted. If a text requires some reverence to be made, the subdeacon does not make it, as he is holding the gospel-book.

MC

THURIFER

ACOLYTES

sanctuary, makes with him the proper reverence, and goes to the credence. When the subdeacon has been blessed, he takes from him the book of epistles and places it on the credence. At once he takes the book of gospels and gives it to the deacon.

When the book of gospels has been placed on the altar, he goes with the thurifer, as at the introit, and assists at the blessing of incense as before.

He goes back with the thurifer to the pavement on the epistle side and thence to the centre at the foot of the steps, where he stands on the right of the thurifer (*i.e.* behind the deacon) with the acolytes in front of him.

by the credence. At the proper moment he approaches the celebrant with the MC in the same manner as at the introit, and receives blessed incense in the censer.

He goes back with the MC to the epistle side, and then to the centre, again with the MC, and stands on the latter's left (*i.e.* behind the subdeacon) with the acolytes in front of him.

dence, and come to stand in the centre at the foot of the steps, leaving room for the deacon and subdeacon in front of them.

If there occurs in the gradual, tract, or great alleluia, a passage at which a genuflexion is prescribed, the MC should take care that the sacred ministers can make this reverence together (while the choir sing the words) either on the footpace or at the sedilia.

The Gospel

When the deacon comes down, all make the proper reverence together, and the MC leads the way (with the thurifer) to the place where the gospel is to be read. Here he stands to the deacon's right, a little to the rear.

When the deacon begins the announcement of the gospel, he takes the censer from the thurifer (reaching behind the deacon), and hands it to the deacon. When the book has been incensed, he takes the censer again and passes it to the thurifer. If during the gospel a page of the book has to be turned,

With the rest of the procession he makes the proper reverence, and goes with the MC at the head of the procession to the place where the gospel is to be read. Here he stands to the left of the deacon, a little to the rear.

When the deacon announces the gospel, he passes behind the deacon and hands the censer to the MC, receiving it back after the incensing, when he goes again to the deacon's left. During the gospel he keeps the censer swinging slightly or even motionless (so that the charcoal still glows, but not

When the deacon has come down, they with the rest of the procession make the proper reverence to the altar, and follow the thurifer to the place where the gospel is to be read; there they stand on either side of the subdeacon, facing in the same direction.

During the gospel, as they are holding their candles, they at no point make any bow or genuflexion, even though all others do so.

At the end of the gospel they follow the MC and thurifer back to the altar. They open out to let the

CELEBRANT

goes to the centre of the altar and faces east.

DEACON

the cross on the book at the beginning of the text of the gospel for the day, laying his left hand open on the book, and then signs his forehead, lips, and breast. He then takes the censer from the MC, and incenses the book with three double swings—centre, left, right—bowing to the book before and after; he gives back the censer to the MC. As soon as the acclamation *Glory be to thee, O Lord* has been sung, he chants the gospel, holding his hands joined. If there occurs a word or text at which a bow or genuflexion is prescribed, he makes this reverence towards the book.

At the end, without kissing the book, he points out with open hand the first words of the gospel to the subdeacon; and then goes at the rear of the gospel procession to the sanctuary; he makes the proper reverence to the altar, takes the censer from the thurifer, and in the centre incenses the celebrant, bowing to him before and after. He gives up the censer to the thurifer, and goes to stand behind the celebrant on the top step.

The Creed (if it is to be sung)

The celebrant intones *I believe in one God*, and continues it in an undertone. He bows at *Jesus Christ* and together is worshipped, and genuflects at *And was incarnate . . . made man*. At the end he makes the sign of the cross on himself. He turns to his right, goes to the sedilia, and sits. He goes, if possible, with the deacon on his left and the subdeacon on his right; but often it will be necessary for him to follow the deacon. He uncovers and bows, without kneeling while the choir sing *And was incarnate . . . made man*. He uncovers while the choir sing together is worshipped.

When the celebrant intones the Creed, the deacon makes a slight bow at the word *God*, and goes up to the right of the celebrant. He bows and genuflects when the celebrant does so, without putting his hands on the altar; he places his left hand under the celebrant's right elbow whenever the latter genuflects. At the end he signs himself with the cross, and goes with the celebrant to the sedilia. If possible he goes there walking at the celebrant's left; but often he must lead the way. At the sedilia he takes the celebrant's biretta, and gives it to him when he is seated; he also sees that the chasuble is properly arranged in the seat. He then himself sits and puts on his biretta.

When the choir have sung

SUBDEACON

At the end of the gospel, he notes where the text of the pericope begins (as pointed out to him by the deacon), and then at once, without making any reverence whatever anywhere (even to the Blessed Sacrament) he goes straight to the celebrant. He points out with open hand the beginning of the gospel, and presents the book for the celebrant to kiss. He then steps back a pace, hands the book to the MC when the latter returns, and goes to stand on the second step behind the celebrant, timing himself to arrive there simultaneously with the deacon coming to the step above.

When the celebrant intones the Creed he makes a slight bow at the word *God* and goes up to the celebrant's left, timing himself to arrive at the same moment as the deacon comes to the right. He bows and genuflects when the celebrant does so; he places his right hand under the celebrant's left elbow whenever he genuflects. At the end he makes the sign of the cross, and goes with the celebrant (if possible on the right, but if need be following the celebrant) to the sedilia. When the celebrant is seated he himself sits and puts on his biretta.

When the choir have sung *was made man* he uncovers and rises with the deacon, and stands at the sedilia, holding his biretta until the

MC

the MC does this. If there is a word or text at which a bow or genuflection is to be made, he does so toward the altar, turning a little in advance as a sign to the celebrant to make the reverence also.

At the end of the gospel he leads the procession back to the altar step (but following the subdeacon), makes with the others the proper reverence, and goes to the epistle side. He receives the gospel-book from the subdeacon after the celebrant has kissed it; he replaces it on the credence and stands near, facing north.

THURIFER

more than is required for this). If a reverence has to be made during the gospel, he makes it with the deacon towards the book.

At the close of the gospel he leads the way back, with the MC, to the altar step, where he makes the proper reverence with the others; he then passes to the left. He hands the censer to the deacon (who is in the centre) and bows with him before and after when the celebrant is incensed. He then retires to the sacristy.

ACOLYTES

deacon pass, reunite in the centre, make with the others the proper reverence, and then retire to the credence, where they deposit their candles; they remain standing there as usual.

Note: If the gospel is read from a lectern, ambo, or pulpit, some difference may need to be made in the positions of those concerned. At a lectern at times the deacon faces directly towards the people: the subdeacon may stand behind the lectern (though not if the deacon so faces west), or he may stand at the deacon's right, and pass the censer to him in place of the MC. If the gospel is read from a structural ambo or pulpit, local circumstances must decide the actual positions of the participants.

The Creed

The MC stands near the credence while the celebrant says the Creed, bowing and genuflecting as he does. When the sacred ministers go to the sedilia, he stands to the right of the deacon facing down the church.

When the choir is about to begin *And was incarnate* he signs to the sacred ministers to uncover, and himself kneels facing north. After *was made man* he rises, goes to the credence, and takes the burse which he presents to the deacon, bowing before and after. He signs to the sacred ministers to uncover at *together is worshipped*.

During the Creed they bow and genuflect when the celebrant does so. When the sacred ministers come to sit, the first acolyte may attend to the deacon, seeing to his biretta (and if need be, dalmatic), and the second similarly for the subdeacon. If they have to pass the celebrant, they bow to him as they do so. When the choir sing *And was incarnate . . . was made man* they kneel on both knees.

CELEBRANT

DEACON

SUBDEACON

was made man, he rises and puts his biretta on the seat. With joined hands he bows to the celebrant and takes the burse containing the corporal from the MC who brings it. He holds this with the opening towards himself at the level of his eyes, and carries it to the altar, bowing to the celebrant if he passes him, and to the clergy in choir as usual. At the bottom step in the centre he makes the proper reverence, goes up the steps to the footpace, places the burse on the altar, and takes out the corporal, standing the burse against the candlestick or gradine on the gospel side. He spreads the corporal in the usual manner; and then turns the pages of the missal (if necessary) to the offertory sentence. He bows (or genuflects) and returns by the shortest way to the sedilia, bowing to the clergy, and to the celebrant and subdeacon; he sits and covers. He removes his biretta while the choir sing *together is worshipped*.

deacon returns, when he bows to him and once more sits and covers.

Note: On Christmas day in all solemn Masses, and on the feast of the Annunciation B.V.M. (*i.e.* the day on which the Mass of this feast is sung) the sacred ministers kneel (uncovered) on the lowest altar step, or at the sedilia, facing north, while the choir sing *And was incarnate . . . made man*.

The Sermon

During the sermon the celebrant remains seated at the sedilia.

During the sermon the deacon remains seated at the sedilia.

During the sermon the subdeacon remains seated at the sedilia.

Note: If one of the sacred ministers is to preach, he customarily removes his chasuble, dalmatic, or tunicle, and maniple at the sedilia before going to the pulpit. He goes there, wearing his biretta outside the sanctuary, accompanied by the MC. He returns similarly to the sedilia at the close of the sermon, where he resumes his vestment and maniple before the sacred ministers return to the altar. If the celebrant preaches, the deacon and subdeacon stand at their seats while he passes to the centre, sitting when he leaves the sanctuary; they similarly rise when he approaches the altar on his return. If the deacon preaches, the subdeacon alone so stands.

MC

THURIFER

ACOLYTES

The Sermon

During the sermon he may sit in any convenient place. If one of the sacred ministers preaches, he accompanies him to and from the pulpit.

During the latter part of the Creed, or during the sermon, the MC must put in the ciborium the requisite number of small breads for the communion of the people; or he may delegate this, if he thinks fit, to one of the acolytes.

During the sermon they may sit on stools provided in any suitable place in the sanctuary. They must not, however, be seated while any of the sacred ministers is standing.

FROM THE OFFERTORY

The Offertory

CELEBRANT

At the end of the Creed or sermon the celebrant rises, gives his biretta to the deacon, and follows the subdeacon to the centre. Making the proper reverence he goes up to the footpace, kisses the altar in the midst, and, turning to the people, sings *The Lord be with you . . .* Turning back, he sings *Let us pray*, and then reads the offertory-antiphon.

He receives the paten with the host from the deacon, and offers it: placing the host on the corporal, he puts the paten on the altar at the epistle side, a little away from the corporal.

When the subdeacon presents the water cruet, he blesses the water, saying the prayer *O God who didst wonderfully . . .*; he receives the chalice from the deacon and offers it, saying with him *We offer . . .*; he then says the two prayers *In the spirit of humility . . .* and *Come, O Sanctifier . . .* as at low Mass.

DEACON

At the end of the Creed or sermon the deacon rises, puts down his own biretta, and then takes and puts down the celebrant's; he follows the celebrant to the centre, makes with him the proper reverence, and goes to stand behind him. When the celebrant has sung *Let us pray* (not before), he makes a slight bow and goes up to the celebrant's right. He takes the chalice from the subdeacon, uncovers it (first taking the burse and spreading the corporal if there has been no Creed in the Mass). He takes the ciborium from the MC, uncovers it and places it on the corporal. Taking the paten, he kisses it and the celebrant's hand; while the latter offers the host on the paten he holds the ciborium slightly raised over the corporal, and with his left hand supports the celebrant's right arm. He covers the ciborium, and places it on the corporal to the back.

He takes the chalice from the subdeacon with his left hand and the wine cruet in his right, and pours in sufficient wine for the Mass. When the subdeacon has poured in the water, the deacon wipes the inside of the chalice to remove any drops that may happen to remain on the sides, takes the chalice under the cup with his right hand and under the foot with his left, and presents it to the celebrant with the usual kisses. He sustains with his hand either the foot of the chalice or the right arm of the celebrant, placing his left hand on his breast; He joins in saying the prayer *We offer . . .*; he then covers the chalice with the pall and puts the paten into the subdeacon's right hand, covering it with the right side of the humeral veil.

SUBDEACON

At the end of the Creed or sermon the subdeacon rises and puts down his biretta; he leads the celebrant to the centre. When the celebrant goes up to the altar he stands behind the deacon; and when the celebrant has sung *Let us pray* (not before) he goes to the credence; there he receives the humeral veil over his shoulders. Taking the small veil off the chalice he hands it to the MC or second acolyte. With his uncovered left hand he takes the chalice and covers it with the right side of the humeral veil, and then places his right hand (uncovered) on the top of the chalice outside the veil. (If there has been no Creed in the Mass, he brings up the chalice covered with its veil, and the burse with the corporal). He goes direct to the altar, and stands to the deacon's right.

When the deacon has taken the paten, the subdeacon wipes the inside of the chalice with the purificator, and then with his right hand presents the chalice with the purificator under the cup, to the deacon. He takes the cruets from the acolyte and hands the wine cruet to the deacon, receiving it back in his left hand. When the deacon has poured the wine into the chalice, he holds up the water cruet for the celebrant to bless, saying *Bless, reverend father*. He then pours a little water into the chalice, and returns the cruets to the acolytes. He receives the paten into his uncovered right hand, and the deacon covers it with the right side of the humeral veil; the left side hangs straight down. Holding the paten at the level of his breast, he turns by his left and goes straight to his place at the centre on his step (or the pavement), where he makes the proper reverence

TO THE CONCLUSION

The Offertory

MC

When the subdeacon comes to the credence, the MC covers his shoulders with the humeral veil, arranging it so that the right side hangs a little lower than the left. He then brings the ciborium, ready filled, to the altar, and hands it to the deacon. At the altar the MC throws the right side of the humeral veil over the subdeacon's shoulder to be out of the way, and puts it back when the subdeacon has taken the paten.

THURIFER

When the offertory has begun, the thurifer enters and waits near the credence.

ACOLYTES

When the subdeacon removes the small veil, the second acolyte takes it and places it on the credence. The first acolyte takes the cruets, follows the subdeacon to the altar, and hands them to him; afterwards he receives them back and places them on the credence. (Note: the acolytes never kiss the hands of the deacon or subdeacon.)

If there is an "offertory by the people,"¹ the first acolyte will receive the ciborium and the second the wine cruet from the representatives of the congregation; the ciborium will be handed to the MC, while the first acolyte, taking the water cruet from the credence, will take them to the subdeacon as described above.

¹ See p. 206.

CELEBRANT

DEACON

SUBDEACON

to the altar, and stands facing east.

He holds the paten so against his breast when moving from one place to another, while being incensed when answering *Brethren, pray . . .* (if the response occurs in the rite), and while reciting the *Sanctus*; at other times he holds the paten lifted to the level of his eyes, with the left hand under his right elbow, the veil hanging straight down on the left side.

The Incensing at the Offertory

The celebrant then blesses incense as he did at the introit, except that he uses the form *At the intercession of blessed Michael . . .* Without bowing, he incenses the oblations (as illustrated in the frontispiece): at once bowing to the cross (or genuflecting to the reserved Sacrament) he incenses the cross and altar, as he did at the introit, saying as he does so the appointed prayers. At the epistle corner he gives the censer to the deacon, saying *May the Lord enkindle . . .*, and is incensed by him.

At the same place he washes his hands, saying the psalm; then, going to the centre he says *Receive, O Holy Trinity . . .* If the rite in use requires it, he kisses the altar, turns to the people and says *Pray, brethren . . .* turning back after these two words. He reads the secret prayers in the same number and order as for the collects before the epistle. He says the final *world without end* aloud, so that *Amen* can be responded: but if there are more than one, he says the *Amen* to the first himself silently.

The deacon assists at the blessing of incense as at the introit. During the incensing of the oblations he places his hand firmly on the foot of the chalice, and when the celebrant comes to incense the cross, moves the chalice to the right (but not off the corporal): with his left hand he lifts the chasuble. He is at the celebrant's right during the incensing of the altar; at the end he receives the censer and incenses the celebrant, all as at the introit. When he has incensed the celebrant he goes to the centre, reverences the altar, and goes with the thurifer to incense the clergy in choir (if any). Beginning with the highest in dignity he incenses each with two double swings (or two or one if grades of dignity have to be observed). If he has to pass from side to side, he reverences the altar each time he passes the centre, but if he merely turns on the same ground, he makes no reverence. He returns to the sanctuary, reverencing the altar in the middle, and goes to the epistle side, about where the subdeacon was at the introit, and there, facing north, incenses the subdeacon. (If there are no clergy in choir, he does not go to the centre at all, but at once incenses the subdeacon.) Giving the censer to the thurifer, he goes to the centre on his step, behind the celebrant, and at once turns to face the thurifer, who

He remains standing in his place facing the altar until the deacon comes to incense him. He then lowers the paten and turns to the deacon, bowing to him before and after he is incensed. He turns back to the altar, raising the paten again, and so remains.

The Incensing at the Offertory

The MC assists at the blessing of incense as at the introit. He then passes to the celebrant's left and lifts the chasuble on this side while the oblations and altar are incensed. He goes to the gospel side, and when the celebrant comes to the centre after the *lavabo* goes to the missal by the celebrant's side. He turns to the thurifer when he comes to incense him, bowing to the thurifer before and after; then turns back and attends to the missal. (If when the thurifer comes to incense him he is engaged at the book, he is not incensed at all.)

When the MC signs to him to approach, he goes to the celebrant, attends at the blessing of incense and hands the censer to the deacon, all as at the introit. When the cross has been incensed, he passes to the gospel side and removes the missal (with its desk) from the altar until that side of the altar has been incensed, when he replaces the missal on the altar. Going to the epistle side, he stands to the left of and a little behind the deacon while the celebrant is incensed. He accompanies the deacon on the latter's left while the clergy in choir and subdeacon are incensed; each time the deacon bows or genuflects, he does so too. When the deacon has incensed the subdeacon, he takes the censer, and, standing where he is, incenses the deacon. He goes to the centre, incenses the MC with one double swing (but does not wait if the MC is engaged); at the same place he incenses the acolytes; then, going down to the chancel, incenses the lay choir, reverencing the altar each time he passes the middle or is to move off; then lastly he incenses the congregation: all groups of laymen are incensed with three double swings—centre, left, right. He returns to the sacristy, making the proper reverence to the altar as he passes.

Immediately the celebrant has been incensed, the acolytes take the water cruet, dish, and towel and wash the celebrant's hands; the first holds the towel, the second the cruet and dish; they bow to the celebrant before and after, but do not kiss his hand.

Before being incensed, they bow to each other, and then together to the thurifer.

CELEBRANT

DEACON

SUBDEACON

incenses him. He turns to face the altar, and so remains.

The Prayer for the Church

He kisses the altar, turns to the people and says *Let us pray*; turning back he continues *for the whole state* . . . (But if he turned to the people just before at *Pray, brethren*, he does not turn again, but says the whole form facing the altar.) He reads the whole prayer, without pauses, and without singing.

During the whole of the prayer he remains standing behind the celebrant, facing the altar.

During the whole of the prayer he remains behind the deacon, facing the altar, and holding the paten at the level of his eyes.

The Communion Devotions (if said at this point in the rite)

The celebrant, without kissing the altar, turns to the people, and says *Ye that do truly* . . . He turns back to the altar while the confession is said, and, again without kissing the altar, turns to the people to say the absolution and comfortable words, at the end turning to face the altar once more.

At the end of the prayer, the deacon moves, still on his own step, a little to the right while the exhortation is said. He kneels there for the confession and absolution, rising again at the comfortable words.

At the end of the prayer he moves, on the same step, a little to the left; there he kneels for the confession and absolution, rising for the comfortable words. (N.B.: Some authorities have held that if he is holding the paten, he should not kneel at this point.)

The Preface and Sanctus

Facing the altar the celebrant sings the salutation, *Sursum corda*, and preface, using the solemn tone except on days or in votive Masses of the fourth class or in requiems; he recites the *Sanctus* with the ministers in an undertone, signing himself at the beginning of the *Benedictus*.

During the *Sursum corda* and preface the deacon remains in his place facing the altar; he bows slightly at the words *our Lord God*. At the end of the preface he goes up to the footpace to the celebrant's right. There he recites the *Sanctus* with him, signing himself at the beginning of the *Benedictus*.

The subdeacon remains in his place until the end of the preface, when he goes up to the celebrant's left, and recites the *Sanctus* with him.

The Prayer of Humble Access (if said in the rite at this point)

When the singing of the *Sanctus* and *Benedictus* is concluded, the celebrant turns by his left and kneels on the edge of the footpace to say the prayer, rising at the end.

N.B. Many consider that it is liturgically better for the celebrant (and all others) to stand for the prayer of humble access.

When the deacon has said the *Sanctus* and *Benedictus* he goes to the celebrant's left at the missal, without making any reverence as he passes the centre. When the celebrant turns to kneel, he turns also, by his right, and kneels by the celebrant on the edge of the footpace. At the end of the prayer he rises and goes back to the missal.

He kneels at his place if and when the celebrant does so, rising simultaneously with him.

MC

THURIFER

ACOLYTES

The Prayer for the Church

During the prayer for the Church he remains by the missal, turning the leaves, &c, as may be of help to the celebrant.

During the prayer for the Church they remain standing by the credence with hands joined.

The Communion Devotions

At the end of the prayer he retires from the footpace to the gospel side; he kneels for the confession and absolution. At the beginning of the comfortable words he rises and returns to the missal.

They kneel for the confession and absolution, rising when the celebrant begins the comfortable words.

The Preface and Sanctus

During the preface he remains at the missal. At the words *evermore praising thee and saying* he intimates to the ministers to come up to the celebrant's sides, himself retiring to the gospel side, off the footpace.

If the acolytes are engaged in holding the torches, it will devolve on the MC to ring the Sanctus-bell.

Towards the end of the preface he enters, holding the censer, and leading the torchbearers. Making the proper reverence in the centre, he goes to the epistle side, near the credence. Towards the end of the sung *Sanctus* (and *Benedictus*) he opens the censer, for one of the acolytes to put in incense without blessing. If the acolytes are engaged in holding torches, he must do this himself, unless the MC comes across to do so.

During the Preface and *Sanctus* they remain with joined hands in their places near the credence. At the *Sanctus* the first acolyte gently rings the small bell. Towards the end of the singing the second acolyte puts incense into the censer.

The Prayer of Humble Access

He kneels at his place on the gospel side when the celebrant does so, rising at the same time as he does.

He kneels where he is when the celebrant does so, rising at the same time as the others.

They kneel at their places by the credence when the celebrant does so, rising when the others do.

The Canon

The Beginning of the Canon

CELEBRANT

The celebrant says the canon as at low Mass, except that the deacon covers and uncovers the chalice when necessary: when he does so, the celebrant should place his hand on the base of the chalice to prevent any accident.

DEACON

During the prayer of consecration the deacon remains at the missal, turning the pages, &c, as may be necessary. If the celebrant makes any *memento*, he retires out of earshot while he does this.

Just before *Who in the same night* he passes to the celebrant's right, making no reverence in the centre, and timing his arrival to be there just before the celebrant begins these words. He uncovers the ciborium and brings it forward to the front of the corporal, and at once kneels on the footpace.

At the elevation of the host he raises the chasuble with his left hand. After the celebrant has genuflected the second time, he rises with him, replaces the ciborium, uncovers the chalice, and again kneels. He raises the chasuble again at the second elevation, and at once rises and covers the chalice; he genuflects with the celebrant, and again rises. He goes to the celebrant's left, at the missal, genuflecting on arrival, and not in the centre.

SUBDEACON

He kneels when the deacon does so, rising without genuflecting after the second elevation simultaneously with the deacon.

The Continuation of the Canon

He continues the canon as at low Mass; but the deacon covers and uncovers the chalice as necessary. He sings aloud the concluding words of the canon, so that the people can answer *Amen*.

At the celebrant's left the deacon turns the leaves of the missal as necessary. If there is a *memento* of the departed, he moves out of earshot, returning when the celebrant has concluded it.

Just before *Through Jesus Christ our Lord* he genuflects, comes to the celebrant's right, not genuflecting in the middle. He uncovers the chalice and again genuflects. He places two fingers of his right hand on the chalice when the celebrant signs the cross with the host. After the words *All honour and glory* he genuflects and goes to his normal place behind the celebrant.

The subdeacon remains standing in the centre; he does not genuflect when the celebrant does so.

The Canon

The Beginning of the Canon

MC

The MC kneels when the deacon does so, and rises with him after the second elevation. If the acolytes are engaged in holding torches it is for him to sound the small bell.

THURIFER

He kneels with the others, and when the celebrant elevates the sacred host and the chalice, the thurifer each time incenses them with three double swings; in practice the censer is swung three times at each elevation; *i.e.* when the priest (*a*) genuflects, (*b*) elevates, and (*c*) again genuflects.

He rises with the others after the second elevation, goes to the centre, genuflects, and retires, whether or not the torchbearers do so at this moment.

He returns as soon as is convenient, and goes to stand at any suitable place in the sanctuary.

He has no further duties: but if the acolytes are holding torches, it will devolve on the thurifer to take the humeral veil from the subdeacon, and to hand him the cruets at the ablutions.

ACOLYTES

The acolytes kneel when the others do, and rise with them after the second elevation. They do not genuflect when the celebrant does so.

On days when they have knelt for the collects they remain kneeling until the *Our Father* (if said in canon) is begun.

The Continuation of the Canon

The MC remains standing on the pavement until the deacon goes to the celebrant's right; he then comes to the missal, genuflecting on arrival, and attends to the book. He genuflects whenever the celebrant does so.

The acolytes remain standing at their place by the credence. They do not genuflect when the celebrant does so.

The Lord's Prayer

CELEBRANT

The celebrant sings the *Our Father* with its introduction.

DEACON

The deacon remains behind the celebrant during the *Our Father*. Just before the prayer is ended he genuflects and goes up to the right of the celebrant.

SUBDEACON

At the end of the *Our Father* he genuflects simultaneously with the deacon, and goes up to the right of the deacon.

The Fraction and Agnus Dei

The celebrant continues with the prayer *Deliver us . . .* as at low Mass, and so also with what follows. He says the *Agnus Dei* with the ministers, striking his breast as usual.

He takes the paten from the subdeacon with his right hand, and at once transfers it to his left; with his right hand he wipes it with the purificator. He holds the paten through the purificator with both hands, the concave side turned towards the celebrant. With both hands he presents it to the celebrant, kissing first the paten and then the celebrant's hand; he places the purificator on the altar to the right of the corporal, and uncovers the chalice. He genuflects with the celebrant, and after the particle has been placed in the chalice, covers it and again genuflects. Bowing towards the Blessed Sacrament he recites the *Agnus Dei* with the celebrant, striking his breast with him.

At once he gives up the paten to the deacon, who uncovers it and takes it; he throws back the veil, which is taken by an acolyte. He genuflects and returns to his place in the centre; when the celebrant signs himself with the paten, he makes the sign on himself. When the celebrant has sung *The peace of the Lord . . .* he genuflects and goes up to the footpace on the left, and genuflects when the celebrant and deacon do so. Bowing towards the Blessed Sacrament he says the *Agnus Dei* with the celebrant; then genuflects and goes back to his place in the centre, not genuflecting on arrival.

The Kiss of Peace

The celebrant says the prayer for unity, as at low Mass: he kisses the altar and gives the *pax* to the deacon; the manner of so doing will be found on p. 46. He genuflects after giving the *pax*, but not before.

After the *Agnus Dei* the deacon at once kneels on the footpace, facing the altar. When the celebrant has finished the prayer for unity he rises, kisses the altar without putting his hands thereon and receives the *pax* from the celebrant. He genuflects, goes down the steps, and without bowing gives the *pax* to the subdeacon, who will be facing south. He genuflects after, but not before, giving the *pax*.

When the deacon comes down the steps to give him the *pax*, he turns to face south, and receives it, genuflecting with the deacon after, but not before, receiving. He then goes to give the *pax* to the clergy in choir, in order of dignity. He returns to his place at the foot of the altar steps in the centre, and there gives the *pax* to the MC.

The Celebrant's Communion

The celebrant says the prayers before communion, and receives the Blessed Sacrament, all as at low Mass, except that the subdeacon covers and uncovers the chalice.

After giving the *pax* to the subdeacon, he goes up to the celebrant's left, genuflecting on arrival. He remains there, bowing at the celebrant's communion, but he does not strike his breast at *Lord I am not worthy* unless he himself is to communicate.

When the subdeacon has given the *pax* to the MC he goes up to the celebrant's right, genuflecting on arrival; he does not strike his breast at *Lord I am not worthy* unless he himself is to communicate; he bows at the celebrant's communion.

The Lord's Prayer

MC

THURIFER

ACOLYTES

From his place at the missal he signs to the ministers to come up to the celebrant's right towards the close of the *Our Father*.

They continue to stand by the credence.

The Fraction and Agnus Dei

He crosses himself when the celebrant does so. Shortly before the *Agnus Dei* he signs to the subdeacon to come up to the celebrant's left, and genuflecting with him, retires to the pavement.

When the subdeacon comes up to the altar, the first acolyte steps forward and removes the humeral veil, which he folds and places on the credence; he does not cover anything with it.

The Kiss of Peace

When the subdeacon has received the *pax* he genuflects and goes with him on his left while he gives the *pax* to the clergy in choir. Returned to the foot of the altar steps, he himself receives it from the subdeacon, and then goes to give it to the thurifer (or first acolyte, if the thurifer is unable to receive it).

The thurifer, in his place, receives the *pax* from the MC, and then gives it to the first acolyte.

The first acolyte gives the *pax* to the second, bowing before and after as at the incensing; he passes it on to the torchbearers—and so it is passed until all have received.

The Celebrant's Communion

Standing on the epistle side the MC bows profoundly at the celebrant's communion; but he does not strike his breast unless he himself is about to communicate.

He acts as do the acolytes.

They stand bowed profoundly while the celebrant communicates; but they do not strike their breasts unless they themselves are about to communicate. When the priest begins to make his communion, the first acolyte rings the small bell once, and

CELEBRANT

DEACON

SUBDEACON

He genuflects when the celebrant does so.

When the celebrant separates his hands after receiving the host, the subdeacon uncovers the chalice, genuflects with the celebrant, and again bows profoundly.

The Communion of the People

Having received his communion, the celebrant genuflects and takes the ciborium; he says the forms *Behold the Lamb of God* and (thrice) *Lord I am not worthy*, as at low Mass. He then communicates the deacon and subdeacon (who kneel on the edge of the footpace) in both kinds. He then communicates with the hosts (the deacon having the chalice) first any clergy in surplice and stole, then the servers, who kneel on the bottom step, and then the people at the altar rail, all as at low Mass.

At the end he comes back to the altar, places the ciborium thereon, and genuflects.

He genuflects and goes to the celebrant's right, where he again genuflects. If he is to communicate, he kneels on the edge of the footpace to do so. He then rises, goes to the altar, and, genuflecting but without other ceremony, takes the chalice, and proceeds to communicate with it first any clergy in surplice and stole, then the servers on the lowest step (if they communicate) and then the people.

When the communion is ended, he comes to the celebrant's right, replaces the chalice on the corporal without ceremony, and genuflects.

He genuflects and goes to the celebrant's left, where he again genuflects. If he is to communicate, he kneels on the edge of the footpace. Rising immediately after receiving, he stands at the celebrant's side, and accompanies him on his right while he administers to the people. At the end of the administration, he comes back to the altar, genuflecting on arrival.

The Ablutions

In the usual manner he consumes what may remain of the Blessed Sacrament, and takes the ablutions as at low Mass, remaining, however, in the centre for the second ablution. He partially cleanses the chalice with the purificator, consigns it to the subdeacon, and goes to the epistle corner.

Having genuflected, he goes to the celebrant's left while the subdeacon ministers the ablutions. He then takes up the missal, and carries it to the epistle corner, crossing in the middle the subdeacon, reverencing the altar in the middle simultaneously with him. He goes to stand on his step at the epistle side behind the celebrant.

Having genuflected, he goes to the celebrant's right, where he receives the cruets of wine and water from the acolyte; he serves the first and second ablutions in the customary manner, but serving both at the centre; he places the purificator over the celebrant's fingers. Passing to the celebrant's left, he crosses the deacon in the middle, making the proper reverence with him; he then cleanses and reassembles the sacred vessels, covering them with the small veil, and placing the burse, containing the corporal which he has folded, on the top; he takes the vessels so covered to the credence, and without coming to the centre to make any reverence, goes to stand on his step at the epistle side, behind the deacon.

MC

THURIFER

ACOLYTES

gently. (If communion is not to be given to the people, the bell is not now rung.)

The Communion of the People

If he is to communicate, he does so with the servers, kneeling on the bottom step. He then retires to his place at the epistle side, taking care not to have his back to the Blessed Sacrament.

If he communicates, he does so with the acolytes.

If they communicate, they do so on the bottom step. They then retire to their places, taking care not to have their backs to the Blessed Sacrament.

The Ablutions

During the ablutions the MC remains standing near the credence.

The first acolyte gives the cruets to the subdeacon (in such a manner that the subdeacon can take them by the handles) and receives them back again replacing them on the credence. The second acolyte takes the small veil and conveys it to the gospel side of the altar; as he goes he makes the proper reverence in the centre, timing himself to do so with the deacon and subdeacon; on his return he again makes the reverence as he passes the centre.

The Post-Communion

CELEBRANT

At the epistle corner he reads the communion-antiphon and intones the *Our Father* if it comes at this point in the rite. He goes to the centre, kisses the altar, and turning to the people sings *The Lord be with you*. At once he goes to the epistle corner again, sings *Let us pray* and the prayer of thanksgiving, or whatever prayer or prayers may be appointed.

DEACON

On his own step he goes with the celebrant to the centre and back again, remaining behind him during the post-communion prayers.

SUBDEACON

On his own step he goes with the celebrant and deacon to the centre and back again to the epistle side, standing behind them during the post-communion prayers.

The Gloria in Excelsis (if sung at this point in the rite)

The celebrant goes to the centre, and intones *Glory be to God on high*; he goes on to say the canticle in a low voice, bowing at the usual phrases. At the end he makes the sign of the cross, turns and goes to sit at the sedilia as he did at the Creed, putting on his biretta when seated.

He goes with the celebrant to the centre and stands behind him while he intones *Glory be to God on high*. At the word *God* he makes a slight bow, and goes up to the right of the celebrant, there reciting the canticle with him and making the usual bows. At the end he signs himself with the cross, goes with the celebrant to the sedilia, presents his biretta, and himself sits and covers, all as he did at the Creed.

He goes with the celebrant and deacon to the centre. When the celebrant intones the canticle he bows slightly at the word *God*, and goes up to the celebrant's left, timing himself to arrive simultaneously with the deacon. He recites the canticle in a low voice with the celebrant, making the usual bows, and signing himself at the end, and going to the sedilia where he sits covered, all as he did at the Creed.

The Dismissal and Blessing

At the end of the sung *Gloria* he returns to the altar as before the offertory. He kisses the altar, turns to the people and sings *The Lord be with you*. He does not turn back, but remains facing the people while the deacon sings *Depart in peace*. (But if the verse is *Let us bless the Lord* or *May they rest in peace* he does turn back to the altar.) He turns back to the altar, says the prayer *Let this my bounden duty . . .*, and gives the blessing as at low Mass, not signing the form.

At the end of the sung *Gloria* he accompanies the celebrant back to the altar as he did at the offertory, and goes to stand on his step behind the celebrant. When the response *And with thy spirit* has been sung he turns to the people and sings *Depart in peace*. (But if the form is *Let us bless the Lord* or *May they rest in peace*, he remains facing the altar.) When the response is sung, he moves to the right, and kneels on the edge of the footpace for the blessing.

At the end of the sung *Gloria* he accompanies the celebrant to the altar, as he did at the offertory, and goes to stand behind him and the deacon on his own step. When *Thanks be to God* has been sung, he moves to the left, and kneels on the edge of the footpace for the blessing.

The Withdrawal

If there is a last gospel in the Mass, he goes without turning back to the altar direct to the gospel corner, where he announces and reads the last gospel as at low Mass, genuflecting at *The Word was made flesh*. He returns to the centre, bows

If there is a last gospel in the Mass, he rises as soon as the blessing has been given, and goes to stand at the foot of the steps at the epistle side while the gospel is read; he genuflects when the celebrant does so.

But if there is no last

If there is a last gospel in the Mass, he rises at once after the blessing, and goes to the gospel corner, where he takes the altar-card and holds it for the celebrant to read. He makes the usual responses when the celebrant announces the gospel, but

The Post-Communion

MC

THURIFER

ACOLYTES

The MC is at the celebrant's side assisting at the missal; he retires momentarily when the celebrant goes to the centre. At the end of the prayers he closes the missal with the opening to the left.

He acts in conformity with the acolytes.

During the post-communion prayers they stand with joined hands at their places near the credence. But if they have knelt for the collects, they kneel for the post-communion prayers also rising at the end.

The Gloria in Excelsis

During the *Gloria in excelsis* he stands at the epistle side, and assists the ministers to sit; and then stands facing down the church, as he did at the Creed.

He acts in conformity with the acolytes.

They stand in their places, and then assist the deacon and subdeacon to sit, as they did at the Creed.

The Dismissal and Blessing

He remains near the credence, and kneels there for the blessing.

He kneels in his place for the blessing.

They kneel at their places for the blessing.

The Withdrawal

The MC signs himself at the beginning of the last gospel, if there is one in the rite. He collects the sacred ministers' birettas, gives the celebrant's to the deacon, and then their own to the deacon and subdeacon, reverences the altar, and precedes the

If there is a last gospel in the rite, he makes the usual signs of the cross at its opening and genuflects with the acolytes. Then, or immediately after the blessing if there is no last gospel, he comes to stand between the acolytes at the foot of the

If there is a last gospel in the rite, they make the usual signs of the cross at its opening. Then (or immediately the blessing is over if there is no last gospel) they take their candles from the credence, and come to stand at the foot of the

CELEBRANT

to the cross, and turns to descend the steps.

But if there is no last gospel, he does not turn back to the altar after the blessing, but at once comes down the steps. He turns by his right, and faces the altar while the procession forms up.

When all are in position, he makes the proper reverence to the altar, puts on his biretta (which he receives from the deacon), turns by his right, and follows the deacon to the sacristy.

There he uncovers, salutes the cross, and then the ministers, and is assisted to unvest by them. He again salutes them, and retires.

DEACON

gospel, he rises immediately the blessing is given, comes down the steps with the celebrant, and faces the altar. When all are ready, he makes with the others the proper reverence, receives the celebrant's biretta from the MC and passes it to the celebrant; receives his own, and turns to follow the subdeacon to the sacristy.

There he uncovers, salutes the cross, and then the celebrant, takes off his maniple, and assists the celebrant to unvest. He again salutes him, and himself unvests.

SUBDEACON

does not make the signs of the cross, nor the genuflexion. (But if he is not holding the card, he does make the signs and the reverence.) He comes back to the centre with the celebrant, bows, and comes down the steps with him.

But if there is no last gospel in the rite, he rises as soon as the blessing is over, comes down the steps with the celebrant, and turns to face the altar.

He makes the proper reverence when all are ready, receives his biretta from the MC, and follows him to the sacristy.

There he salutes the cross, and then the celebrant, takes off his maniple and assists the celebrant to unvest; he once more salutes the celebrant, and himself unvests.

MC

THURIFER

ACOLYTES

sacred ministers to the sacristy.

In the sacristy he bows to the cross, salutes the clergy, and then sees that everything is put away in its right place.

altar-steps. He makes the proper reverence with the others, then leads the way (or, better, goes between the two acolytes) to the sacristy.

In the sacristy he bows to the cross, salutes the clergy, and then assists in putting things away, as the MC may direct.

altar-steps. If the celebrant genuflects during the last gospel, they do so too.

When the sacred ministers come down to the pavement they make the proper reverence with them, and precede the MC to the sacristy.

There they bow to the cross, stand aside, and salute the sacred ministers when they arrive, put out their candles, and in due course assist the deacon and subdeacon to unvest. They extinguish the altar candles, and help in putting everything away, as the MC may direct.

THE TORCHBEARERS

There may be two, four, or six torchbearers at a high Mass, regard being had to the rank of the day; a maximum of eight are permitted in a pontifical high Mass.

During the Fore-Mass the torchbearers occupy any convenient places; if they are in the sanctuary, they conform their posture to that of the acolytes; if in choir, to that of the choir.

At the close of the offertory they go out, following the thurifer, and reverencing the altar with him; or, if more convenient, they may go out only at the comfortable words; at once they light their candles. Towards the end of the preface they follow the thurifer into church, and come to stand in line on either side of him. Having revered the altar with him, they kneel, holding their torches at a uniform height and high enough for the flame to be visible from the body of the church. If considerations of space necessitate, they may have to kneel at either side of the altar, facing across; and they must always do so when the bishop is present, as he will come to the centre to kneel at the consecration.

They remain kneeling in these places until the communion of the people. When the celebrant receives communion, the torchbearers rise, genuflect, and go to kneel on either side of the altar, facing across; if they themselves communicate, they must give the torches to be held by others while so doing.

After the communion, they come once more before the altar, genuflect (or bow if the Blessed Sacrament has been consumed), and retire in the same order in which they entered.

The torchbearers so remain whenever there is a communion of the people, and even, if there is none, in the ferial Masses of Advent and Lent, on the September Ember days in the Mass of those days, on vigils of the second and third class outside Eastertide in the Mass of these vigils, and in requiems. But in other Masses, if there is not to be a communion of the people, they retire, following the thurifer, immediately after the consecration.

HIGH MASS OF REQUIEM

In a high Mass of requiem, all the variations given on p. 147 for low Mass are followed; and in addition, certain others proper to high Mass, are observed. . At a sung Mass without sacred ministers these same variations are made, with the necessary modifications for a sung Mass.

The frontal is black (but purple is strictly proper if the Blessed Sacrament is reserved on the altar). The carpet is removed, and a purple or black rug covers the footpace only. The candles are by general custom of unbleached wax.

The preparations are made as for high Mass, with the following exceptions. The humeral veil is not used: if the absolutions of the dead are to follow, the celebrant's black cope will be at the sedilia, and the processional cross at hand; the holy water vat and sprinkler will be in readiness.

The prayers, preface, &c, are all sung in the ferial tone; the organ is silent, except so far as may be necessary to sustain weak singing, and in any event interludes are not played. All kisses of hands or things are omitted, except those of the altar and paten by the celebrant.

The entry is as usual; the acolytes carrying their candles (of unbleached wax); but the thurifer does not carry the censer.

The altar is not incensed at the introit; the sacred ministers go up the altar steps together; the celebrant kisses the altar (the deacon and subdeacon do not genuflect); they all go at once to the epistle side for the introit.

One collect only is sung, during which (as at the other prayers of the Mass) the servers and choir kneel. After the epistle, the subdeacon does not receive the celebrant's blessing, but gives up the book at once to the MC, and goes to join the deacon, standing on his right as at the introit. The sequence *Dies irae* is sung at a funeral Mass and (at one Mass only) on All Souls' day; during the singing the sacred ministers may (and usually do) go to sit, returning to the altar by the long way at about the verse *Through the sinful woman shriven*.

The deacon brings the gospel-book to the altar as usual; but incense is not blessed, nor it is used at the gospel at all. The deacon kneels to say *Cleanse my heart*, but does not ask or receive the celebrant's blessing. The acolytes do not carry candles at the gospel, but attend with joined hands.

The order of proceeding to the gospel is: first, the MC, then the deacon, with the subdeacon following him, and lastly the acolytes. After the gospel, the celebrant does not kiss the book, nor is he incensed; the subdeacon gives the gospel-book to the MC as soon as the reading is over; all return to the sanctuary; the sacred ministers go to stand behind the celebrant for the offertory to begin. (If there is to

be a sermon or panegyric, it is preached after the last gospel, and not at this point.)

At the offertory, the subdeacon brings the sacred vessels to the altar covered by the small veil and the burse. The deacon now spreads the corporal; the subdeacon hands the small veil to an acolyte. The deacon in due course places the paten under the corporal, as at low Mass. Incense is blessed, and the oblations and altar incensed, as usual; but only they and the celebrant are incensed; the thurifer then takes the censer out.

The subdeacon goes to the celebrant's left at the *Sanctus*; before the consecration goes to the epistle side, kneels facing the gospel side, and incenses the Blessed Sacrament at the elevations; the thurifer will have put on the incense for him at the usual point.

The subdeacon does not go up to the deacon's right during the *Our Father*, but waits, and goes up to the celebrant's left for the *Agnus Dei*. The kiss of peace is entirely omitted.

At the end of Mass, the celebrant sings *The Lord be with you*, and after the response, the deacon, facing the altar, sings (always in the plural) *May they rest in peace*. The prayer *May this my bounden duty* follows; the blessing is omitted, and the last gospel follows at once.

The sermon or panegyric, if one is to be preached, follows at this point; the preacher wears neither surplice nor stole, but a feriola may be worn if it be the custom.

CHAPTER TEN

SUNG MASS

SUNG MASS WITHOUT INCENSE

This form of sung Mass without incense, often called *Missa cantata*, is often to be found in churches in which ceremonial is desired to be of the simplest. In fact, the service is the same as low Mass, with the addition that all the usual portions of the service are sung or intoned: there are also usually two servers, who do not carry candles.

Preparations

On the altar the candles (four only are required, and two suffice on lesser days) are lighted; the chalice, covered with its veil, is placed on the spread corporal in the middle of the altar, with the ciborium behind it. At the epistle corner the missal is placed, ready marked and open at the introit of the Mass to be sung; the desk is placed square with the front edge of the altar.

On the credence are the cruets of wine and water, the box of hosts, the *lavabo* dish and towel, and any books (e.g. the notice book) which the celebrant may need away from the altar and pulpit.

In the sacristy are the priest's vestments ready laid out.

The Priest

The priest celebrates exactly as he would low Mass, with the following additions and exceptions. He sings or monotones all those parts of the service which would be so rendered at high Mass, namely *The Lord be with you* (except before the last gospel) and *Let us pray*, wherever these forms occur; the intonation of the Creed and *Gloria in excelsis*; the collects and prayer of thanksgiving; the *Sursum corda* and preface; the words *our only Mediator and Advocate* at the end of the prayer for the Church if the preface follows them immediately; and in the canon, if these forms occur in the rite, the words *world without end* (twice over), the Lord's prayer (or its opening words) and introduction, and the form, *The peace of the Lord be always with you*; the dismissal verse before the blessing. He chants the epistle¹ without elaborate

¹ This assumes that there is no one else present who could read the epistle. If there is a priest in choir, or if one of the servers, or a reader is authorized to read the epistle, he should read, while the celebrant and servers go to sit at the sedilia.

tone, and sings the gospel in the same tone as would be used at high Mass.

After intoning the Creed and *Gloria in excelsis* he continues reciting these forms in an undertone; then, after making the sign of the cross at the end, he turns to his right and goes direct to the sedilia, where he sits and puts on the biretta. In the Creed he should endeavour so to be seated before the choir begins *Et incarnatus*. He returns to the altar by the long way (*i.e.* going to the foot of the steps making the proper reverence, and going up the steps in the middle) at the end of the Creed and *Gloria*, timing himself to reach the altar as the singing ends. If there is a sermon he does not return to the altar until it is ended.

If the celebrant himself preaches, he may do so from the altar step or chancel step; or he may use the pulpit. In the last event, it is customary for him to remove chasuble and maniple, resuming them at the sedilia before going to the altar to begin the offertory.

The Servers

At a simple sung Mass one server only is actually necessary; but usually there are two: they do not carry acolytes' candles or torches. Their duties are the same as for server at low Mass: they kneel throughout the service¹ except at the gospel (and, if it is the custom), the Creed, or when performing some duty; their places are on the lowest step, facing the front corners of the altar; if there is only one step—the footpace—they must not kneel on that but on the pavement, the first server on the epistle side, the second on the gospel side. Whenever they have any joint duty to perform they unite in the centre and reverence the altar together, but one alone does not go to the centre merely to make the reverence.

The Fore-Mass

On arriving at the altar, the first server takes the celebrant's biretta; with him they make the proper reverence. They kneel on either side of the celebrant and join in saying the preparation; when he ascends to the altar they rise and kneel at their places on the step.

Towards the end of the gradual both servers rise; the second transfers the missal and then stands at his place facing east; and the first server turns towards the reader; after the gospel both at once kneel at their places whether the Creed is said or omitted, and remain kneeling until the priest has said *Let us pray* (but sometimes they stand for the Creed while the celebrant is at the altar); they then rise and

¹ But see below.

(for the sake of uniformity) unite in the centre to reverence the altar, and together go to the credence to serve the cruets. But if after privately reciting the Creed the celebrant goes to the sedilia (by the short, *i.e.* direct way, as he always does) to sit down, the servers rise, unite in centre to salute the altar and precede him; at the seat the first server hands him the biretta; the second adjusts the chasuble so that he will not sit on it; they stand at each side of him, half-turned towards each other; or if special seats are provided for them they may sit down, but never in the sedilia or beside the celebrant; it is more seemly that they remain standing, except during a sermon. They kneel facing the altar while the choir sing *Et incarnatus*, even though they have previously genuflected with the celebrant.

The servers may sit during a sermon or address, but not in the seats of the sedilia; if the celebrant preaches from the pulpit, they assist him to remove and resume his maniple and chasuble.

From the Offertory to the Conclusion

When the celebrant rises to return to the altar, the first server lays the biretta on the seat; both accompany him to the foot of the altar; they kneel in their places until the offertory sentence has been read; then they rise, unite in the centre and make the proper reverence and go to the credence to serve the hosts and cruets.

After serving the *lavabo* they go to the centre and reverence the altar together, and then kneel in their places until the consecration; the first rings the bell at (*a*) the *Sanctus* (thrice); (*b*) in the consecration prayer, shortly before the consecration begins, once gently; (*c*) at each elevation (thrice); and (*d*) once gently at the priest's communion. At the words *Who in the same night*, they rise, but do not salute the altar, and kneel on the edge of the footpace at either side of the celebrant, but not too close to him, lest they embarrass him. They lift his chasuble when he elevates (*a*) the host and (*b*) the chalice; one will also ring the bell. After the elevations they unite, genuflect in the centre, and return to their places.

At the communion of the people, the servers rise, and without genuflecting retire north and south, and kneel facing across. After the administration the one on the epistle side goes to the credence and serves the cruets at the ablutions; the other on the gospel side continues kneeling until the second ablution, when he will, with due reverence in the centre, take the missal to the epistle corner, and remain on that side. If it is necessary to transfer the chalice veil the server, having replaced the cruets on the credence, will carry it over simultaneously with the transferring of the missal—the servers reverencing the altar, one behind the other, when they meet in the

centre. They kneel again at their places. At *Gloria in excelsis* they remain kneeling, unless it is a local custom to stand; they accompany the celebrant when he sits, as they did at the Creed.

At the last gospel the servers stand in their places and make the usual signs of the cross and responses before the last gospel; they genuflect at *The Word was made flesh*, and answer *Thanks be to God* at the end, but do not then make the sign of the cross.

At the foot of the altar they make, with the priest, the proper reverence and precede him out in the same manner as they came in. They will bow to the priest in the sacristy and if he gives them his blessing they will receive it standing.

AT THE PARISH COMMUNION

In the directions given in the previous paragraphs, it has been stated that the two servers should kneel throughout the Mass, except for the gospel and last gospel, and while performing their duties. This is strictly the correct rule: but many competent authorities consider that it is not really suitable when the principal Sunday Mass is celebrated in this manner—as is often the case with the “Parish Communion.” Those who take this view hold—quite correctly—that standing, and not kneeling, is the correct liturgical posture for the ordinary prayers: they teach, therefore, that at a sung Mass without incense the two servers should stand throughout, kneeling only at the general confession and absolution (rising at the beginning of the comfortable words), and for the canon, kneeling when the *Sanctus* and *Benedictus qui venit* are concluded, and rising again after the consecration.¹

SUNG MASS WITH INCENSE

The normal rite of the holy sacrifice is high Mass with deacon and subdeacon; but the modified form set forth below is now permissible when the assistant ministers are not forthcoming. In this form the celebrant is served by a master-of-ceremonies (MC), a thurifer, two acolytes, and two—on greater feasts, four—torchbearers. A boat-boy is not wanted; in any event he must not approach the celebrant at the blessing.

Preparations

The preparations to be made are much the same as for solemn high Mass, omitting those peculiar to the deacon and subdeacon. The six altar candles are lighted; the sacred vessels are set on the spread

¹ Very ancient precedent would suggest that they should rise at the words in the canon after the consecration *To us also thy sinful servants* (or corresponding words).

corporal on the altar before the service, by the celebrant unless the MC is in holy orders, for then it will devolve upon him to place them on the credence before the service, and at the offertory to transfer them to the altar, and after the ablutions to replace them on the credence; otherwise they remain the whole time on the altar. The missal, open at the introit of the day, will be on its stand at the epistle corner, square with the edge of the altar.

The Choir

The functions and posture of the clergy in choir and the singers are exactly the same as at high Mass; and therefore the directions on p. 151 apply to sung Mass also.

Before the Service

The celebrant comes to the sacristy shortly before Mass is due to begin, and assumes the sacred vestments assisted as necessary by the MC. The acolytes light the altar candles and their own; the thurifer prepares glowing charcoal in the censer: the MC takes care that all is properly ready.

The Entry into Church

At the proper moment the MC gives the signal to enter the church. The celebrant, with the MC and other servers, bows to the cross in the sacristy; then the procession enters the church in the following order: the thurifer leads the way, carrying the censer with glowing charcoal and the incense boat; then the acolytes carrying their candles: the torchbearers; the MC; and finally the celebrant, wearing his biretta. If the processional cross is carried, or if the choir enter in this same procession, the same rules apply as for high Mass (p. 153).

If there are clergy already in choir, the celebrant removes his biretta at the chancel step, and bows to them—to him of higher dignity first if there are more than one. At the sanctuary step the acolytes separate to allow the others to pass through; the thurifer goes to the credence; the MC moves to the right, and the celebrant comes to the altar step. There he hands his biretta to the MC, and they both make the proper reverence *i.e.* a low bow, or a genuflexion if the Blessed Sacrament is reserved on the altar. The MC at once deposits the biretta on the credence, and comes to kneel on the celebrant's left. The acolytes, having made the reverence with the celebrant, go to the credence and set their candles down thereon; when the MC kneels—or as soon as they have put their candles down—they and the thurifer kneel.

The Fore-Mass

The Preparation

The celebrant says the preparation as at low Mass with the MC; at no point does he turn to the latter, but the MC does bow when he says *May almighty God . . . and you father* (twice).

The Blessing of Incense and Incensing of the Altar

The celebrant goes up to the altar at the usual moment, and kisses it. The MC, acolytes, and thurifer rise as he does so. The MC passes behind the celebrant to come to his right, a little away from the altar; the thurifer approaches from the credence, walking directly along the footpace. Incense is blessed as at high Mass, the MC taking the place of the deacon. The thurifer hands the censer to the MC, who himself passes it to the celebrant. The altar is incensed as at high Mass; the MC lifts the chasuble on the right and the thurifer on the left; the first acolyte, stepping forward, removes the missal from the altar while the epistle end is incensed. At the end, the celebrant hands the censer to the MC, who incenses him exactly as the deacon does at high Mass; the thurifer is to his left. The censer is handed to the thurifer, who at once retires; if the choir happen to be singing the *Glory be . . .* of the introit, the thurifer waits in the centre until they begin *As it was . . .*

The Introit and Kyries

The celebrant turns to the book and reads the introit, which the MC, having come to his side, points out. He goes to the centre (the MC retiring off the footpace) and there¹ says the *Kyries* alternately with the MC.

Notes: If the singing of the *Kyries* is *prolonged*, the celebrant may go to sit at the sedilia, as given in the note on the Creed, p. 190.

If the ten commandments, or the summary of the law, are read, the celebrant does so after reading the introit; he comes to the centre, and there turns to the people, turning back after reciting the last.

Note: In rites where the *Gloria in excelsis* is sung at this point, all is done as when it comes toward the end of the Mass (p. 193).

The Collect

The celebrant kisses the altar, turns to the people, sings *The Lord be with you*, and goes to the missal, all as at low Mass. There he chants

¹ There is authority for saying the *Kyries*, as at high Mass, at the epistle corner. This, in fact, preserves the old rule by which the celebrant does not take the Fore-Mass at the centre of the altar.

the collect for the day, first singing *Let us pray*, at which he extends his hands and rejoins them, again exactly as at low Mass. If there is a second collect, he sings *Let us pray* before it, but not before a third collect; he sings the ending *Through Jesu Christ . . .* only to the first and last collects. The choir answer *Amen*.

The Epistle

As soon as he has finished the (last) collect, the celebrant goes by the most direct route to sit at the sedilia; the MC goes with him, arranges the chasuble, and presents his biretta; he remains standing at the celebrant's right, looking down the church. A priest in choir, or other authorized lector, comes forward to the credence, reverencing the altar as he passes; the MC or an acolyte hands him the book of epistles, as he does to the subdeacon of high Mass; and the reader, reverencing the altar once more as he passes, goes to the chancel step (or other suitable place) where, facing the people, he reads the epistle to them.

If the MC is in holy orders, he may read the epistle; in this event the first acolyte hands him the book, while the second acolyte assists the celebrant at the sedilia. Moreover, if the reader approaches while the MC is still engaged with the celebrant, it will devolve on the first acolyte to hand him the book.

While the epistle is read, all except the MC may sit, the acolytes on stools provided for them in any suitable place, but not contiguous to the sedilia.

Only if there is no one else to read does the celebrant do so himself; he reads at the altar, as at low Mass, the MC standing by the missal; the acolytes in this case must remain standing.

The epistle should be read (in the natural voice), or chanted to a simple tone; the use of the more solemn tones is not permitted at sung Mass.

The Gradual, etc

If the priest has read the epistle at the altar, and the singing of the gradual (or whatever may be sung here) is likely to be prolonged, he may go to sit at the sedilia after he himself has read the gradual with whatever follows or replaces it.

Towards the end of the singing the thurifer enters; making the usual reverence to the altar, he goes to stand near the credence. When the MC judges proper, the celebrant uncovers and rises, giving his biretta to the MC to place on his seat, and goes by the shortest route back to the book; the MC stands by his side. There he reads (if he has not

done so before) the gradual with the alleluia, or tract, or the great alleluia, as the season may require. Having done so, he goes to the centre. The MC and thurifer come to him, walking from the epistle side along the footpace; incense is blessed as at the introit. While this is in progress the acolytes take their candles, and come to stand at the bottom of the steps in the centre. The thurifer, having obtained incense in the censer, comes to stand between them. The MC, going to the epistle side, takes the missal on its stand, and comes diagonally down the steps to the centre, where he will be in front of the thurifer (*i.e.* between him and the lowest step). Meanwhile the celebrant, bowing in the centre of the altar, says *Cleanse my heart . . .* and what follows, as at low Mass. The MC goes, again diagonally up the altar steps to the gospel side, where he places the missal on the altar, at an angle to the front, as does the server at low Mass: the acolytes and thurifer, having made the proper reverence with the MC, go, always on the pavement, to the gospel side, where they stand as near to the book as may be practicable. Having said the prayer before the gospel, the celebrant goes to the book and stands facing it.

The Gospel

When the singing is ended, the celebrant sings *The Lord be with you*, and, when the choir have responded, announces the gospel with the proper formula; while he does so he makes the sign of the cross over the beginning of the text of the gospel in the missal, and then on his own forehead, lips, and breast, as he would at low Mass. The MC takes the censer from the thurifer when he has so signed himself, and hands it to the celebrant, who, while the choir sing the acclamation, thrice incenses the book—centre, left, right; he at once returns the censer to the MC, who passes it to the thurifer.

During the reading of the gospel, all face the celebrant, who is reading; if a reverence has to be made, all make it towards the book.

At the end of the gospel the celebrant, taking the book as at low Mass, kisses the opening word of the text, and at once goes back to the centre.¹ The MC moves the missal to the left of the centre, just beyond the corporal, and stands there by the celebrant's side; the thurifer and acolytes come, walking on the pavement, to the centre below the steps, and make the proper reverence. The thurifer retires to the sacristy, and the acolytes go to the credence, and place their candles thereon. This movement should, if possible, be completed before the celebrant intones the Creed; but if this is not practicable (and the Creed should not be delayed to allow this movement to be completed), the thurifer and acolytes must remain standing before

¹ The celebrant is not incensed at this point.

the altar until the Creed has been intoned, going to their places only then.

The Nicene Creed

The celebrant intones *I believe in one God*, and goes on to recite the Creed in an undertone; the MC, at his left by the book, says it with him, and, if necessary, turns the pages of the missal. They, and the acolytes, bow at *Jesus Christ and together is worshipped* and genuflect at *And was incarnate . . . made man*, as would the celebrant of high Mass; they make the sign of the cross at the end. Immediately the celebrant turns by his right and goes, with the MC, by the shortest way to the sedilia. Turning by his left, he sits, and, when the MC presents it, puts on his biretta. It is desirable that he should be seated before the choir begin to sing *And was incarnate*. While the choir sing these words, the celebrant remains seated, but uncovers and bows; the MC and acolytes kneel facing the altar, rising after *and was made man*; the celebrant puts on his biretta. During the remainder of the sung Creed, the acolytes may sit in seats provided for them, but not in the sedilia; nor should stools be placed for them contiguous to it.

The Sermon

If a priest other than the celebrant preaches, the celebrant remains seated in the sedilia; the acolytes remain seated, and the MC may also sit.

But if the celebrant himself preaches, he may do so from the gospel side of the altar, or from the chancel step; in either case he retains all his vestments, and is accompanied by the MC—who may sit during the actual address unless it is very short. But if the celebrant preaches from the pulpit, it is usual (but not of obligation) for him to remove chasuble and maniple at the sedilia. He does this assisted by the MC, during the latter part of the sung Creed, and then goes to the pulpit accompanied by the MC, who may sit in any convenient place during the actual sermon. At the end he will lead the celebrant back to the sedilia, reverencing the altar as they pass, and assist him to re-vest.

From the Offertory to the Conclusion

The Offertory

After the Creed or sermon, the celebrant takes off his biretta and hands it to the MC, who puts it on the seat. The MC leads the celebrant to the centre, where he stands to the left, the celebrant being himself in the centre; they make together the proper reverence. The celebrant goes up the steps, kisses the altar in the midst, sings

The Lord be with you, and after the response, *Let us pray*, and reads the offertory-sentence. The MC having made the reverence to the altar, goes back to the epistle side.

The celebrant makes the offertory, taking the hosts, putting the wine in the chalice, and blessing the oblations, all as at low Mass; the acolytes serve the box of hosts and the cruets. Meanwhile the thurifer enters with the censer prepared, and goes (making the proper reverence to the altar) to the epistle side.

When the celebrant has offered the chalice, the MC and thurifer approach from the epistle side, walking along the footpace, as they did before; the celebrant blesses incense. The oblations, altar, and celebrant are incensed, as at high Mass; the MC lifts the chasuble on the right and the thurifer on the left; the first acolyte, coming across and making the usual reverence as he passes the centre, takes the missal off the altar while the gospel side is incensed, replacing it as soon as this is done; he returns at once (making the reverence as he goes) to the credence: the MC, with the thurifer on his left, incenses the celebrant, and at once hands the censer to the thurifer.

The acolytes minister the *lavabo* to the celebrant, who remains at the epistle corner of the altar for this; the first acolyte ministers the towel, the second holds the dish and pours the water. The MC and thurifer go together to the centre and bow; the MC goes up the steps to the missal and remains there. The thurifer goes to incense the clergy in choir (if any), and returns to the centre below the steps; there he incenses the MC (who turns to face him), the acolytes, then any other servers; he then goes to incense the lay-choir, and lastly the congregation. He then retires to the sacristy.

Note: The torchbearers, or acolytes who duplicate this duty, act exactly as at high Mass (p. 179); but in a sung Mass there should not be more than four.

The celebrant, with the MC assisting at the missal, concludes the offertory as at low Mass. The acolytes stand in their places near the credence.

The Prayer for the Church

The celebrant reads this prayer without any pauses; the MC is at the book, and the acolytes stand at their places.

The Communion Devotions

The celebrant turns to the people to say *Ye that do truly . . .* At the confession the celebrant faces the altar; the MC kneels on the gospel side, below the step facing south; the acolytes kneel in their places. The priest turns to the people to say the absolution; at the beginning of the comfortable words all rise, and the MC returns to the book.

The Preface

During the *Sursum corda*, preface and *Sanctus* the MC is at the book, and the acolytes in their places; the first acolyte rings the small bell at the *Sanctus*.

For the prayer of humble access (if it comes at this point in the rite) the celebrant turns and kneels¹ on the edge of the footpace; the MC kneels on the second step.

Towards the end of the preface the thurifer enters carrying the censer (leading the torchbearers), and, reverencing in the centre, goes to the epistle side; the first acolyte puts incense in the censer.

The Canon

The celebrant says the canon as at low Mass, but singing such parts as the rite may require. The MC is at the missal throughout (except for the actual consecration) until the Communion. The acolytes kneel after the *Sanctus*, rising after the second elevation; the first rings the small bell before the consecration and at each elevation.

Just before the consecration the MC crosses to the epistle side, and kneels on the footpace to the celebrant's right; here he lifts the chasuble at each elevation. When the consecration of the chalice is completed, he rises, and goes back to the missal, genuflecting on arrival. While at the celebrant's side, he genuflects with him whenever he does so.

After the consecration, the thurifer retires, as at high Mass, and returns, without the censer, at a convenient moment; he goes to stand at some suitable place.

The Communion

The celebrant gives communion as at low Mass; if there is an assistant to help with the chalice, he acts as on p. 95. The MC, thurifer, and acolytes kneel on the edge of the footpace to communicate; others on the lowest step or at the rail, as is the custom; meanwhile the MC, thurifer, and acolytes remain kneeling in their places; it is convenient for the MC to remain on the gospel side.

The Ablutions

After the communion the servers rise. The first acolyte serves the ablutions, as at low Mass; then the MC brings the missal to the epistle corner; if necessary (but not otherwise), the second acolyte may bring the chalice veil to the gospel side, crossing the MC in the middle, and making the reverence with him. The celebrant re-assembles the sacred

¹ See note on p. 168.

vessels, covers them with the veil, places the burse, in which he has put the folded corporal, on top, and leaves them on the centre of the altar.

The Post-Communion

At the epistle side the celebrant intones the *Our Father* (if it comes in the rite at this point), and reads the communion-antiphon. Going to the centre, he kisses the altar, turns to the people, and sings *The Lord be with you*: he goes back to the missal, and sings the post-communion prayer, as the rite may appoint. The MC is at the book, as usual, retiring momentarily while the celebrant goes to the centre. At the end of the (last) prayer, the MC closes the book, leaving it on the desk with the opening to the left. The celebrant goes to the centre, and the MC retires to the epistle side.

The Gloria in Excelsis

If the *Gloria in excelsis* is to be sung at this point, the celebrant intones it, and then goes on to recite it quietly, as he did the Creed. He bows at the usual points, and signs himself with the cross at the end. He goes to sit, covered, as he did at the Creed; the MC attends him at the sedilia; the acolytes may sit after the celebrant has put on his biretta, rising again before he uncovers. At the end the MC leads the celebrant to the centre, as at the beginning of the offertory; the celebrant goes up to the centre of the altar, while the MC stays at the bottom of the steps, to the left of the centre.

The Dismissal

The celebrant sings *The Lord be with you*, and, after the response, the dismissal verse, as at low Mass, and then, again just as at low Mass, gives the blessing; the MC and acolytes kneel when the celebrant turns round at *And the blessing . . .*

Immediately the blessing is over the MC and acolytes rise. The celebrant goes at once to the gospel corner, and announces and reads the last gospel, exactly as at low Mass. The MC goes to the gospel corner, and holds the card, as would the subdeacon of high Mass. (But if there is no last gospel in the rite, the celebrant comes down the steps after the blessing without turning back to the altar; and all form up for the withdrawal at once.)

When the acolytes have signed themselves at the announcement, they take their candles and come to stand at the foot of the steps. At *The Word was made flesh* all (including the acolytes, but not the MC if he is holding the card) genuflect. The priest comes to the centre, bows

slightly, comes down the steps, and faces the altar: the MC, making the usual reverence in the centre, goes to the sedilia, takes the celebrant's biretta, and hands it to him. All make the proper reverence to the altar, and retire to the sacristy in the customary order.

In the sacristy, all bow to the cross; the celebrant returns the bows of the servers and unvests; the MC and servers put everything away as may be required of them. After a short private prayer in church, all leave.

VARIANT FORMS OF SUNG MASS

The MC in Holy Orders

When the MC is in holy orders, and has therefore the right to handle the sacred vessels, certain changes are made in the order of sung Mass with incense. The chalice, duly prepared, and covered with the veil and burse containing the corporal, is placed on the credence—and not on the altar. At the offertory the MC brings it, still covered with its veil and the burse, to the altar at the epistle side. The celebrant takes the burse and spreads the corporal in the usual manner (or the MC may do this). The MC removes the veil from the chalice, and hands it to one of the acolytes to place on the credence.

After the communion the first acolyte serves the ablutions; the second brings the veil to the gospel side of the altar, and transfers the missal to the epistle corner. The celebrant as soon as he has consumed the second ablution, slightly cleanses the chalice, and at once goes to the missal at the epistle corner (as he would at high Mass), and continues the rite. Meanwhile the MC further cleanses and then re-assembles the sacred vessels, and takes them to the credence—as would the subdeacon—and then goes to assist the celebrant at the missal.

Sung Mass of Requiem

It is not necessary to give the variations for sung Mass of requiem in any great detail. All those made in low Mass are made in a sung Mass, and also—so far as they are applicable—those required in high Mass.

CHAPTER ELEVEN

THE CANONS OF CERTAIN RITES OF THE ANGLICAN COMMUNION

In suggesting the manner in which the traditional ceremonies connected with the canon of the Mass may be used in connexion with the rites of the provinces concerned, two methods would be possible. It could, on the one hand, be suggested that the ceremonies should be taken as they come in the roman canon, and be used in the rite concerned in the same manner and order—that, for example, the gesture sometimes known as *manus super oblata* should always come shortly before the words of institution. On the other hand, it can very reasonably be argued that the gestures and actions associate themselves with certain words or clauses in the canon, and that the words of the prayer should not be forced into a procrustean bed of a literal following of the ceremonial of the Gelasian canon.

It is this latter position which has been adopted in this book. The various canons are taken as they stand; and the ceremonial suggested for use with them, while indeed being that of the roman use, has been adapted to the rite concerned. For example, the gesture of *manus super oblata*, referred to above, has become associated in anglican rites with the clause *Hear us, O merciful Father . . .*, which in the Prayer book of 1662 does come just before the consecration, and, broadly speaking, corresponds to the *Hanc igitur oblationem* of the Gelasian canon: and it has seemed proper, in those anglican rites in which this paragraph follows the consecration, to retain the gesture in connexion with these words, rather than artificially to place it before the words of institution, but with words to which it has no relevance.

THE ENGLISH PRAYER BOOK OF 1662

The main feature of the canon of 1662, strictly followed, is the complete absence of any liturgical prayers between the consecration and the communion. Probably in fact the majority of “catholic-minded” priests, when they celebrate, will either add the prayer of oblation to that of consecration, or surround it with the Gelasian canon—adding the prayers and ceremonies which follow—all either quite silently or only just loud enough for the server to whisper the responses.¹ But when the canon of 1662 is more strictly followed, so that no

¹ This is as set out on pp. 130–136.

prayers are said other than purely private ones, then two points need to be noted. First, liturgists stress the importance of the second (or "lesser") elevation; and this should not be omitted. It can be made, without form of words, after a short pause following the consecration; or it could be associated with the elevation of the chalice,¹ if that were preferred. Secondly, it will be necessary, if only for practical reasons, to make the fraction—and this would presumably be done in the traditional manner.²

Solemn Mass

There is no doubt that in a mass celebrated with singing it is perfectly proper for the choir to sing the *Agnus Dei*³ after the consecration. At high Mass, if it is not considered permissible for the sacred ministers to carry out the usual ceremonial—or if the prayers associated with this are not said even silently—then, after the consecration, the deacon would go to the celebrant's right, and the subdeacon to his left; they would remain in these places until the communion.⁴

THE SCOTTISH LITURGY

After the *Sanctus* and *Benedictus qui venit* the celebrant begins the canon with hands extended. Kissing the altar at the opening words; he rejoins them at the words *coming again*. He then brings forward the ciborium, and rubs his thumbs and forefingers on the corporal. The consecration then follows at once.

The canon is continued with hands extended; and at the words *these thy holy gifts* the celebrant makes three signs of the cross over the host and chalice together.

At *And we thine unworthy servants beseech thee . . .* he extends his hands, thumbs together, over the host and chalice, rejoining them at *upon us*, and then makes three crosses over them at *creatures of bread and wine*, and then one over the host and one over the chalice at *Body and Blood*. Continuing the canon with hands extended, he bows over the altar at *And here we humbly offer . . .* until the words *shall be partakers*, when he kisses the altar; he then raises himself, and, resting his left hand on the altar, signs the cross with his right over the host at *Holy* and over the chalice at *Communion*, and then on himself at *heavenly benediction*; he then rejoins his hands. He strikes his

¹ See *The Celebration of the Eucharist Facing the People* (Basil Minchin), 2nd ed., p. 46.

² See p. 136.

³ Lincoln Judgment.

⁴ In these circumstances presumably the humeral veil would not be used after the offertory.

breast at *And although we be unworthy*; and then continues with the canon, making the crosses and lesser elevation as given on p. 135.

When *Amen* has been responded, the celebrant (when there is no deacon), without turning to the people, says *Let us pray for the whole state of Christ's Church*, and reads the prayer.

After the prayer, the *Our Father* and fraction continue as on p. 136; the sentence *Brethren, let us love one another, for love is of God* becomes the sentence at the commixture (in place of *May this commixture . . .*).

The *Agnus Dei* is not said or sung at this point, but at once the priest (if there is no deacon) turns to the people in such a manner as not to turn his back on the Blessed Sacrament: he says the short exhortation, and kneels for the confession. At the absolution he must again be careful not to turn his back on the Blessed Sacrament. The prayer of humble access follows this; and after this has been said, the *Agnus Dei* follows.

After the communion the priest (if there is no deacon) turns to the people in the middle for the exhortation *Having now received . . .*, going to the epistle corner for the prayer.

At High Mass

At high Mass—that is to say, when there is a deacon assisting—the deacon is directed to say the exhortations to the people. At the end of the canon, the deacon turns to the people, moving a little to the gospel side so as not to have his back to the Blessed Sacrament; and the same applies to the exhortation before the confession. After the communion, all three sacred ministers go to the centre; then the deacon alone turns to the people (as at *Depart in peace*) to say the exhortation.

THE AMERICAN LITURGY

The celebrant begins the canon with hands extended, kissing the altar at the opening words; he rejoins them at *coming again*, when he brings forward a ciborium, and rubs his thumbs and forefingers on the corporal. The consecration follows.

After the consecration the celebrant continues the canon with hands extended, and makes three signs of the cross over the host and chalice at *these thy holy gifts*.

At *And we most humbly beseech thee* he extends his hands over the host and chalice; he makes three crosses over the host and chalice together at *these thy gifts and creatures*, and then one over the host at *bread* and one over the chalice at *wine*. At *And here we offer* he bows over the altar, and so continues until the word *partakers*, when he

kisses the altar; then, raising himself he continues, making a cross over the host at *Body* and one over the chalice at *Blood*, and lastly one on himself at *heavenly benediction*. He strikes his breast at *And although we are unworthy*; and finally makes the usual crosses and lesser elevation at *Through Jesus Christ our Lord . . .*, as on p. 135. The *Our Father* follows. The liturgy makes no mention of the *Agnus Dei*.

The prayer of humble access replaces the last two prayers before communion, as given on p. 137.

THE SOUTH AFRICAN LITURGY

The first part of the canon, as far as the consecration inclusive, is so similar in structure to the English Prayer book, that no special directions are needed to supplement those on pp. 130-131.

After the consecration the canon is continued with hands extended. The priest rejoins his hands at *thy divine majesty*, and makes two signs of the cross, one over the host and one over the chalice at *this Holy Bread of eternal life* and *this Cup of everlasting salvation*, respectively. Continuing with hands joined he says *and we humbly beseech thee . . .*; and then kisses the altar at the word *partakers*, and signs the cross, first over the host at *Body*, then over the chalice at *Blood*, and lastly on himself at *grace and heavenly benediction*. He continues the paragraph *And we entirely desire . . .* and bows over the altar at *And here we offer . . . unto thee*; then, still bowing, he says *And although we be unworthy*, striking his breast as he says these words. Finally, the usual signs of the cross and lesser elevation, as on p. 135, are made at *through Jesus Christ our Lord . . .*

The prayer of humble access replaces the last two prayers before communion on p. 137.

THE CANADIAN LITURGY OF 1959

The first part of the canon, as far as the consecration of the chalice inclusive, is in structure sufficiently similar to that of the English Prayer book as to require no special notes beyond those on pp. 130-131.

After the consecration the priest continues the canon with hands extended as far as *do make before thee*, where he rejoins his hands, and makes, first a cross over the host and chalice together at *in this sacrament*, then one over the host alone at *holy Bread of eternal life* and one over the chalice at *the Cup of everlasting salvation*. He once more continues with extended hands; then rejoins his hands and bows over the altar at *And we pray that by the power . . .*; he kisses the altar at *partakers*, and then signs the cross over the host and then over the chalice at *holy Communion*, and lastly signs himself at *grace and*

heavenly benediction. The usual signs of the cross and lesser elevation, as on p. 135, are made at *through Jesus Christ our Lord . . .*

The *Agnus Dei* is not sung or said after *The peace of the Lord . . .* but after the prayer of humble access, which replaces the last two prayers before communion as given on p. 137.

THE LITURGY OF THE WEST INDIES

The first part of the canon is similar in structure to the Prayer book of 1662, and consequently no special directions are needed as far as the consecration. At the consecration itself the priest does not lay his hand on the elements to be consecrated, nor does he make any sort of fraction of the host.

After the consecration the celebrant continues with hands extended as far as *Divine Majesty*, when he rejoins them, and makes a cross over the host at *this Holy Bread*, and a second over the chalice at *this Cup of everlasting salvation*. He kisses the altar at the word *partakers*, and signs the cross over first the host and then the chalice at *holy Communion*, and to himself at *heavenly benediction*. The final section *Through Jesus Christ our Lord . . .* is said with the signs of the cross and lesser elevation as on p. 135.

At the short exhortation and absolution the priest turns to the people rather to the gospel side, so as not to turn his back on the Blessed Sacrament.

CHAPTER TWELVE

VARIOUS MODERN ADAPTATIONS OF CEREMONIAL

It cannot be too strongly emphasized that the variations from the customary ceremonial have not the authority of specific rubric or ruling. In certain of the matters described there is precedent, particularly in the suggestions given for the occasions when the Fore-Mass is taken away from the altar; in this case the precedent is the liturgy of Good Friday. The celebration of Mass with deacon but not subdeacon is formally permitted for the functions of Holy Week, but, so far, no formal rulings have been given as to the manner in which the ordinary ceremonies of high Mass are to be adapted. The form often known as "westward position"—by which is meant more accurately Mass celebrated facing the people—is becoming common in many quarters: no formal rules have so far been issued; but its advocates point out that certain changes are needed in practice; and indeed many expect that some at least of these will be formally authorized in the not too distant future. These variations are described in this book, therefore, not because they are in the strict sense of the word "correct," but because they have become, or are likely to become, sufficiently common as to justify descriptions (which cannot be called rules) being given.

HIGH MASS WITHOUT SUBDEACON

This reduced form of high Mass is permitted for all the ceremonies of Holy Week. It is also quite common in foreign Benedictine communities (with the MC and thurifer as the only servers) even though other clerics are present who could act as subdeacon; on these occasions the deacon would seem to minister without dalmatic. In the Carthusian rite the celebrant has the assistance of a deacon only.

Preparations

The preparations are all made as for ordinary high Mass, omitting the subdeacon's vestments. The humeral veil is prepared at the credence as usual.

The Entry into Church

All is done as at high Mass, except that there is no subdeacon. On arriving at the altar, the deacon goes to the celebrant's right, gives up his own biretta and passes the celebrant's to the MC; he then goes to the celebrant's left to answer the preparation.

The Fore-Mass

The preparation. The celebrant and deacon say the preparation together, the deacon being on the left and the celebrant in the centre. When the celebrant goes up to the altar, the deacon passes behind him to his right for the blessing of incense.

The incensing. During the incensing of the altar the MC lifts the chasuble on the left, while the thurifer removes the book—as is always done at the offertory. When the celebrant is incensed, the thurifer is on the deacon's left.

From the introit to the collect. During this part of the rite the subdeacon has little part, and consequently no special directions are necessary.

The epistle. While the epistle is read, the celebrant and deacon go to sit at the sedilia, as at all high Masses. The epistle is read by an authorized lector, or by the MC if he is qualified. He receives the book at the credence from the MC (or the MC receives it from the first acolyte); he reverences the altar if he passes it on approaching. The reader goes with the MC to the chancel step, reverencing the altar in passing, and there reads or chants to a simple tone the appointed pericope. At the end of the reading he returns with the MC to the credence and there gives up the book; he is not blessed by the celebrant; the usual reverences to the altar are made on passing.

Only if there is no authorized reader does the deacon read the epistle; he acts as would the subdeacon; it is questionable whether he should be blessed after reading.

The gradual, etc. The celebrant goes back to the altar, and, with the deacon, reads as usual the gradual with whatever follows or replaces it. The MC transfers the missal to the gospel side, and then goes back to the credence to hand the deacon the book of gospels. The deacon then brings it to the altar, after which the celebrant comes to the centre to bless incense. The procession to the gospel forms up and moves off exactly as usual, except that there is no subdeacon.

The gospel. At the place of reading the gospel a lectern is set up, on which the deacon places the book of gospels. If no lectern is available, the MC would have to hold the book, but this is not desirable.

After the gospel. At the close of the reading the MC takes the book

of gospels for the celebrant to kiss; he puts the book away and awaits the return of the procession near the credence. The procession returns, and the celebrant is incensed, all as usual.

The Creed. During the Creed said by the celebrant, the deacon is on his right; the MC may be on his left if there is any necessity to turn the leaves of the missal; otherwise he may stand away on the epistle side. The deacon spreads the corporal as usual.

From the Offertory to the Conclusion

The offertory. When the celebrant has sung *Let us pray*, the deacon, instead of going up to his right, goes to the credence. There he assumes the humeral veil,¹ and brings up the chalice under its folds, exactly as the subdeacon would at high Mass. He then takes off the humeral veil, which an acolyte takes to the credence and puts away. The deacon pours both the wine and the water into the chalice; the paten is placed under the edge of the corporal, as at low Mass.

From the prayer for the Church to the Sanctus. In this part of the rite the subdeacon has so small a part that no specific directions are needed.

The canon. In the canon the subdeacon has no real duties until the *Our Father*, and then his only function is to give up the paten. When there is no subdeacon, the MC will remain at the missal at the *Agnus Dei*, retiring as soon as the celebrant has said this. The deacon would give the kiss of peace to the clergy in choir (if the *pax* is given to them); then the deacon would give it to the MC.

The communion. The deacon is engaged with the chalice, and therefore the celebrant administers alone, as at low Mass. The ablutions are served by the deacon, to whom the acolyte brings the cruets. After the ablutions, the celebrant waits for a moment in the centre, while the deacon comes to his left, crossing the MC, who takes the book to the epistle corner; at the same time an acolyte brings the small veil to the altar: all these three reverence the altar in the middle simultaneously. The deacon re-assembles the sacred vessels, and takes them to the credence; he then resumes his place behind the celebrant.

The post-communions and Gloria. The subdeacon has so little to do at these points that no special comments are needed.

The dismissal and blessing. Here again the subdeacon's part is very small, and little needs to be said. If the last gospel is read from a card, which has to be held, the MC would do this.

¹ This momentary use of the humeral veil has a precedent in the ceremonial of the old pontifical Maundy Thursday rite: in that the subdeacon brought up the chalice under the humeral veil, but at once discarded it, and did not wear it during the succeeding part of the Mass.

CONCELEBRATION

Concelebration is the term used to describe the practice whereby a number of priests as it were corporately join in celebrating Mass. There is, of course, one of their number—the bishop if he were present—who presides; but the other priests take part in the rite as co-celebrants, and not merely as assistants in the service or as “clergy in choir.”

This practice appears to have arisen in the later primitive period or the early middle ages; and was based on the consideration that priests, when present at Mass (and communicating), should do so as priests, and not just as if they were laity: in this it was a move parallel to the growth of private Masses. It has never completely died out either in the eastern or western Churches; in the latter it has survived in the ordination of priests and the consecration of bishops. In the Prayer book it remains in the not very explicit requirement that the newly-ordained priests “shall remain in the same place where hands were laid upon them, until such time as they have received the communion,” and in the consecration of bishops in the rubric that the newly-consecrated bishop shall receive communion with the archbishop.

The revised western rite now adds other occasions on which concelebration is permissible, namely:

- (1) on Maundy Thursday, both in the chrismal Mass and in the evening Mass of the Lord’s Supper;
- (2) in Masses celebrated during bishops’ councils, synods, and bishops’ conferences;
- (3) at the blessing of an abbot.

Moreover, the bishop, if he considers it appropriate, may permit concelebration (and regulate its manner) in these Masses:

- (1) conventual Masses;
- (2) parish Masses (*i.e.* the principal Masses in parish churches), when the needs of the faithful do not require that all priests available should celebrate public Masses;
- (3) at gatherings of priests, religious or secular.

The present rules, as given on the ordination of priests, direct that the concelebrating priests (wearing chasubles) should stand in a semi-circle before the altar, and say with the presiding celebrant the offertory prayer *Receive, O Holy Trinity . . .* and the rest of the Mass including the canon; they must take care to say all these parts simultaneously with him. Beyond this there are at present no specific rules as to what should or should not be done; but it is to be anticipated that such directions will be put forth in due course.

THE CELEBRATION OF MASS FACING THE PEOPLE

The practice by which the celebrant of Mass faces the people across the altar (*i.e.* in a normally oriented church faces west) has never altogether died out; and at the present time seems likely to increase greatly. When this is done, there is (at present) no authority for changing the customary ceremonial: though indeed many who sponsor this manner of celebrating consider, not without reason, that certain modifications would be beneficial.

When Mass is so said facing the people, the altar cross and lights, if in their normal places, will need to be very small in size. Sometimes the lights stand on the edge of the altar; or the altar candles, standing by the side of the altar, are considered to suffice. Often in practice no cross is used; or a cross might hang (like the rood crucifix) over the altar, or be placed upon the wall behind the celebrant.

The question arises, when Mass is so said facing the people, as to which are the epistle and gospel sides. The officially correct answer, at the time of writing these notes, is that the gospel side remains, as at present, the side to the left of the *celebrant*, thus reversing, from the people's point of view, the normal arrangement. It is, however, pointed out that the sides should remain, with the gospel side to the left as viewed by the people.¹ It would seem that the gospel side—the north side in an orientated church—was the celebrant's right (*i.e.* the deacon's normal place) when he faced the people: when "eastward" position became usual, no change was made in the epistle and gospel sides from the people's angle: and therefore it is argued that the "north" side should remain the gospel side whichever position the celebrant adopted; and it seems not impossible that, when "westward" position becomes more generally and officially adopted, this will be declared "correct." On the other hand, there is no need to change the relative position of the credence, which can perfectly properly remain to the *celebrant's* right.

A second point which is often raised is whether a low bow should, under these circumstances, replace the genuflexion: it is insisted that the low bow is, with "westward position," more dignified than the latter, which tends to have a "jack-in-the-box" appearance. It seems that the genuflexion replaced the bow in the middle ages as a result of the general adoption of "eastward position," for which the genuflexion was the more suitable.² It is therefore contended that, with a reversion of "westward position," the adoption of the low bow would be the more appropriate.

¹ Basil Minchin, *The Celebration of the Eucharist Facing the People* (2nd ed.), p. 43.

² The statement that the low bow was "sarum" merely implies that Salisbury was slower to change its liturgical customs than most other places.

High and Sung Mass

When "westward position" is adopted for high or sung Mass, usually the Fore-Mass is taken away from the altar, the celebrant being to one side; the general arrangement is described in the next section; the bishop, when he himself celebrates, would do so from his *cathedra* behind the altar. But from the offertory onwards the celebrant is behind the altar facing the people; the deacon and subdeacon, when not performing some duty, being at his sides, the deacon on his right and the subdeacon on his left; the position of the ministers one behind the other, so suitable with "eastward position," would be entirely out of place with "westward position." The humeral veil would be used at the bringing of the chalice to the altar, and not afterwards, as is described in the suggestions for high Mass without subdeacon.

THE FORE-MASS AWAY FROM THE ALTAR

This order of ceremonial is hardly likely to be used in connexion with low Mass, though it might be suggested for sung Mass without incense. In these notes it is suggested that the celebrant should be at the sedilia; and this has the precedent of the present solemn liturgy of Good Friday. However, it would seem that the meaning of "sedilia" in this connexion need not be taken too exactly. Many roman churches have no chancel, and therefore the altar rail and the chancel step are in fact in one and the same place. It follows that it need not be insisted that, in these conditions, the celebrant must be inside the altar rails in churches where there is a chancel; he could have his place in front of the choir stalls on the epistle side, or even (following apparently post-restoration anglican practice) in his stall in choir.

The entry is made as usual; the preparation is said before the altar, and, when required, the altar and celebrant incensed, all as ordinarily at high or sung Mass. When the celebrant has been incensed—or after the celebrant has kissed the altar if incense is not used—he and his assistants go to the sedilia or other chosen place. There the celebrant is in the middle, the deacon and subdeacon, if present, at his right and left, respectively, and the MC on their right facing down the church. In sung Mass without incense the celebrant is alone, and the two servers are not at his sides but at a place of their own. Here all the Fore-Mass is celebrated; here the subdeacon is blessed after the epistle, the ceremonies before the gospel take place, and the gospel procession formed. At the end of the Creed or sermon, the celebrant and his ministers go to the altar as usual, and continue the service there; though the usage of pontifical high Mass suggests that the

celebrant should begin the offertory and read the antiphon before going to the altar; the MC would then place the missal and its desk on the altar.

THE OFFERTORY BY THE FAITHFUL¹

The ancient custom was for the faithful to bring and offer their own oblations and then to receive them back consecrated in Holy Communion. This custom still survives in symbolic form at the capitular Mass in Milan cathedral; and it is being revived elsewhere by the promoters of "The liturgical movement" on the continent; it is not forbidden in the rubrics or by the Sacred Congregation of Rites. Its revival is much to be commended as emphasizing the truth that in the Mass "the whole Christ" (*e.g.* the mystical Body with the God-Man at its head) is both priest and victim, and that the laity as well as the priest have their share in offering the holy Sacrifice.² The most convenient form for present-day use would seem to be the solemn bringing up of the elements by representatives of the faithful (*e.g.* the churchwardens) at the offertory in high Mass. This custom should not be confused with the sarum "offertory procession" which originated as a piece of clericalism, and which moreover dislocates the true moment of the offertory involving as it does the preparation of the elements before the beginning of the service.³

¹ Contributed by the Revd G. A. C. Whatton.

² "The 'offertory' is that point of the Eucharist where we, the Church at X, identify ourselves with our gifts of bread and wine. By so doing we endow them with meaning, so that they represent the wholeness of our lives, as well as the whole of God's creation for which we are responsible" (*The Celebration of the Eucharist Facing the People*, Basil Minchin, p. 38).

³ *Liturgy and Society*, by the late Fr A. G. Hebert, S.S.M., p. 129.

CHAPTER THIRTEEN

MASS ON CERTAIN SPECIAL OCCASIONS

A PRIEST'S FIRST MASS

Certain privileges attach to the first Mass of a newly-ordained priest. If the day is of first, second, or third class rank, *i.e.* one on which the rubrics do not permit a votive Mass to be celebrated, this first Mass will be that of the day; but in a feria of the fourth class the first of the three votive Masses which a neo-presbyter is directed to say on the first three days as soon after his ordination as may be convenient, namely: (i) Mass of the Holy Spirit; (ii) of our Lady; (iii) for the faithful departed, *i.e.* the daily requiem Mass.

At the first Mass the altar (preferably the principal altar of the church) should be adorned as for a solemn feast; the sacred vessels may be prepared on the altar, and the missal opened at the introit of the Mass to be said, before the celebrant makes his entry, or these things may be done at the usual time after the celebrant comes in. Two or four torches may be used at the consecration. If bearers are not available, large candlesticks holding unlighted candles may be placed beforehand below the bottom altar step, and the candles lighted by a server at the *Sanctus*, and extinguished after the elevations (or the ablutions). If holy water is to be used at the close of the function, the vat and sprinkler should be placed in readiness on the credence.

An assistant-priest of some experience (most suitably a relative, or the principal priest of the church) vested in surplice, should be in attendance. He may wear a stole of the colour of the day, either throughout or from the preface until after the communions; he wears a cope only if the Mass is solemnly celebrated with music. His duty is solely to stand beside the inexperienced young priest and see that he makes no mistakes. He enters on the right of the celebrant; at the elevations he moves a little aside and kneels. He may assist with the chalice at the administration of Holy Communion.

Two servers may serve the Mass; two or four others may act as torchbearers. The servers precede the celebrant at the entry; one carries the book of the *Veni Creator*, the other the missal if it is not already on the altar.

Before the Mass

Before beginning the usual preparation of the Mass, and at the usual place at the foot of the altar, the celebrant with the assistant-

priest on his right, and the servers on either side, kneels and recites or sings the hymn *Veni Creator*, followed by: *Ÿ. Send forth thy Spirit and they shall be made: R̄. And thou shalt renew the face of the earth. Ÿ. O Lord hear my prayer: R̄. And let my cry come unto thee.* Then the celebrant, standing, says *The Lord be with you: R̄. And with thy spirit,* and continues *Let us pray,* and the collect of the Holy Spirit.

The Mass

Mass follows in normal course, except that at the *Sursum corda* the torchbearers go out and fetch torches which they hold, kneeling before the altar, until after the elevations (or, if there are communions, until after the first ablution; and in this case they will rise after the priest's communion and retire to the sides with their lights and kneel there facing across). If there are no torchbearers, one of the servers lights and, in due course, extinguishes the candles.

After the Mass

After the last gospel has been read the celebrant and his assistants stand before the altar, and either *Te Deum* or *Magnificat* is sung or recited; after which the neo-presbyter seats himself at the entrance to the chancel with his mentor or a server at his side holding presentation cards (if any); and those present who desire come forward (parents and relatives first—mother, father, brothers, sisters) and kneel before him and he proceeds to bless them separately by placing his hands, joined with thumbs crossed right over left, upon the heads of males while pronouncing the formula; but in the case of females his hands are laid upon their shoulders. Having given the blessing, he immediately offers his hands, joined at the line of the little fingers, to be kissed, and then as is customary in some places he presents (at least to intimates) a memorial card inscribed with particulars of his ordination and first Mass; also, if the pretty custom is followed, a rose or other floral emblem to his mother. Before departing, standing in the same place he may asperse his friends with holy water—to the centre, to his left and then right—the server holding the vat and sprinkler at his side.

MASS IN PRIVATE HOUSES

The celebration of Mass in private houses is not generally contemplated by catholic custom. But under certain circumstances it may need to be so celebrated; the rubric of the Prayer book specifically permits so doing when it is necessary to communicate the sick—*i.e.* to the catholic-minded, if communion from the reserved Sacrament is

not possible. Apart from this (for the saying of Mass in a duly authorized private chapel is altogether a different matter) no provision is made for Mass in private houses; but there are some at the present time who would encourage the practice on pastoral and evangelistic grounds.

When Mass is so said in houses, it must not be celebrated, even in the case of the need to communicate a sick person, in a bedroom: the Mass could either be said in an adjoining room, or in the passage outside the door; it would be presumed that in either case it was within earshot of the sick person.

If Mass is said in a private house for the edification of those who dwell there, the ordinary form must be used; the celebrant places his consecrated altar-stone on a suitable and firm table, and there says the Mass. It can be quite easily visualized that it might be of assistance to adopt "westward position" in so celebrating, with the priest on one side of a central table, and the faithful on the other. It only needs to add that such celebrations must be in addition to and not in substitution for attendance at one's parish church; and should not be celebrated on Sundays or greater feasts.

In the case of Mass being said in order to communicate a sick person, the Prayer book directs certain changes in the rite. A special collect, epistle, and gospel is provided; the Creed and prayer for the Church are to be omitted; and the offertory is to be of the simplest. The priest, of course, communicates first; then any others present, and lastly the sick person.

CHAPTER FOURTEEN

VOTIVE AND REQUIEM MASSES

VOTIVE MASSES

A votive Mass is, in origin, a Mass which is celebrated not as a part of the general round of public worship but out of the devotion (*ex voto*, from which words the name is derived) of some person or persons alone. But in more modern times, with the blurring of the distinction between the Sunday parish Mass, which is the weekly gathering of all the faithful, and other, principally week-day, Masses, which were intended only for a section of the faithful—the leisured or those personally interested in the particular occasion—the term “votive Mass” has come to mean a Mass in which the “proper”—collect, epistle, gospel, etc—are not those appointed for the day, but are chosen with reference to the intention with which the Mass is being celebrated.

Votive Masses are of four categories, or classes, as the technical term is; not every votive Mass may be celebrated on every day, but the higher the category of the Mass, the more are the days on which it may be celebrated.

Votive Masses of the First Class

Prohibited Days

Votive Masses of the first class are forbidden on:

- (i) Christmas day, Easter day, Whitsunday;
- (ii) the Sundays of Advent, Lent, and Passiontide, and Low Sunday;
- (iii) Christmas eve, and the feasts of the Circumcision, Epiphany, and Ascension of our Lord, Trinity Sunday, Corpus Christi, the Sacred Heart, Christ the King, and the Conception and Annunciation B.V.M.;
- (iv) all the days of Holy Week;
- (v) All Souls' day.

The Rite of these Masses

In votive Masses of the first class the Creed and *Gloria in excelsis* are always sung or said; all non-privileged commemorations and “ordered

collects" are omitted; in solemn Masses the solemn tone is used for the chant.

If such a votive Mass has to be celebrated on a forbidden day, the Mass of the day is then said or sung, with the collect of the votive occasion under one conclusion with that of the day: but even this is prohibited on Christmas day, Easter day, Whitsunday, the last three days of Holy Week, the feasts of the Epiphany and Ascension of our Lord, Trinity Sunday, Corpus Christi, the Sacred Heart, Christ the King, and All Souls' day.

The Occasions

Votive Masses of the first class are those celebrated on the following occasions:

Masses at the consecration of a church. By these are meant not the Mass which forms a part of the actual consecration ceremony of a church,¹ which is subject to very special rules, but those Masses which are said in a newly consecrated church after the actual ceremony.

A solemn Mass at a Eucharistic congress. On each day of a eucharistic congress held at diocesan or higher level, one solemn Mass of the Blessed Sacrament may be celebrated as a votive Mass of the first class.

A votive Mass on a very special occasion. The only such occasion which is likely to be of interest, so far as this book is concerned, is a centenary or other such celebration; at this one solemn Mass of the mystery or saint concerned (*e.g.* the title saint of the church) may be celebrated as a votive Mass of the first class, but special permission is required for this to be done.

Votive Masses of the Second Class

Votive Masses of the second class may be said or sung on any days which are liturgically of the second, third, or fourth class. But by special rule such a Mass must not be said on February 2nd (Purification B.V.M.) as the Mass following the procession on this day; nor may the nuptial Mass, or the Mass for a silver or golden wedding, be celebrated on a Sunday.

The Rite of these Masses

In votive Masses of the second class the Creed is not sung or said unless required on account of an occurring Sunday or octave; *Gloria in excelsis* is said unless the Mass is one of those said in purple vestments; one commemoration only may be made, but no "ordered

¹ See p. 441.

collect" may be said; if the Mass is a solemn Mass, the solemn tone is used. If the Mass is impeded, its collect is said under one conclusion with that of the day, which, however, is not permitted on the same days as for votive Masses of the first class.¹

The Occasions

At the blessing of a church or the consecration of an altar. The Mass which customarily follows the blessing (as opposed to the consecration) of a church or chapel, or that which follows the consecration of an altar, has the privileges of a votive Mass of the second class.

The Rogation Mass. The Mass which follows the processional litany, as part of the same Rogationtide function, is a votive Mass of the second class. The same applies to the Mass following Rogationtide devotions,² when the litany itself cannot be sung in procession.

The Mass of the Blessed Sacrament at the beginning and ending of exposition. Such a Mass is regarded as a votive Mass of the second class; and the same applies to a *solemn* Mass sung during the period of exposition.

Mass at the external solemnity of feasts. This is the Mass of a feast falling in the preceding week, repeated on the following Sunday, and applies chiefly to the feasts of the dedication, title, or patron; but can also be extended, if the bishop so permit, to other feasts of first or second class rank. One solemn and one low Mass, or two low Masses, may so be celebrated as of the external solemnity.

Votive Mass on the bishop's anniversary. A Mass for the bishop on the anniversary of his election, consecration, or translation (but only once a year, on a day chosen by the bishop), may be said in the cathedral and in collegiate churches, as a votive Mass of the second class. If the day is accidentally impeded in any particular year, it is transferred to the next day not of first class rank.

Votive Mass on an occasion of public importance. This is the old "solemn votive Mass," and requires the bishop's consent. But if a sudden emergency arises, such that recourse to the bishop cannot be had, a parish priest may permit such a Mass for his own parish. Only one such Mass may be celebrated in each church; the Mass is that most suitable for the intention; if no such is to be found, then the Mass "in any necessity" should be said.

Mass for Missions. One Mass "for the propagation of the faith" may be said as a votive Mass of the second class in any church on the occasion of a missionary congress, or similar occasion, or on a day when special prayers for missions are said.³

¹ See p. 211.

² See p. 297.

³ In England on November 29th.

Masses on special occasions—namely, occasions which are of local interest only, or which concern only a section of the public. Such are, for example, the opening and closing of a parochial mission, a priest's jubilee, the opening and closing of a school term, the centenary of some institution, a solemn clothing or profession of a religious or the silver or golden jubilee of such, the annual meeting of a society, the opening or closing of a retreat. One such Mass only may be said on the occasion as a votive Mass of the second class; and the bishop's consent is required. The Mass to be said is that which is most suitable to the particular occasion.

Votive Mass in sanctuaries. By a "sanctuary" is meant a church or other sacred edifice which for some reason has become a place of pilgrimage. On occasions of such pilgrimage all priests on the pilgrimage may say a suitable votive Mass as of the second class; and the same applies to another priest celebrating Mass for the benefit of pilgrims. It applies, also, to priests who visit the shrine; but all other votive Masses at such places have only the rights of Masses of the fourth class.

The nuptial Mass, and Masses on the 25th and 50th wedding anniversaries. The nuptial Mass (*i.e.* the special votive Mass "for the bridegroom and bride")—or its collect in the Mass of the day on prohibited days—is permitted at all marriages outside the "closed seasons," and even within them if the bishop so permit. It needs to be noted that the votive Mass itself¹ is not permitted on any Sunday, nor on a day when the nuptial blessing is not allowed.

If the nuptial Mass (*i.e.* the "proper" referred to above) is forbidden, but not the blessing itself, then the Mass of the day is said, with the nuptial collect under one conclusion with that of the day, even on the days when this is forbidden for votive Masses of the first class.

The nuptial blessing must be given within the Mass, and by the priest who celebrated the Mass, and not another priest. Moreover, the blessing must not be given if both the parties are not present, nor if one has already received the blessing,² nor on the last three days of Holy Week, nor on All Souls' day.

For the Mass of thanksgiving on the occasion of a silver or golden wedding the Mass of the Holy Trinity, or of the B.V. Mary may be said as a votive of the second class, with the prayer of thanksgiving under one conclusion with the collect of the Mass. Prayers may be said over the married couple after the Mass.

¹ *I.e.* the use of a proper collect, epistle, gospel, &c.

² If there is a custom whereby the blessing may be given although the *man* has received it before, this is *not* abrogated; but the same does not apply when the woman has received the nuptial blessing.

Votive Masses of the Third Class

Votive Masses of the third class are not very common in anglican circles, consisting as they do of (i) the Mass of Christ the supreme Priest on the first Thursday in each month; and (ii) the Mass of the Sacred Heart on the first Friday; both these Masses presume devotions outside Mass for the same object: only one Mass of the former and two of the latter may be said in any church.

These Masses, presuming the devotion referred to, may be said on any day liturgically of the third or fourth class: if they are impeded by a day of higher rank, then the Mass is omitted altogether for that month.

The Rite

In these Masses the *Gloria in excelsis* is always said, but the Creed is omitted; two commemorations, or one commemoration and one "ordered collect" are permitted; if sung, the solemn tone is used.

Votive Masses of the Fourth Class

Votive Masses of the fourth class are those which at one time were known as "ordinary" votive Masses. They may be said on days liturgically of the fourth class, but on these days only: any Mass (*i.e.* collect, epistle, gospel, &c) which may be used as a votive Mass may be chosen, provided that it accords with the intention with which the Mass is being said; but they ought not to be said unless the priest or those assisting at the Mass have such an intention.

The Rite

In votive Masses of the fourth class, two additional collects may be said, namely, commemorations of the Office of the day or a commemoration made therein, or an "ordered collect" or a "votive collect"; the Creed is always omitted; the *Gloria in excelsis* is also always omitted except in the Mass "of the angels" and in the Mass of the B.V. Mary on Saturday; if the Mass is sung, the ferial tone is used.

Masses on Certain Days of the Week

A special concession is made, by which a celebrant need not repeat the collect, epistle, gospel, etc, of the previous Sunday on ferias in the following week. It provides that on such days (namely, ferias of the fourth class) votive and requiem Masses may be said, generally without regard to the intention, according to the following rules. On such



PLATE VIII High Mass—The Gospel



PLATE IX High Mass—The incensing after the Gospel



PLATE X High Mass—The Offertory

PLATE XI High Mass—The Consecration



days, any of the following Masses may be said in place of that of the preceding Sunday:

(1) the Mass of any saint or mystery which has been commemorated at Matins;

(2) the Mass of any saint or mystery whose festival may happen to fall on that day, even though that saint or mystery is not mentioned in the kalendar of the place;

(3) one of the votive Masses assigned to that day of the week, namely: on Mondays, that of the blessed Trinity; on Tuesdays, that of the angels; on Wednesdays, that of St Joseph, of SS Peter and Paul, or of the patron saint; on Thursdays, that of the Blessed Sacrament, or of the Holy Ghost, or of Christ the eternal priest; on Fridays, that of the holy Cross, or of the passion; on Saturdays, that of the B.V. Mary;

(4) any other Mass which may be said as a votive, and which corresponds with the intention with which the Mass is being said:

(5) outside Christmastide and Eastertide, on the first feria of the fourth class in each week (not being a Saturday), a requiem of the fourth class.¹

The rules for such Masses are the same as for other votive Masses of the fourth class.

The Colour in Votive Masses

In votive Masses of all classes the colour to be used is that which corresponds to the Mass, and not that of the day. Thus, white is used for Masses in honour of the Holy Trinity, of the Blessed Sacrament, of Christ the eternal priest, of the B.V. Mary, of the angels, of saints not martyrs, and in the nuptial Mass; red for Masses of the Holy Ghost, of the holy Cross, of the passion, of apostles, and of saints who were martyrs; purple is used for the Mass in any necessity, and for the other Masses of supplication.

But in votive Masses of the fourth class which are celebrated as low Masses, if desired, the colour of the day may be used instead; but purple or black may only be used in those Masses for which this is the proper colour.

REQUIEM MASSES

Requiem Masses are, fundamentally, votive Masses of a particular nature. They are votive Masses in that they do not form a part of the ordinary round of worship (except on All Souls' day), but are offered

¹ See p. 219.

as and when occasion arises for their particular intention: and their rite differs somewhat from the ordinary use, in that they are by their nature not the concern of the Church as a whole, but of those individual Christians particularly affected.

The variations required in the rite of requiems are set out under the variant forms of high and low Mass; the colour is always black.¹ All requiem Masses may be either solemn or low Masses, as circumstances may make suitable or necessary.

The Rite in Requiem

In requiem Masses, one collect only is normally said; but an "ordered collect" or "votive collect" for the dead may be said in a requiem of the fourth class. In requiems of the fourth class, the collect of the Mass, when celebrated for the repose of the soul or souls of particular persons, is that appropriate to them; if the Mass is for all the faithful departed, or for one unknown, the collect *O God the Creator . . .* is said. Any prayer for the living is prohibited.

The sequence *Dies irae* may be sung (or read) in any requiem. But its use is of obligation only in requiems of the first class—*i.e.* on All Souls' day and in funeral Masses; it may be altogether omitted in all requiems of second, third or fourth class.

The Absolutions of the dead should always follow the funeral Mass; they may follow any requiem, and indeed may be held after a non-requiem Mass if need so require.

Forbidden Days

All requiem Masses, even a funeral Mass, are absolutely forbidden on the following occasions:

(i) in churches where there is an obligation of conventual (but not apparently parochial) Mass, and only one Mass is said²—except indeed when the conventual Mass itself is or may be a requiem;

(ii) on Candlemas day, Ash Wednesday, or the Rogation days when the ceremony of the day takes place and only one Mass can be said—*i.e.* the Mass following the function of candles or ashes, or the Rogationtide litany must be that of the day and not a requiem;

(iii) during exposition of the Blessed Sacrament, except for the Mass of All Souls' day.

¹ The only exception is the Mass of All Souls' day celebrated during a period of exposition.

² A priest is not allowed to duplicate to provide this requiem.

The Propers in Requiems

Missals provide four "propers" for Masses of the dead. They are (i) the Mass of All Souls' day; (ii) the Mass "on the day of death or burial"; (iii) the Mass for anniversaries; (iv) the "daily" Mass. The Mass of All Souls' day is said also, but with appropriate collect, for requiems for all bishops or priests, for their anniversaries, and for anniversaries of clerical societies. The Mass "for the day of death or burial" is used for the funerals of those who are not bishops or priests, for the 3rd, 7th, and 30th days after death or burial (but in this case with a proper collect), for requiems celebrated after first receiving news of death, and for a final burial of one previously only temporarily interred. The anniversary Mass is used for the anniversaries of those not bishops or priests; the "daily" Mass is used on all other occasions other than those mentioned above.

Requiems of the First Class

Requiems of the first class are those of All Souls' day, and the funeral Mass.

On All Souls' day alone the Mass, although a requiem, corresponds with the Office of the day. On this day every priest may, if he will, say three Masses for the dead. He uses the three set for All Souls' day in that order; but if he has to sing a Mass, he may say the second and third before so doing, as the first Mass must always be used at a solemn Mass today.

The Funeral Mass is defined as a single Mass sung or said on the occasion of a funeral, and as part of the funeral ceremonies; it is, therefore, normally sung in the presence of the body of the departed; but this is not insisted on, if for good and sufficient cause this cannot be done, or if the body has already been buried.

The funeral Mass may not be celebrated on any of the Sundays in Advent, Lent, or Passiontide, Easter day, Low Sunday, or Whitsunday; on the vigil, feast, or octave day of Christmas, the last three days of Holy Week, the feasts of the Epiphany and Ascension of our Lord, Trinity Sunday, Corpus Christi, the Sacred Heart, Christ the King, the Conception and Annunciation B.V.M., any feast of the first class which is a day of obligation,¹ on the feast of dedication or title of the church in which the funeral takes place, or on the patronal festival of the locality. If the funeral takes place on any of these days, or the Mass cannot take place for other reason at the time of the funeral, it may be postponed to the first day not likewise hindered.

¹ See p. 273.

If a funeral takes place on All Souls' day, the Mass of the day is said, with collect appropriate to the funeral.

Requiems of the Second Class

Requiems of the second class are the Masses celebrated on the occasion of a death apart from the funeral Mass, after receiving news of a death, and at a final burial. They are permitted on any day which is neither of first class liturgical rank nor a Sunday, and provided that they are celebrated for the repose of the soul of the person concerned.

Masses on the day of death or burial are those celebrated on such an occasion other than the actual funeral Mass, *i.e.* which are celebrated in a chapel in the house of death, in a church or chapel where the departed person lived or died, or in the church in which the funeral takes place.

Mass after receiving news of death. By this is meant a single Mass celebrated for a departed person in any church or chapel on a convenient day after news of death at a distance has been received.

Mass for the final burial is a single Mass celebrated in a church or chapel of the place where the body of one previously interred elsewhere is brought for its final burial.

Requiems of the Third Class

These Masses are those on the 3rd, 7th, and 30th days after death or burial, the anniversary Mass, Masses said in cemetery chapels, and those said within eight days of All Souls' day. They are permitted on days of the third and fourth class.

Mass for the 3rd, 7th, and 30th days after death or burial. The date may be calculated either from the day of death or that of the burial, and on this day a single Mass of requiem may be said; if the day is of first or second class rank, the Mass may be said on the next day not so hindered. And if the day happens to be of fourth class, more than one such Mass may be said.

The Anniversary Mass. By the term "anniversary" is included not only the actual anniversary day of a death, but also a requiem celebrated by arrangement annually on a different day, and the annual requiem arranged by a body or society for its departed members. One Mass only is permitted on days of third class, but on those of fourth class more than one Mass may be said.

Mass in cemetery chapels. By this term are included churches and chapels of any place where burials take place, other than parish churches, or churches having a cure of souls attached, as well as

cemetery chapels in the narrower sense. Requiems which would otherwise be of the fourth class celebrated in these places become requiems of the third class.

Masses within eight days of All Souls' day. By special privilege, a requiem which would normally be of the fourth class is regarded as being of third class rank when celebrated within eight days of All Souls' day.

Requiems of the Fourth Class

These are the old "daily" requiems. They may be celebrated on ferias of the fourth class only, outside Christmastide, in place of the Mass of the day; but this should only be done when the intention is actually for the dead—either in general or for some definite soul or souls.

CHAPTER FIFTEEN

CERTAIN CEREMONIES ASSOCIATED WITH THE MASS

THE ASPERGES

The *Asperges*, that is, the sprinkling with holy water, although not itself essentially connected with the Holy Eucharist, takes place before the principal Mass on Sundays, whether this Mass be high, sung, or even low: but the ceremony is never performed on week-days, however high their rank. Moreover, if the bishop himself celebrates the Mass, and enters the church ceremonially, the *Asperges* is then omitted, as the bishop will have sprinkled the people on his entrance; and in any case no one "takes holy water" personally before the *Asperges*.

However, the *Asperges* is of obligation only in "choirs and places where they sing": before a parish Mass its use is optional unless there is a well-established custom to that effect or the bishop locally requires it.

The ceremony is to be performed once only on the same day in any one church, by the celebrant of the Mass himself, in the vestments proper to the office, *i.e.* with cope instead of chasuble, and without the maniple. The blessing of the water is usually done in the sacristy by the celebrant before the principal Mass—the cope (and dalmatic and tunicle, if deacon and subdeacon are present) not being put on till after the blessing. However, for convenience, the actual blessing of the water in the sacristy may be done by another priest vested in surplice and stole.

On Easter morning (only) the blessing of the water, but not the actual ceremony, is omitted, as the water blessed in the vigil rite suffices; but if the blessing of the font has not taken place, the blessing is performed at the usual time.

The Order of the Function

The altar candles are lighted and everything made ready for Mass as usual; the chasuble, and maniples for the sacred ministers, are placed on the sedilia.

The entrance is made in the customary manner, except that the thurifer carries in the holy-water vat and sprinkler instead of the

censer. Arrived at the foot of the altar, the sacred ministers uncover (unless they did so at the chancel step), and make the proper reverence; they then kneel (even in Eastertide) on the lowest step; the MC carries the birettas to the sedilia and the acolytes take their candles to the credence; they kneel facing across; the choir and clergy remain standing throughout. The vat-bearer is on the pavement to the right of the deacon, to whom he hands the sprinkler, which the deacon presents with the customary kisses to the celebrant; and he, intoning *Thou shalt purge me O Lord . . .* (or in Eastertide *I beheld water*), and while kneeling, thrice asperses the altar—in the centre, towards the gospel side, and lastly towards the epistle side—and then with the sprinkler signs a little cross on his own forehead. He then stands and sprinkles the deacon and subdeacon, who are still kneeling; he must actually sprinkle them, not merely present the brush for them to touch.

When this is done, they stand and all others with them; the deacon (now and always with the usual kisses) receives back the sprinkler and passes it on to the vat-bearer. Having revered the altar they go down into the choir—the ministers being careful as always to pivot round the celebrant in turning, and not on their own ground—the deacon thus remaining on the right and the subdeacon on the left—meanwhile holding the borders of the cope.

The celebrant asperses the clergy (if any) individually, as usual, and the choir collectively, row by row, with the triple aspersion as usual, first on the gospel side, and then the epistle side; the deacon holds the sprinkler while they all turn to reverence the altar.

If there are no clergy in choir, the celebrant will sprinkle the MC and servers, who, in that case, remain kneeling for the aspersion. But if clergy are present the celebrant, after aspersing them and the choir, returns to the altar step and asperses the servers who will have risen; unless it should be more convenient—owing to the distance to be traversed—to leave the aspersion of the servers until after that of the congregation, as is sometimes done.

The sacred ministers go to the chancel step, where the celebrant sprinkles the congregation with the triple aspersion—centre, left, right. Or they may go round the church, the celebrant continually sprinkling as he goes; but a more rational and permissible manner is to sprinkle the sides alternately, gospel and epistle, in the same way that a bishop blesses the people in processions, facing them rather than—on the return—aspersing the backs of the people.

All who are aspersed should bow to the celebrant when he comes to them, and sign themselves with the cross while being aspersed. Persons in the choir and sanctuary, standing together, salute one another as is done at the incensings.

The choir take up the antiphon as soon as the celebrant has intoned

the opening words, and they sing the first verse of the psalm with *Glory be* and the repetition of the antiphon. (When the choir come to *Glory be* . . . the celebrant and his attendants pause wherever they may be, and turn towards the altar, and so remain until *As it was* . . . is begun; the aspersion is then continued.)

When the aspersions are completed the sacred ministers return to the foot of the altar, and after the antiphon has been repeated, the celebrant chants the versicles and prayer from the book held before him; after which, with the proper reverence to the altar, the sacred ministers go to the sedilia and vest for Mass.

At sung Mass without ministers the MC and vat-bearer attend the celebrant at the aspersions; the cope may be held by two acolytes.

RESERVATION OF THE BLESSED SACRAMENT

The Blessed Sacrament may, strictly, only be reserved in cathedrals and parish churches, and in the chapels of religious houses and institutions, such chapels being regarded as the parish churches of the communities. But the bishop may, in his discretion, permit reservation elsewhere, *e.g.*, in a district church situated some distance from the parish church. Permission might even be given, if the priest lives at a great distance from the church, to reserve the Blessed Sacrament in his house to enable him to fetch it easily for the communion of sick parishioners; but in such a case a room ought to be set apart specially for that purpose, and a suitable tabernacle provided.

The number of sacred particles reserved will depend, of course, upon the circumstances of the parish, and what are likely to be required for communions; but as a general rule it should not be fewer than five. The sacred species must be renewed at regular intervals, and most authorities agree that this interval should not exceed eight days. Care must be taken that the particles to be consecrated have been recently baked; if it be the practice to have a fresh supply of newly-baked altar breads at least every third week, and to renew the reserved particles weekly, there will be no danger of irreverence arising. Newly consecrated hosts should not be mixed with those previously consecrated.

Renewal of the Hosts

The renewal of the hosts is done in the following manner:

At the offertory the priest takes sufficient breads to be consecrated and reserved. After receiving communion himself in the ordinary course he opens the tabernacle and takes out the pyx or ciborium, if he so wishes, and therefrom gives the hosts to the people who present

themselves for communion.¹ After the communion he consumes the particles that have been reserved (or those that remain); he next purifies the vessel by carefully passing his forefinger round it, and then places in it the newly consecrated hosts; replaces its cover and puts the veil over it; deposits it in the tabernacle which he at once locks; and replaces the centre altar card. If many particles are reserved habitually, it will be more convenient to have two pyxes or ciboria and to use them alternately; as so doing makes it unnecessary to transfer the sacred species from one vessel to another and also ensures an easier cleansing of the vessels. Several methods of purifying the ciborium are suggested by rubricists. If wine is used it must afterwards be poured into the chalice and consumed therefrom; but wine is better not used and many good authorities maintain that the purifying can be sufficiently well done with the finger.

[When there is a tabernacle on the altar, it has been customary in some circles to give communion to the people with hosts therefrom, even though the sacrament is not then being renewed; in such case only a large host for the priest will be consecrated in the Mass. So to do obviates the necessity of counting at the offertory the exact number of communicants—which is often a matter of some little difficulty. However, the present western use does not favour this procedure; and indeed it is specifically prohibited for the Mass of Maundy Thursday.]

If the Blessed Sacrament is reserved in an aumbry at some distance from the altar, the vessel in which it is kept should be brought to the altar before the Mass begins and placed upon the corporal, where it remains the whole time until taken back to the aumbry when Mass is over; the ceremonies proper to Mass in presence of the exposed Sacrament being followed. If, however, there is a tabernacle on the altar the sacred particles had better be transferred direct from the aumbry into the tabernacle until required for the administration; likewise the newly-consecrated hosts—if any—will be deposited after the communion in the tabernacle, since the priest should not leave the altar in the course of a celebration except for the purpose of communicating others or of giving an address before the offertory.

“Extended Communion”

When it happens (as sometimes is the case in places where the Blessed Sacrament is not habitually reserved, and where there is neither tabernacle nor aumbry), that communion is to be given, after a

¹ This method, whereby the hosts which have been reserved are consumed by being given in communion to the faithful—in place of hosts consecrated in the Mass—is the more convenient from a practical point of view; but there is no reason why the priest, if he so desire, should not give hosts consecrated in the Mass to the faithful, and himself consume with “that which remains” those which have been reserved.

shorter or longer interval, from the particles consecrated that morning, the host should be placed in a pyx or chalice resting on the corporal and covered with the pyx-veil. Two candles should remain burning on the altar; and it would be highly desirable for one or two persons to keep a watch¹ in the sacred presence until it was removed.

THE COMMUNION OF THE SICK

The Blessed Sacrament may be taken to the sick to be given to them in Holy Communion by any priest (or deacon, if need be) with the authority of the parish priest. The formal right, however, of carrying it *publicly* is reserved to the parish priest, who should be vested in cassock, surplice, and white stole, and be attended by one server, at least, wearing a surplice; both walk bareheaded. The server carries a lighted candle (or lantern) and a small bell to ring intermittently to attract the attention of the faithful.

But in this country it is not generally practicable to adopt these conditions, and the priest must do the best he can to ensure due reverence to the sacred species. A very usual and convenient method is for the priest to wear a cassock, surplice, and white stole, under a priest's cloak or overcoat, with or without an ordinary outdoor hat (not a biretta) as circumstances of weather, etc, may necessitate. The priest carries the pocket containing the pyx concealed within his coat, hanging by its ribbon round his neck, so fastened that it will not shake about; in a burse should be a small corporal² and a purificator.

At the altar where the Sacrament is reserved two candles are lighted; the priest spreads the corporal; opens the tabernacle; genuflects; puts the ciborium on the corporal; again genuflects; transfers a consecrated particle into the pyx in which it is to be carried; washes his fingers; replaces the ciborium in the tabernacle; puts on his cloak or coat if need be, and proceeds direct to the sick man's house. On the way the priest of course refrains from conversation and the exchange of greetings, and occupies his mind with the silent recitation of psalms and prayers.

In the sick person's house there should, strictly, be prepared a firm table covered with a white cloth, and on it a crucifix and two lighted candles, and—near at hand—a bowl of water (later to be thrown on to the fire or clean earth) and a purificator for the ablution of the priest's fingers.

Arrived at the house, the priest says *Peace be to this house*, to which is responded *And to all that dwell therein* (or, following the Prayer book

¹ If only for purposes of security; though many would do so out of simple devotion.

² Sometimes a pall (inverted in use) is more convenient than a corporal which requires to be unfolded.

the priest may say the whole form). In the sick room he spreads the corporal he has brought with him on the table, places the pyx thereon, and genuflects. But often, particularly where there is little room, or where the relatives may not be fully instructed, the priest may find it preferable to hold the pyx in his hand for the whole rite, in which case he does not genuflect at any point. Then the confession is said by the sick person, or by someone (if necessary by the priest himself) on his behalf. The priest genuflects, and, half turning to the sick person, says the absolution; and then, turning back again with a genuflexion, says the prayer of humble access. He then takes the host in his right hand, holding it over the pyx held in the left hand, and turning to the sick person he says, once, (without making the sign of the cross), *Behold the Lamb of God; behold him that taketh away the sins of the world;* and then he says thrice, *Lord, I am not worthy that thou shouldst come under my roof; but speak the word only and my soul shall be healed;* which the patient also should say, at least once. A "communion cloth" is then spread upon the bed under the patient's chin lest the sacred particle should fall; and the priest communicates him with the usual formula; but if it is the *Viaticum*, with the words, *Receive the Viaticum of the Body of our Lord Jesus Christ, and may he preserve thee from the malignant enemy and bring thee to everlasting life. Amen.* But if the use of this form is likely to distress the communicant, the ordinary formula should be used. He then washes his fingers and purifies the pyx (if empty); the water is carried back to the church and poured into the piscina, or else at once thrown on to the fire. Then the prayer of thanksgiving, or other short prayer,¹ may be said and the blessing given; and, with a second aspersion of holy water, the priest departs.

If time presses, or the patient's condition renders it desirable, the priest may curtail even this short office; and in case of absolute urgency he may confine it to the bare administration of communion alone.

If a consecrated particle remains in the pyx after administering communion, the priest gives benediction with it, in silence, making the sign of the cross with the pyx over the sick man. He then secures the pyx round his neck as before; after which he takes off the stole and surplice; unless, indeed, circumstances permit of the host being carried back ceremonially, with light and bell. In any case he will recite psalm 148 on the way; and when he has placed the Sacrament upon the altar he says the *V. Thou gavest them bread . . .* and the *Corpus Christi* collect with the long ending. Before replacing the pyx in the tabernacle he blesses the people therewith, without any form of words.

¹ The book of 1928 suggested the use of the *Our Father* after a sick communion; and this is certainly easier for a very sick person to join in.

The *Viaticum* ("food for the journey") is the name given to Holy Communion when administered to the dying, with the special formula quoted in the preceding note. The *Viaticum* may lawfully and becomingly be given several times (but not more than once on the same day) so long as the proximate danger of death lasts, if in the judgment of the priest it appears prudent to do so. The Sacrament may be given on any day, even Good Friday, and at any hour of the night or day when the crisis of death is imminent, without any regard to the rule of fasting. Surplice and stole should be worn, but in urgent necessity it is permissible to administer the *Viaticum* without vestments, even the stole.

It should be noted that the Blessed Sacrament must never be brought to any one merely that devotion may be satisfied by adoring it, or by remaining in its presence. It is taken to the sick to be administered to them in communion and for no other purpose. But if on coming to the house the priest should find the invalid in such a condition that he cannot receive communion, then, resting the Sacrament on the table prepared, and kneeling down, he may recite devotions before it, and if possible the sick person should join in them; before leaving, the priest will give the blessing with the pyx as above described.

COMMUNION OUTSIDE MASS

Communion may be given at any time if, in the prudent judgment of the pastor, there is sufficient cause, which need not necessarily be grave so long as it is reasonable; but communicants should be discouraged from making a mere convenience of that concession.

The order on such occasions is as follows: two candles are lighted on the altar at which the administration is to take place; the priest, wearing surplice and stole—white, or the colour of the day, except on All Souls' day when purple is used—attended by a server, comes to the altar carrying the key of the tabernacle (unless already on the altar) and a burse containing a corporal which, after genuflecting, he at once spreads on the altar. He then opens the tabernacle (the bell may be rung gently); genuflects; takes the ciborium out of the tabernacle and places it upon the corporal; and again genuflects. Meanwhile the confession is said by the server or by the communicants, and then the priest half-turns towards the people and pronounces the absolution. The prayer of humble access may then be said in the name of the communicants. After this the priest genuflects; lifts the ciborium with his left hand, and over it holds in his right hand a consecrated particle and says once (without making the sign of the cross), *Behold the Lamb of God; behold him that taketh away the sins of the world.* He next repeats three times, with special devotion, the words *Lord I am*

not worthy that thou shouldst come under my roof, but speak the word only and my soul shall be healed, and then administers communion in the usual form; after which he replaces the ciborium on the corporal and genuflects; he then washes his fingers and covers the ciborium, while saying *O sacred banquet in which Christ is received, the memory of his passion is renewed, the mind is filled with grace, and a pledge of future glory is given unto us (Alleluia)*. *℣. Thou gavest them Bread from heaven (Alleluia)*: *℟. Containing within itself all sweetness (Alleluia)*.¹

He then replaces the ciborium in the tabernacle, genuflects and continues, *℣. Lord hear my prayer: ℟. And let my cry come unto thee. ℣. The Lord be with you: ℟. And with thy spirit. ℣. Let us pray*. He then says the collect for Corpus Christi, with its long ending; but in Eastertide the post-communion prayer *Pour forth . . . the spirit of thy charity . . .*, with long ending is said instead. He then, without kissing the altar, gives the blessing as usual, and with his server returns to the sacristy, carrying with him the key of the tabernacle and the burse containing the corporal.

The blessing at the end is omitted when Communion is given by the celebrant in black vestments immediately before or after a low Mass of requiem.

A deacon, in case of urgent necessity, may give Holy Communion with the reserved Sacrament; in this case he does everything described above, including the giving of the verbal blessing at the end; but he wears his stole deacon-wise.

THE ABSOLUTIONS OF THE DEAD

Theologians point out that this title is apt to be misleading, in that it can be regarded as meaning the remission of sins, which in this connexion is manifestly incorrect, for a dead person cannot be the subject of the grace of such remission; nor does the text of the rite suggest that idea. The latin word *absolutio* has several meanings, one being dismissal or farewell; and it is in that sense that it is applied to this office, in which the Church gives a formal dismissal to the dead, received at baptism into the visible congregation of Christ's flock; she now bids it farewell, commending it to the keeping of the angels until the last day, and praying for its admission into the glory of the Church triumphant.

When this ceremony follows a Mass of requiem it must be given by the celebrant himself, except when the bishop is present and elects to perform the ceremony, in which case the celebrant takes no part in it, retiring to the sacristy. When given apart from Mass it

¹ The *alleluias* are added to the antiphon, *℣*, and *℟* in Eastertide and Corpus Christi-tide.

may be done by any priest assisting or officiating at the obsequies. At solemn absolution a bier or catafalque is usually erected; at simple absolution in the absence of the body it suffices to perform it over a pall or cloth spread on the pavement.¹

The absolution is of obligation after the funeral Mass, even though it may have been given the evening before when the body was brought into the church.

It is permissible (and often desirable) to give the absolution at all solemn anniversary Masses and it may be given on All Souls' day; indeed, after any requiem Mass when there is good reason to do so.

If the Mass must of necessity be without chant, singing may be employed, and incense (in any case) used at the absolution.

If the funeral Mass has to be postponed, or celebrated apart from the actual funeral, the absolution should follow the burial office, and be repeated when the Mass takes place. It is permissible to repeat the ceremony when, as sometimes is the case, the obsequies are continued in a different church: or it may be given at the grave over a dead body. The ceremonies and rite are exactly the same whether the body be present or absent.

The ceremony is normally celebrated at the end of a requiem Mass; and it may be given (though this is not usual) at any time in connexion with the office of the dead—Matins, Lauds, and Vespers.

The Rite

After the last gospel the sacred ministers go to the sedilia and take off their maniples; the celebrant exchanges chasuble for cope, but if there is no black cope the assistants also remove their vestments, and all minister in albs; birettas are worn; if a panegyric is preached they remain at the sedilia till its conclusion. The hand-candles are then lighted (or a little earlier to prevent delay); the subdeacon (bare-headed), or if there be no subdeacon, a server in surplice, takes the processional cross, and at the centre between the acolytes with their lighted candles as usual, stands before the altar; the thurifer and clerk of the holy water are behind. The sacred ministers rise and put on their birettas² at the sedilia, uncovering to salute the altar when they come before it, and on reaching their positions at the bier hand their birettas to the MC to lay aside. The crossbearer and acolytes proceed by the gospel side to the head of the bier (furthest from the altar) and stand there in line facing it, but at such distance from it as will allow sacred ministers free passage around it. The celebrant and

¹ There is another rite called "The Five Absolutions" performed at the obsequies of greater prelates, or of a royal personage, which, however, is outside the scope of these notes.

² Birettas need not be worn if the way to the catafalque is very short.

others go direct to the foot of the bier, the deacon being at the left of the celebrant and the thurifer, vat bearer (and book-bearer, if any) on the same side; the MC being on the right of the celebrant. The crossbearer may rest the foot of the cross upon the ground, holding the staff himself with both hands.

But if the body is that of a priest (not of a deacon) the head will be towards the altar, and in that case the crucifer and acolytes continue right round the bier until they come again to the head where they will take up positions as before explained. The celebrant and others also proceed by the gospel side, halting when they come to the foot of the bier. During the aspersion and incensing of the body the sacred ministers will reverence the cross only, when they pass before it—the altar then being considered out of sight.

The clergy and choir, holding lighted candles, group themselves on either side of the bier, as may be most convenient, standing a little way back from it.

If, following ancient and modern English custom, the body of a priest is laid in the midst of the choir, it may then be more convenient for the clergy and choir to remain at their places in the stalls; and for the sacred ministers to leave their birettas at the sedilia.

The celebrant reads the prayer *Enter not*; it is always read in the masculine singular. The cantors intone the responsory *Deliver me . . .*, and the choir continues it antiphonally; towards its end the deacon and thurifer pass behind the celebrant and come to his right, and he then blesses incense as usual, but without *oscula*. The *Kyrie* is sung; the celebrant intones *Our Father*, and continues to say it silently while—with the deacon on his right and the MC, carrying the vat, on his left (both lifting the cope)—he goes round the bier and, without pausing in his walk, asperses it thrice—on the left, to the middle, on the right—on each side. When they come to the cross at the head of the bier the celebrant bows profoundly to it, the others bow, or genuflect if that is the custom; and the same is done to the altar when they come before it, but not if the cross is held at that end, for in that case the cross alone is revered. Giving up the sprinkler and receiving the censer, the celebrant again goes round the bier incensing it in the same manner—duly reverencing the cross and altar as before. Once more standing at the foot of the bier he sings *And lead us not into temptation*, the deacon being now on his left, holding the book for him to read from. Then follow the versicles and prayers; when he says the *Ÿ. Rest eternal* he makes the sign of the cross over the bier; and again when he adds *May his (her) soul (their souls) . . .*, but the latter is not said, nor the sign of the cross made, if the absolution is for all the faithful departed.

On retiring from the bier the celebrant begins the antiphon *If thou, Lord, wilt be extreme* and, with the others reciting the psalm *De*

profundis, they go to the sacristy where the office is concluded before the sacred ministers unvest. But if the absolution forms part of the burial rite and is given immediately before the conveyance of the body to its burial, nothing is interposed between the prayer *Absolve, O Lord . . .* and *May the angels lead thee . . .*

The Absolution in Simple Form

On occasions connected with the death and burial, and also on anniversaries, it is most desirable to perform the absolution in its most solemn form; but at other times it is permissible to use a simpler rite. When this is to be done, the acolytes do not attend with candles; the processional cross is not used; no candles need be placed about the pall or black cloth which, on conclusion of the requiem Mass, is spread at the foot of the altar steps. If a black pall is not available a purple one (or even one of some very dark material) might be substituted, but the ceremony is not permitted without something to represent the body or catafalque, over which the sprinkling and incensing can be done.

After the last gospel the celebrant puts off the chasuble and maniple, and assumes a black cope (or he may officiate in alb and stole), not using the biretta. He goes to the book at the epistle corner as at the introit. He says (or if there is a choir they sing) the responsory *Deliver me . . .* Towards its end, without leaving the altar, he blesses incense as usual but without *oscula*; the thurifer crosses over to the gospel side; the MC or server remains on the epistle side. After the *kyrie* they go to the centre, reverence the altar, and stand facing west. The celebrant says *Our Father* aloud but continues the prayer silently; meanwhile without changing his position at the centre, he receives the sprinkler and asperses the pall thrice—centre, left, right—gives up the sprinkler, takes the censer and, at the same place, incenses the pall with three swings in the same order; the MC or server and thurifer hold back the cope during the aspersion and incensing.

Having returned the censer, the celebrant goes again to the book at the epistle corner; the MC stands on his right turning the leaves when necessary, but if there is no MC the celebrant does this himself. The office is then concluded as described above for the solemn form.

A Still Simpler Form

An alternative method (which, however, cannot lay claim to any liturgical authority) may be recommended in places where it is found impracticable to use even the above described minimum ceremonial, rather than omit the office altogether—namely, to recite the whole of the text at the epistle corner, without the aspersion and incensing; and in this case the pall need not be laid.

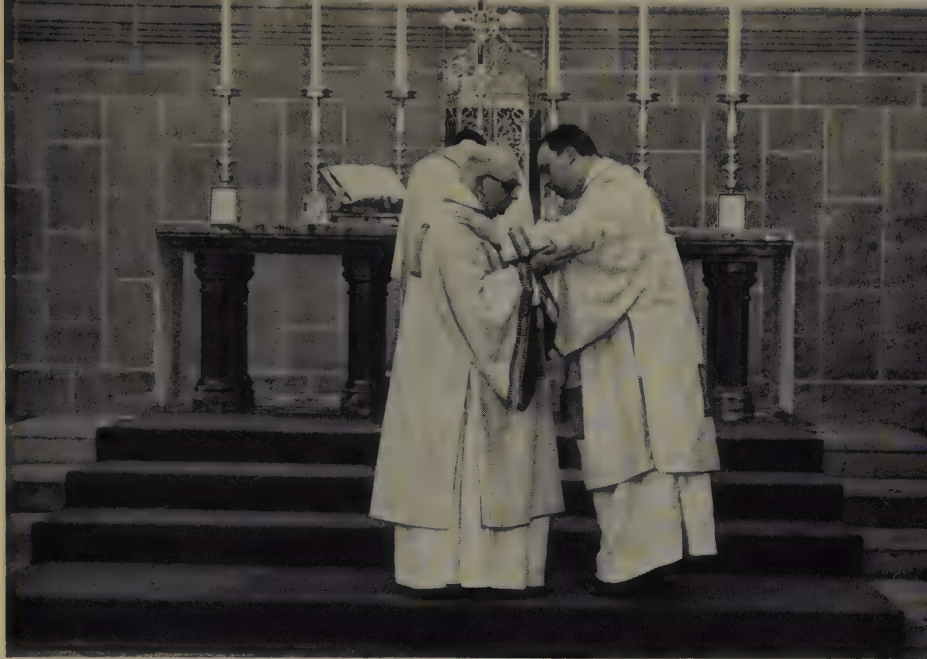


PLATE XII High Mass—The Kiss of Peace

PLATE XIII High Mass—After the ablutions





PLATE XIV Good Friday—The Collect



PLATE XV Good Friday—The Epistle

PART THREE

THE DIVINE OFFICE

CHAPTER SIXTEEN

GENERAL CONSIDERATIONS CONCERNING THE OFFICE

The Divine Office consists, in the English Prayer book, of the services of Morning and Evening Prayer, commonly referred to as Matins and Evensong. Matins (in this usage) corresponds to the breviary Matins, Lauds, and Prime; Evensong to Vespers and Compline: Terce, Sext, and None are not represented.

THE MANNER OF RECITING THE OFFICE

The Divine Office is recited in one of three ways, in choir, in common, or in private.

It is said to be recited *in choir* when it is said corporately by any body of people who are bound to its recitation by religious custom or statute—as, *e.g.* in religious houses.

It is recited *in common* when it is said together by any body of people who are not bound by such obligation—as, *e.g.* by a priest and congregation in a parish church.

It is said *in private* when a cleric (or anyone else) says the Office by himself.¹

When the Office is recited in choir or in common, the rules of ceremonial (*i.e.* as regards standing, kneeling, or sitting, making the sign of the cross, &c) bind all those taking part. But when it is read in private, there is no such obligation to follow these rules; for example, it would be perfectly proper for one to read the whole Office seated; but the customary signs of the cross should be made. It must also be pointed out that, in so “reading the Office,” the words must actually be formed with the lips; it is to be recited, even though soundlessly, and not read to oneself, as one would a book.

The Office is so constructed as to be said antiphonally²—that is to say, by one body of voices answering another. This applies not only to the versicles and responses, but also to all the other parts of the Office. The psalms and canticles, that is, should strictly be read or sung alternately—verse by verse—by one side (of the choir) answering

¹ This is often known as “reading one’s Office.”

² As is clearly evidenced in the Prayer book by the rubric directing the *Gloria Patri* to be said as a versicle and response.

the other; but often this is not practicable, particularly where there is no choir; then often it is people answering priest; sometimes if there is a singing choir, boys answer men.

It is this principle which explains why it is not proper for the congregation to say the opening words of the apostles' creed and Lord's Prayer; it is the Church, as represented by those there present, which says the creed or prayer, and not the individuals who may be assembled. (The singular *I believe* is used in the creed because it was originally a baptismal creed, where the singular form is to the point, and also because *We believe* has been interpreted to mean that while the Church believes this, the individual is not so bound.)

THE TIME OF THE OFFICE

Matins is an early morning service—as is shown by the wording of the third collect; it is inappropriate for a service about mid-day. It should strictly be recited before the first Mass of the day is said; but there has grown up an anglican custom whereby, at least on Sundays and principal festivals, it is sung (or said) before the principal Mass; and it would be difficult to say that this is incorrect.

Evensong, being as it is a compound of Vespers and Compline, is a service for late afternoon or early evening; it should not be regarded as an afternoon service. (The time of Vespers is the late afternoon; that of Compline the late evening—preferably the last liturgical act, or last prayer, of the day.)

In Private Recitation

In private recitation it is desirable that, so far as possible, the times as given for public recitation should be followed. The recommendation, however, that Matins must, if practicable, be said before celebrating Mass has been abolished. It is not permissible for Matins to be anticipated over-night; but the actual obligation to recite the Office is fulfilled if they are said at any time on the liturgical day concerned.

CHAPTER SEVENTEEN

THE PARTS OF THE OFFICE

THE INTRODUCTION

The beginning of the Prayer book service consists of a text on the subject of repentance, an address based thereon, a form of confession and absolution, followed by the *Our Father*. It is clear from the rules of the western rite, as well as the book of 1928, that this last is a part of this introduction, and not a part of the Office itself. If it is desired to omit the Lord's Prayer in one of the two places where it is given in the Prayer book, it should be at this point. By general custom all stand for the sentence and exhortation.

Often the whole introduction is omitted, or the exhortation shortened; sometimes the whole exhortation is omitted, the officiant proceeding directly from the sentence to the confession; in this case the sentence is usually said kneeling.

There is no reason why the officiant must himself take this part; indeed, at solemn Evensong it is desirable that he should not do so if there is anyone else present who could.

THE OPENING

The Offices of Matins and Evensong begin at *O Lord, open thou our lips*; the lesser hours¹ (and Vespers) at *O God, make speed to save us*.

This opening is omitted on the last three days of Holy Week, and on All Souls' day, when the Offices begin at once with the psalms for the day (but at Matins on All Souls' day with the *Venite*).

THE VENITE

The Venite is not a psalm comparable with the others; it forms, as befits the beginning of the first of the day's services, the "call to worship." It is omitted on the last three days of Holy Week²; and on Easter day³ the "Easter anthems" are used in its place.

¹ Other than Compline (in the often used roman form) which begins with the blessing and short lesson.

² In the latin rite it is also omitted on the feast of the Epiphany (presumably because it is one of the proper psalms for the day): but this seems hardly applicable to the Prayer book rite.

³ And daily until Low Sunday, according to the book of 1928.

The *Gloria* at the end of the *Venite* is omitted in Passiontide, and on All Souls' day.

THE PSALMS

The psalms for each office are those provided "for the day," except when proper psalms are prescribed. The Prayer book of 1662 assigns proper psalms to a very small number of days¹; and it may be assumed that those for Christmas day, Ascension day, and Whitsunday, should be used at both Evensongs of these feasts. The book of 1928 gave a table—which has not yet received canonical authority—of special psalms for Sundays and a large number of days; and this provides proper psalms for a number of feasts. But on liturgical grounds it is desirable to restrict the number of days on which proper psalms are used: and in any case the use or non-use of proper psalms should follow some recognized rule, and not be left to the discretion of individual priests.

The psalms should be intoned by a cantor or cantors, and then sung antiphonally. When several psalms are sung consecutively, they may properly be treated as one entity, only the first being so intoned; but if, as may be the case when proper psalms are to be used, they do not follow in order, then each is to be separately presented.

THE CANTICLES

Te Deum

The *Te Deum* is said at Matins on the following occasions:

- (1) on all Sundays, except those in Advent and from Septuagesima to Palm Sunday, both inclusive;
- (2) on all feasts of whatever rank when the office is of the feast;
- (3) daily from Christmas day to January 13th, *i.e.* throughout Christmastide;
- (4) daily in Eastertide, *i.e.* from Easter day until the Saturday after Pentecost inclusive;
- (5) in the Saturday Office of the B.V. Mary.

All kneel at the verse *We therefore pray thee . . . precious Blood*. This is an act of reverence to the atoning work of our Lord; it is not done as an act of prayer for the faithful: hence it is not correct to remain kneeling for the following verses.

¹ It is becoming increasingly recognized that this is a perfectly permissible practice. The usage whereby the whole psalter is read continuously is based on monastic rather than "cathedral" (*i.e.* in modern terms, parochial) use.

When this hymn is sung at Benediction, all stand during its singing, kneeling as usual for the verse noted above only.

As an Act of Thanksgiving

The *Te Deum* is frequently sung as a solemn act of thanksgiving, apart from any liturgical office; often it follows a procession, but equally correctly it may be sung *in* procession. At the end the following versicles and responses are sung:

- V̄. *Blessed art thou, O Lord God of our fathers :*
 R̄. *And to be praised and glorified for ever.*
 V̄. *Let us bless the Father, and the Son, with the Holy Ghost :*
 R̄. *Let us praise and exalt him above all for ever.*
 V̄. *Blessed art thou in the firmament of heaven :*
 R̄. *And to be praised and glorified, and exalted above all for ever.*
 V̄. *Praise the Lord, O my soul :*
 R̄. *And forget not all his benefits.*
 V̄. *O Lord, hear our prayer :*
 R̄. *And let our cry come unto thee.*
 V̄. *The Lord be with you :*
 R̄. *And with thy spirit.*

Let us pray.

O God, whose mercies are without number, and the treasure of whose goodness is infinite : we render thanks unto thy most gracious majesty for the gifts which thou hast bestowed upon us ; evermore beseeching thy mercy, that, as thou dost grant the prayers of them that call upon thee, so thou wouldst not forsake them, but rather dispose their way towards the attainment of thy heavenly reward.

God, who didst teach the hearts of thy faithful people by sending them the light of thy holy Spirit : grant us by the same spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort.

O God, who permittest not that any who hope in thee should be overmuch afflicted, but dost graciously attend unto their prayers : we give thanks to thee for that thou hast heard our petitions and vows ; humbly beseeching thee, that we may ever be defended from all adversities. Through . . . R̄. Amen.

(Or the General Thanksgiving from the Prayer book might be used.)

Benedicite

Benedicite is used at Matins on those days on which *Te Deum* is not said, namely :

- (1) on the Sundays in Advent, and from Septuagesima to Palm Sunday, both inclusive;
- (2) on ferias throughout the year, except in Christmastide and Eastertide;
- (3) on All Souls' day.

The Miserere

The proposed Book of 1928 gave as an additional alternative to *Te Deum* the *Miserere* (ps. 51); and this, if adopted, would by ancient precedent be used on the following occasions:

- (1) on ferias in Advent;
- (2) on Sundays and ferias from Septuagesima until Holy Saturday inclusive;
- (3) on the September Ember Days, and on vigils of the second and third class outside Eastertide;
- (4) on All Souls' day.

Benedictus

The canticle *Benedictus* forms, after the *Te Deum*, the climax of Matins; and therefore should never give place to the psalm *Jubilate*.¹

Magnificat

The *Magnificat* forms the invariable climax of Evensong, and should never be displaced by the psalm *Cantate Domino*.

Nunc Dimittis

The *Nunc Dimittis* is the "gospel canticle" of the Office of Compline. Since Prayer book Evensong combines the Offices of Vespers and Compline, it would seem proper that the *Nunc Dimittis* should always be used at Evensong unless Compline as a separate service is to follow: when this is so, the psalm *Deus misereatur* would be used in its place; though the rubric of the Prayer book disallows this on the twelfth day of the month.

¹ The Prayer book directs the use of the *Jubilate* on the feast of the Nativity of St John Baptist (when it occurs in the gospel for the day), and when it has been read in the second lesson. This is presumably to prevent its coming twice in the same service. The revision of 1928 omitted this rule, so keeping this canticle as the invariable second climax of the Office.

Moreover, since in the revised Easter Vigil rite the *Benedictus* comes in the short Lauds after the Mass, it could be suggested that when this rite has been used in the night time, the *Jubilate* might then be used at (Prayer book) Matins on Easter day, to avoid in effect duplicating the Office of Lauds.

THE COLLECTS OF THE OFFICE

Normally, three collects are said at Matins and Evensong: the collect of the day, and the two final fixed collects. But on certain occasions, other collects are added, after that of the day, namely: (1) any commemorations required by the kalendar, and (2) after any such commemorations, the collects of Advent Sunday and Ash Wednesday in Advent (after the first week) and Lent respectively.

The rule for the endings of the collects is the same as at Mass: the first and last collects are given the full ending; others have no separate ending, but are merged with the following collect. Thus, two endings in all are said and not more; *Amen* is said twice only. Similarly, *Let us pray* is said before the first and second collects only.

Prayers other than the above-mentioned collects, such as the Ember prayers, are not said in this place, but after the "third collect" and the conclusion.

OFFICE HYMNS

The Office hymn is that which is specifically appointed to be sung in the office of Matins or Evensong, and which forms an integral part of the office, equally with the psalms and lessons and other variable parts; it should never be omitted, even when the office is read without singing. It should always correspond with the office being said, that is, with the first collect. The hymn at second Evensong is almost invariably the same as at first Evensong; and not infrequently is the same at Matins. Its place in the Office of Evensong is before the *Magnificat*; at Matins it comes between the *Venite* and the psalms (in accordance with the ancient structure of the offices, an additional Office hymn might be interpolated before the *Benedictus* if desired, though this is not to be recommended).

The ancient Office hymns should always be selected for use, so far as the choice in modern hymn books permits.¹ When such proper hymns are not available other *objective* hymns (preferably those appointed for other choir offices) should be used; and in no case should office hymns be chosen or varied because of individual taste or fancy, or to avoid alleged monotony—for example, on the Sundays in the seasons of Epiphany and Trinity. The present breviary Office hymns will, for the most part, be found in *The English Hymnal* and, but fewer,

¹ These hymns, revised in the sixteenth century, are, as far as may be desirable, to be restored to their original forms, which are largely those given in the *English Hymnal*. Other suitable hymns may also find a place among Office hymns: perhaps the rules have in mind the seventeenth-century French hymns.

in *Hymns Ancient and Modern*,¹ and (completely) in the *English Catholic Hymn Book* (Knotts).

On Sundays the Office hymn is normally the Sunday hymn *O blest Creator of the light*: but in Advent, Lent, and Eastertide the hymn of the season is used; and on the Sundays after the feasts of Christmas, Epiphany, and Ascension, the hymn of the respective feast is sung.

The Office hymn should be sung antiphonally (verse by verse—side by side) to its own proper melody. As with the psalms, the hymns need not be announced; this practice causes an unseemly break in the service, and is undignified. It is quite easy by means of notice boards to notify the congregation of the number of the hymns and psalms to be sung.

Everyone stands while the Office hymn is being sung. But on the following occasions all kneel during the singing of a particular verse in the respective hymns: in Whitsun week at the first verse of *Veni Creator*; on feasts of our Lady at the first verse of *Ave maris stella*; in Passiontide at the verse *O Cross, our one reliance, hail of Vexilla regis*; and at the verse *Tantum ergo* in the Corpus Christi hymn when it is sung in presence of the Blessed Sacrament exposed: it is also permissible, though not expressly so ordered, to kneel when it is reserved at the altar where the Office is sung.

THE CONCLUSION

After the third collect, the Office is thus ended:

℣. *The Lord be with you:*

℞. *And with thy spirit.*

℣. *Let us bless the Lord:*

℞. *Thanks be to God.*²

℣. *May the souls of the faithful, through the mercy of God, rest in peace:*

℞. *Amen.*

These versicles and responses conclude the formal Office, and any prayers which may follow are not liturgical. But after Compline (or Evensong if Compline is not to be said) there is said or sung the anthem of our Lady: it may be suggested that, if a Prayer book formula is desired so to conclude the day's worship, the prayer of St Chrysostom and the Grace might be so used.

¹ The proper Office hymns in these books, or suitable substitutes, are indicated in the Kalendar, *The Order of Divine Service* (Knotts).

² At the first Evensong of Septuagesima Sunday, and throughout Easter week (until Saturday morning inclusive) two *alleluias* are added to the versicle and its response.

THE SHORT ENDINGS TO PRAYERS

The short endings to prayers are as follows: the ordinary ending is *Through Christ our Lord*; or, if our Lord has been mentioned in the prayer, *Through the same Christ our Lord*; if the mention is at the close of the petition, *Who liveth and reigneth for ever and ever*; if the prayer is addressed to God the Son, then it is ended *Who livest and reignest for ever and ever*.

These short endings are, ordinarily, used with all prayers,¹ other than those of the Mass or Divine Office, and are said without inflexions in the tone of the versicles. At Benediction the collect *O God, who in a wonderful sacrament*, has the short ending and is sung in the tone of the versicles; but when the same collect is used in giving Communion outside Mass it is said with the long ending.

¹ The short endings are used, *e.g.* at the blessing of candles, ashes, and palms.

CHAPTER EIGHTEEN

THE CEREMONIAL OF THE OFFICE

The Entry

Anciently each member of the choir entered the church independently, knelt in prayer and then, seated, waited for the Office to begin. Nowadays it is more usual for the choir to line up in the vestry and make the entrance quasi-processionally in pairs—boys, men, clergy (juniors first; though the reverse order would be more correct, *i.e.* seniors first, clergy, men, boys): the processional cross should not be carried, and a hymn should not be sung. On reaching the bottom altar step each pair reverences the altar (bowing or genuflecting as may be the custom, the latter certainly if the Blessed Sacrament is reserved); then, facing one another, bow and go to their respective places.

The Introduction

A priest, who need not be the officiant, reads the opening sentence; then, turning to the people, he reads the exhortation (which is often shortened); but if it is omitted altogether—as is often the case—all kneel before the sentence; that is, they do not rise if already kneeling. The confession is said kneeling; the officiant alone rising for the absolution; but, as required by the rubric, he kneels again for the Lord's Prayer.¹ (If a lay reader is officiating he omits the absolution.) All this part is taken without singing or monotoning.

The Opening Versicles

The officiant begins *O Lord open thou our lips*; at these words the officiant signs a small cross on his lips, and at *O God make speed to save us* he crosses himself in the usual manner. All rise² after the response; the *Glory be* follows without any pause, all bowing while saying the first half of the verse, and this is done whenever the doxology is said standing.

¹ The choir and people do not repeat the words *Our Father* (nor *I believe* in the apostles' creed); to do so would be contrary to the spirit of the office, see p. 234.

² If the introduction is omitted, all the opening versicles and responses are usually sung standing throughout.

The Venite

All stand for the *Venite* (in the full form it should be read by the lector or cantors, the choir and congregation repeating the invitatory-verse only; but if inconvenient in this form it would be advisable to treat the invitatory-verse as an ordinary antiphon, doubled at both the beginning and end,¹ rather than omit it altogether). All genuflect at the verse *O come let us worship . . . our Maker*, in the psalm.

The Office Hymn

The office hymn (which is sung, all standing) precedes the psalms at Matins; but in accordance with ancient precedent an additional office hymn may be interposed before the *Benedictus*, though it is open to question whether it really is desirable to have two office hymns in the same service. At Evensong the hymn comes after the first lesson, immediately before *Magnificat*.

Antiphons

In Matins and Evensong, and indeed in all the offices, the antiphons (if used) are doubled, that is they are said entire, both before and after the psalms and canticles. When the antiphon is taken from the first verse (in part or in full) and the beginning is the same, the words are not repeated, the text being continued straight on (*i.e.* at the second verse, if necessary) except when *Alleluia* is interposed, for then the usual rule is followed.

The Psalms

It is the proper custom to sing the psalms and their *Glorias*, as well as the antiphons—after the intonation of the first psalm—sitting. The psalms, being of the very core of divine office, should never be curtailed in number. If there are no antiphons the psalms with their *Glorias* are continued straight on as a single entity without any break. They should be said or sung antiphonally, side by side (or read without chant by the officiant and the people), verse by verse (not half-verse by half-verse); and in any case it is incorrect for the officiant always to say the first half of the *Gloria*; and its double-verse should be said or sung antiphonally like the other verses and not in full, whether chanted or recited without note.

The clergy wear the biretta when sitting, uncovering before rising. They also uncover without rising to each *Glory be*; at the words *Blessed*

¹ As proposed in the book of 1928.

be the name of the Lord in Psalm 113; and also, by custom, at *holy and reverend is his name* in Psalm 111, v.9 (and they always take off the biretta at every mention of the name Jesus, and also of the Blessed Virgin Mary). It is not correct to stand at the last (or any) *Gloria*.¹

The Lessons

The lessons should, if practicable, be read by different persons, the second by him of higher rank, that is, if the first is read by a lay-reader, the second should be by a cleric.

The Canticles

All stand for the canticles, making the sign of the cross at the beginning of those which are taken from the gospel. In the *Te Deum* the verse *We therefore pray . . . thy precious blood* is sung or said kneeling. For the occasions on which *Te Deum* is used see p. 236; on all other occasions *Benedicite* is substituted.² The *Benedictus* should always be used—never the *Jubilate*. The *Magnificat* at Evensong is never varied or omitted; and *Nunc dimittis* is always said unless Compline follows later, for then *Deus misereatur* takes its place.

The Creed, Preces, and Collects

The section following *Benedictus* in Matins and *Nunc dimittis* in Evensong, including the creed, is a complete entity leading up to the collects, though the direction to kneel for the lesser litany obscures the fact. It is customary for all to turn towards the altar for the creed and to make the sign of the cross at its end; but these practices are of recent growth, and cannot claim ancient precedent or rubrical authority. All kneel³ at the words *Let us pray*, the officiant alone rising at *O Lord show thy mercy upon us*. The choir should be instructed not to let the music fade away at the words *And take not thy holy Spirit from us*, as these prayers lead up to the collects of the day.

The collect for the day is said first of all, then the commemorations (if any) in their proper order, and finally the two fixed prayers, but

¹ This custom appears to have arisen out of a misconception. In the breviary offices all stand for the short chapter, which follows the psalms: hence in the offices one rises at the end of the psalms. But this has nothing to do with the last *Gloria*; it is for that which follows; and consequently, since at Matins and Evensong one sits for the lesson, it is plainly correct to remain seated without rising.

² But see p. 238.

³ The rubrics of the breviary direct that there shall be no kneeling in the office throughout Eastertide; but the Prayer book has not this direction.

not any others. The first and last only are said with the full conclusion, but the intervening prayers are said without any formal ending whatever. Each commemoration would, in the breviary usage, be preceded by its proper antiphon, *Ÿ.* and *℞.*, and *Let us pray*; but if these are omitted, *Let us pray* had better be said only before the first and second collects as at Mass. No supplemental prayers should be added to the collects of the office.

The conclusion¹ of the office proper, after the collects and commemorations (if any) follows.

Additions to the Office

The antiphon of the B.V.M. proper to the season (representing the anthem of the Prayer book) should be said or sung at this point after Evensong; but if Compline is to follow, it is said at the end of that office only. The officiant (as is the custom) comes before the altar—standing on Sundays (and at Evensong on Saturdays) and always in Eastertide; kneeling at other times, but standing to say the prayer, and that which follows.

The sermon (if any) will be preached at this point, followed by the intercessory prayers, *e.g.* for Ember-tide, and any special prayers, at the discretion of the officiant. This arrangement discourages the tendency to interpolate extra prayers and a separate blessing into the appointed order (often to the mutilation of the prescribed form); and moreover allows the prayer of St Chrysostom and the Grace to be the conclusion—as they are intended to be. The Grace is almost invariably accompanied by the sign of the cross, though there is no rubric ordering it.

SOLEMN EVENSONG

Evensong, when sung by a priest, vested in cope over a surplice or cotta—without stole or “black scarf”—and with incense at the *Magnificat*, is popularly styled “solemn Evensong” though, strictly, this description applies only when there are also assistants-in-copes; this, however, can ordinarily occur very rarely in parish churches; the popular title, therefore, may pass without question.

Evensong on Sundays, and at least the greater feasts, should be thus solemnly rendered. The officiant wears a cope of the colour of the day (without a stole, unless indeed Benediction is to follow without a break). There should properly also be two cantors, in surplices; the MC, thurifer, and two acolytes also in surplices or cottas.

The MC attends the officiant; assisted by the thurifer he holds back the cope at the incensing of the altar, but at the entry (and departure)

¹ See p. 240.

two servers, or the MC and one server (*e.g.* the thurifer) may act as cope-bearers.

Preparations. The officiant occupies the *sedile*, or, preferably, a stool in front thereof; before this seat is set a tall lectern—not a litany desk—for the office books, but this may be and often is dispensed with, the officiant holding the books himself. The six altar candles are lighted; the altar dust-cover is removed (or turned back by the acolytes before the altar is incensed); and the same is done at other altars (if any) that are to be incensed at the *Magnificat*. A stool to the right of the officiant is prepared for the MC; the cantors, if present, have stools in front of the stalls, facing the altar. The servers are placed as may be most convenient, generally on the opposite side.

The entry. At a signal from the MC the entrance is made in this order: two acolytes with lighted candles; the singing boys and men; clergy in surplices, holding their birettas before their breasts; the MC; and lastly the officiant between two assistants, who may be the MC and the thurifer, or two other servers. The officiant wears his biretta. If more convenient the choir and clergy may enter in advance and take their places before the officiant enters; in that case they will be saluted by the officiant (saluting in return) as he passes.

Having entered, all uncover; and after proper reverence to the altar the ministers at once go to stand in their appointed places; the acolytes put down their candlesticks in line with the horns of the altar and extinguish the candles. It is to be noted that neither the officiant nor any of his assistants kneel at any point of the service except on the rare occasions when a verse of the office hymn requires this reverence.

The introduction and psalms. If the confession is said, it is desirable that another priest in choir (if available) should begin it; and he should say the absolution. The officiant intones *O Lord, open thou our lips*, the choir responding. The cantors from their desk in the midst of the choir intone the psalms (the officiant and assistants sit after the intonation of the first); the choir continue the psalms, including *Gloria* antiphonally, to the end; and so with the rest of the psalms. At the *Gloria Patri* all, still sitting, uncover and bow.

The Lessons. It is desirable that the lessons be read by lecturers, but if they are read by the officiant himself at his place it would seem proper that the taperers—holding their candles—should go to him and stand facing each other meanwhile, remaining after the first lesson until he has intoned the hymn, if he does so. If he reads only one of the lessons it obviously should be the second, from the New Testament.

The Office hymn. If they are not already in attendance on the officiant, the acolytes towards the end of the first lesson re-light their candles which had been extinguished, and go to stand before him while

he intones the Office hymn (and while he kneels, if he does so, at the first verse), after which they take their candles and replace them on the bottom altar step, and remain standing before them until the conclusion of *Magnificat*.¹ They then go to their places at the side of the sanctuary, unless the officiant reads the second lesson, in which case they come again to stand before him. If the officiant does not intone the hymn the acolytes will not go to him then (or will retire after he has read the first lesson). Meanwhile the thurifer goes out to get ready, and returns in time for the canticle. The hymn ended, the cantors sing the versicle which follows, and the choir answers.

The Magnificat. The cantors intone the canticle, and the choir continue it; all cross themselves at the first words of *Magnificat*; the officiant, with the MC, goes to the centre, makes the proper reverence, and ascends to the altar and kisses it. Assisted by the MC he blesses incense and incenses the altar while quietly reciting the verses of the canticle alternately with the MC; after the incensing he is conducted back to his place—first reverencing the altar at the foot of the steps—and is there incensed by the MC who then hands the censer to the thurifer. The thurifer incenses the clergy (if any) in choir, and then the MC, acolytes, choir, and congregation. The incensing must be discontinued while *Glory be . . . Holy Ghost* is being sung, the thurifer meanwhile facing the altar; and the incensing must cease altogether at the conclusion of the canticle. It is best arranged that the *Glory be* should not be begun until after the people have been incensed; interludes between the verses of the canticle might be played to fill up any long pause.

If the Blessed Sacrament reposes at a side altar, that altar should be incensed first, and, if it is the custom, another side altar may afterwards be incensed, *e.g.* on the feast day of its title; the high altar being incensed last of all in those circumstances. Candles (six, or at least two) are to be ready lighted on those altars; incense will be blessed only at the altar first incensed, the thurifer adding fresh incense as required without its being blessed. The officiant is not incensed until he returns to his place after the incensing of the altars. A shrine of a saint on its title feast may also be incensed, but if the Blessed Sacrament is reserved in an aumbry it is not permissible in this connexion to open the aumbry and incense the Host, and certainly not to incense the closed receptacle.

Conclusion. All stand for *Nunc dimittis* and at the apostles' creed, during which by very general custom the choir turn to the altar, though there is no rubrical authority for doing so; the officiant and his attendants should not change their positions, seeing that they are already

¹ Some authorities direct the acolytes to return at once to their places after putting their candles down on the step.

within the immediate ambit of the altar at the east end. The officiant remains standing at his place to sing the prayers; the acolytes also stand and hold their candles before him; and at the end, if it be the custom to sing or say the seasonal antiphon of the B.V.M.,¹ the officiant may go to the centre at the bottom altar step and here stand if it be a Saturday or Sunday, or during Eastertide; on other days he kneels, rising to say the collect. With the proper reverence to the altar all depart in the same order as at their entry.

Solemn Matins

Matins is often sung solemnly on Christmas morning, immediately before the Midnight Mass; and it is perfectly permissible for this to be done on other suitable occasions also, if so desired. When Matins is sung solemnly, the ceremonial is the same as for Solemn Evensong, with two exceptions. The officiant does not put on the cope until the end of the psalm—all that precedes being taken from the stalls; he reads the first lesson, wearing cope, and with the acolytes in attendance on either side; he then intones *Te Deum*²; after which the acolytes retire. At the *Benedictus* (not *Te Deum*) the high altar, but no other, is incensed.

Solemn Evensong in Full Form

In the full form of solemn Evensong the officiant is assisted throughout by two clergy, who also wear copes, preferably less ornate than that of the officiant. They hold back his cope at the entry and departure; they are at his sides throughout the Office while he is at the sedilia, and there support him much as the deacon and subdeacon of high Mass do for the celebrant.

For the incensing of the altar the assistants go to the centre and up the altar steps with the officiant; the first assists at the blessing of incense as would the deacon of high Mass; the second holds back the cope. They both hold back the borders while the officiant incenses the altar. At the end the officiant gives up the censer to the first assistant, who passes it to the thurifer; they all three go to the centre, turn round and come down the steps, where they all bow again. The officiant (alone) goes to his place at the sedilia; the assistants turn to face him there, and the first, taking the censer from the thurifer, incenses the officiant. The remainder of the incensing is done by the thurifer.

¹ This antiphon is not sung or said if Compline is to follow.

² It is not likely that Matins would ever be solemnly sung on days when the *Te Deum* was not to be used.

If there are more than two assistants who wear copes (as is permissible on the greatest feasts), then simply the cantors wear copes on these occasions. But they come to stand before the officiant at these points in the Office: at *O Lord open thou our lips*, and until the psalms are begun; for the intonation of the Office hymn; for the incensing of the officiant; for the prayers which follow the *Nunc Dimittis*, and until *May the souls . . .* has been said.

LAY RECITATION OF THE OFFICES

It frequently happens that under modern conditions a lay reader officiates at Matins and Evensong. When this is the case, he does all that an ordained cleric would do, with the following exceptions. He does not use the verse *The Lord be with you*, but says instead *O Lord, hear our prayer*, to which is responded *And let our cry come unto thee*; nor does he say the absolution or blessing. He should not occupy the seat used by the incumbent, nor indeed any seat set apart for the clergy; he might well use the westernmost seat of the back row of stalls on the epistle side; he does not approach the altar, nor "offer" the alms: but he may—and indeed should—wear a surplice with the badge of his order, and the hood of his degree if he is a graduate; and he may use the pulpit for an address.

But if not even a lay reader is available, then (subject to diocesan regulations on the subject) a lay person may be called upon to conduct the service. He should not imitate the actions of a cleric or lay reader, but take the service more in the manner of family prayers; some suggest that the whole service should be conducted outside the chancel, and that the leader should not wear a surplice. Such leader is bound by the same restrictions as a lay reader, as mentioned above; and, in addition, if he gives an address, he should not use the pulpit. If this procedure were adopted in emergency—*i.e.* without authorization from the bishop or other competent authority—many consider it only proper that the bishop should be informed without delay.

PRIVATE RECITATION OF THE OFFICE

No rules are laid down—as has been noted—regarding posture when anyone recites the Office privately; obviously, considerations of respect for it would suggest the avoidance of any suggestion of lounging; on the other hand, there is neither requirement, nor suggestion that, for example, any part of the Office should be recited kneeling; in fact, in the last resort, it is a matter for the good sense and reverence of the reader.

When a cleric recites the Office in private, he says in place of *The Lord be with you* and its response the form *Lord, hear our prayer. R.* *And let our cry come unto thee*—not repeating this versicle and response if it has immediately preceded.

CHAPTER NINETEEN

OTHER MATTERS CONCERNING THE OFFICE

THE LESSER HOURS

In anglican use, the Divine Office is in two parts—Morning and Evening Prayer, commonly known as Matins and Evensong. This is a simplification of the mediaeval sevenfold division, whereby the Office consisted (and still does in the roman rite) of Matins with Lauds, Prime, Terce, Sext, None, Vespers, and Compline. Morning Prayer is a compounding of Matins, Lauds, and Prime; while Evensong is a fusion of Vespers and Compline.

In more primitive times there were two public Offices, corresponding to Lauds and Vespers, together with a vigil service on the eves of Sundays and festivals, which later became (breviary) Matins. Prime and Compline are in origin the monastic “family prayers,” while Terce, Sext, and None are the customary thrice-daily meditations of devout christians of early days formed into short Offices.

When this sevenfold division is used, the conventual or parochial Mass follows Terce on all occasions except Whitsun-eve, on which day it follows None.

Little need be said here about these lesser hours; their form is not complicated, and the forms in service-books need hardly any comment. But it may be noted that recent revisions of the breviary have made certain notable changes, for example, the *preces* are never now said in any of the lesser hours.

Modern Reforms

The very recent reforms in the western rite affect the breviary Offices in a major degree. Great emphasis is laid on the fact that the Hours should correspond with the time of day for which they are designed—and should not, if possible, be said in disregard of this; for example, it would not be proper (though perhaps not actually forbidden) to say None before the mid-day meal.

Lauds and Vespers are, once more, the Church’s “Morning and Evening Prayer”; they are the principal Offices,¹ and are to be so regarded and celebrated.

¹ See above. This move brings the breviary scheme much nearer to that of the Prayer book.

Matins remains the night Office, so far as recitation in choir is concerned; but the reforms provide that in private recitation it may be said at any convenient time on the day concerned; and its form is to be re-arranged with this in view. There are to be fewer psalms and longer lessons.¹

Except for the Office in choir, Prime is now abolished altogether. Terce, Sext, and None remain; but in private recitation only one of these need be recited—namely, that one which most nearly corresponds to the time of day at which it is being said. Compline remains as the final Office (and prayer) of the day.

Compline

When Compline is said in choir or in common, then the *Our Father* immediately preceding the confession is to be omitted; and in its place is made a short examination of conscience by all present: and it is considered to be a laudable practice for this to be done by anyone who reads Compline in private.

In the use of the roman Church until 1909 (as also in the sarum use) the psalms of Compline²—as in all the lesser hours—were invariable. But in the revision of that year it was ordained that the psalms were to be varied according to the day of the week (as at Matins, Lauds, and Vespers). But the Sunday psalms of Compline³ are to be used not only on Sundays but also on feasts of the first and second class (and their eves, when they have first Evensong), and throughout the Christmas octave.

THE LITANY

The litany is ordered by the Prayer book to be said on Sundays, Wednesdays, and Fridays, and such other times as the ordinary may direct. It is appropriately used on the greater and lesser rogations, when the use of the litany of the saints cannot be revived. In many churches (particularly in Lent) the litany is sung in procession before the principal Mass on Sundays, as described below.

The following emendations of the text of the litany are much to be desired:

1. The restoration, after the invocation of the Blessed Trinity, of the following abridged invocation of saints, which was retained in the public service in 1544, but omitted in the book of 1549:

¹ Breviary Matins, of course, forms part of Prayer book Morning Prayer.

² Psalms 4, 31 (1-6), 91, 134

³ Psalms 4, 91, 134

Saint Mary, mother of God our Saviour, Jesus Christ: pray for us.
All ye holy angels and archangels, and all ye holy orders of blessed spirits: pray for us.

All ye holy patriarchs and prophets, apostles, martyrs, confessors, virgins, and all the blessed company of heaven: pray for us.

2. The restoration of the *Amen* at the end of the first of the concluding prayers, which authors agree was accidentally omitted in the 1662 book, and the repetition of the antiphon *O Lord arise help us*, etc, for the third time after *Glory be*, &c, its omission here being detrimental to the liturgical structure, which is based upon the sarum introit as used on greater feast days, which ran thus: an antiphon, a psalm-verse, antiphon repeated, *Glory be*, &c, and for the third time the antiphon again. Both of these were restored in the book of 1928.

The opening invocations are sometimes sung by cantors, as well as the general suffrages which follow, the people answering; but the priest himself should lead in the *Our Father* at the end, in which the congregation also join. The psalmody and versicles, which follow, will also be sung by the cantors, the priest resuming at the last versicle, as so noted.

At the litany in procession, the cross and lights are carried, but not incense. All kneel at the opening invocations; at *Remember not* (or *Saint Mary*, if the ancient form is used) all rise and the procession moves on in the customary order; on arriving once more at the chancel gate (the "station before the rood"), the march being timed that it shall do so as the last *We beseech thee to hear us* is being sung. But if the procession reaches the chancel steps before the suffrages are concluded, such as remain could properly be omitted; if this section is completed before the step is reached, some of the suffrages may be repeated.

After the prayer *O God merciful Father . . .* the procession moves on again while the psalmody is rendered and, arrived at the altar step the priest says the concluding prayers.

If Mass follows, it would be permissible to omit the station before the rood, if desired, and to end the litany at *Son of God . . .*

PART FOUR

THE CHRISTIAN YEAR

CHAPTER TWENTY

THE KALENDAR

THE LITURGICAL YEAR

The Liturgical Day

The liturgical day is a period of twenty-four hours, regarded as time sanctified by the offering of the holy Mass and the Divine Office; like the civil day, it runs from midnight to midnight.

Regarded as a period of worship, it consists of the recitation, during that time, of the Divine Office, together with the celebration of Mass: and therefore, in another way, it can be said that the liturgical day lasts from Matins to Evensong; the Mass follows Matins. This assumes the recitation solely of the Prayer book Offices; but where the lesser Hours of Matins with Lauds, Prime, Terce, Sext, None, Vespers, and Compline are recited in addition¹; it would be preferable to say that the liturgical day runs from Matins to Compline.

Sundays and certain greater feasts have the privilege of first Evensong—that is, their observance begins with Evensong on the eve; and therefore the observance of these days continues for a period longer than a single liturgical day, while Saturdays and days preceding a first class feast last for less than a whole day.

The days of the year are of five kinds: Sundays, ferias, vigils, feasts, and octaves.

Sundays

Sundays are defined as “the Lord’s day, the first day in each week”; they are of first or second class.

Sundays of the first class are all those in Advent and Lent (including Passiontide), Easter day, Low Sunday, and Whitsunday. These give way to no other observance whatever.²

Sundays of the second class are all the remaining Sundays of the year. They give way to first class feasts, and to such second class feasts as are in honour of our Lord.

Every Sunday in the year has its own “proper”, *i.e.* collect, epistle,

¹ When the lesser Hours are recited, Mass normally follows Terce, except on Whitsun-eve, when it follows None.

² But the second Sunday in Advent gives way to the Conception B.V.M. and Christmas eve has precedence over the fourth Sunday.

gospel, &c, except a Sunday falling on January 2, 3, 4, or 5. The old *graduales*, however, provided liturgical chants for only three Sundays after Epiphany and twenty-three after Trinity; and, therefore, on any remaining Sundays in these seasons the musical parts of the Mass are those of the third or twenty-third Sundays respectively repeated.

All Sundays, as such, have the right to first Evensong; that is to say, Evensong on Saturday night is always a service of the immediately following Sunday, and not of the Saturday.¹

If a Sunday is superseded by a major feast, its Mass and Office are not anticipated or postponed but are omitted altogether for that year, except in so far as the Mass may be repeated on ferias in the following week.

If a Sunday is superseded by a first or second class feast of our Lord,² it is not commemorated in the services of that feast, for two collects of the same mystery or saint are never read together,³ and a Sunday is *per se* a feast of our Lord: when this happens, the services of the feast become, for that year, the services for that particular Sunday.

Second class feasts, other than those of our Lord, falling on a Sunday, are commemorated at Matins and low and conventual Mass only, and not at a parochial high or sung Mass or at Evensong; all other feasts happening to fall on a Sunday are omitted altogether for that year.

It is not permissible to attach a feast to a particular Sunday; but a few exceptions to this rule are made in the case of certain feasts which have for long been attached to a Sunday (*i.e.* not to a given day in a particular month).

The services for any Sundays at the end of Trinitytide which are not required in a particular year, and likewise those at the End of Epiphanytide which are neither needed at that time nor required to be used at the end of Trinitytide, are omitted altogether for that year.

Ferias

Ferias are defined as "all the days of the week other than Sundays."⁴ Their observance lasts from Matins to Compline, except in the case of Saturdays, the observance of which terminates before Evensong. Ferias are of the first, second, third, or fourth class.

¹ Easter day is the sole exception to this rule.

² The second class feasts of our Lord in the general kalendar are those of the Transfiguration, the Holy Name, Holy Cross day, and (as is made clear by special rubrics) the Purification B.V.M.

³ *De eodem non fit bis.*

⁴ Some hold that Saturday should not be described as a feria. Friday is "the sixth feria" (*feria sexta*), but Saturday is the "Sabbath."

Ferías of the first class are Ash Wednesday, and all the days in Holy Week. These days have precedence of all other observances whatever, and they permit of no commemoration. Each of these days has its own proper.

Ferías of the second class are the ferías of the latter half of Advent, from December 16th to 23rd, and the Ember days of Advent, Lent, and September. They give way to first class feasts, and to second class feasts of the universal Church, but have precedence of local feasts of this latter rank; if impeded, they must be commemorated. The Ember days in this category all have their own propers, but on the ferías of the latter part of Advent (except any Ember days falling in this period) the Mass, and the collect of the Offices, is that of the preceding Sunday resumed.

Ferías of the third class are those of the first half of Advent (until and including December 15th), and the ferías of Lent and Passiontide up to the Saturday before Palm Sunday, except the Ember days occurring in these seasons. The ferías of the first part of Advent have no propers but use the services of the previous Sunday resumed; they give way to feasts of third class rank, but are then commemorated: but the ferías of Lent all have their own propers, and take precedence of third class feasts.

Ferías of the fourth class are all the remaining ferías of the year. They give way to any other observances other than the "commemorations," and if superseded, are never commemorated. They have no propers of their own, but on them the Mass of the previous Sunday is resumed, and its collect forms the collect for the day in the Offices.

Vigils

Vigils are defined as days of liturgical observance which precede certain feasts and are regarded as a preparation for them. They are of three ranks—first, second, and third class. Their observance begins with Matins, and ends when the services of the feast to which it is attached begin.

The vigils of the first class are those of Christmas and Pentecost, which have precedence of all other observances whatever.

The vigils of the second class are those of our Lord's Ascension, the Nativity of St John Baptist, SS Peter and Paul, and the Assumption B.V.M. These have precedence of days of the third and fourth classes; if superseded, they are commemorated in so far as the rules permit.

The only vigil of the third class is that of St Laurence, which has precedence of days of the fourth class only; if superseded, it would be commemorated if—again—the rules permitted.

A vigil of second or third class rank is omitted altogether for that

year if the feast to which it is attached falls on a Monday,¹ or is transferred from its proper day, or is merely commemorated.

[In addition to those mentioned above, the Prayer book gives a number of vigils in preparation for certain other first and second class feasts; but these vigils have no services of their own, and, so far as the ordering of service is concerned, are disregarded.]

Feasts

A feast may be defined as a day on which the Church's worship in a special way recalls a mystery of the Godhead, or of our Lord, or of one or more saints. Feasts are either general or local, and of either first, second, or third class rank. In addition there are the "commemorations," whose special manner of observance is described below.

First class feasts alone have the right to first Evensong, *i.e.* Evensong on the eve: all other feasts have no first Evensong, but their observance runs from Matins to Compline; but second class feasts *of our Lord* which may happen to fall on a Sunday of the second class replace that Sunday, and in consequence obtain for that year the right to first Evensong.

General and Local Feasts

General feasts are those which are observed everywhere, that is, those which have places in the general kalendar.

Local feasts are those which are observed only locally, or which are locally observed in a higher rank than in the general kalendar. Such feasts are either "proper" or "special." The proper feasts are those which are observed in principle everywhere, but whose actual dates vary locally: such are the feasts of patron, dedication, and title, all of which are universally observed, but on dates which, from their nature, vary from place to place. Special feasts are those which are not observed generally, but only in a particular country, diocese, or locality.

Rank of Feasts

First class feasts in the general kalendar are, broadly speaking, the old "doubles of the first class." To these must be added the Circumcision of our Lord, which, however, obtains its first class rank solely because it is the octave day of Christmas; and All Souls' day, which is of first class rank, but can hardly be called a feast. A comparison with the table of Sundays will show that Easter day and Whitsunday

¹ It is not now anticipated on the Saturday.

have first class rank both as Sundays and as feasts; and Trinity Sunday has this rank *qua* feast and not *qua* Sunday.

Second class feasts are, again broadly speaking, the old "doubles of the second class." But there are now included in this rank Holy Cross day, the feast of the Holy Family, the Commemoration of our Lord's Baptism (the previous octave day of the Epiphany), and the feast (locally) of a secondary patron saint.

Second class feasts which are in honour of our Lord take precedence of a second class Sunday, and in consequence have for that year a first Evensong: other second class feasts falling on a Sunday are commemorated at Matins and low—and conventual—Mass only.

Third class feasts are the old "greater doubles" and "double" and (post-1955) "simples." They give way to Ember days and the week-days of Lent and of the second half of Advent, but have precedence of the ferias in the first part of that latter season; such a feast falling on a Sunday is omitted altogether for that year.

The Commemorations are certain saints' days of minor importance, which have no full observance of their own, but are merely commemorated at Matins and low Mass in the services of the feria. But if the day is a feria of the fourth class, Mass may be said of the saint (without commemoration of the feria). These commemorations comprise those feasts which in the pre-1955 kalendar were classed as "simples"; but to those must be added certain others now reduced to this rank—St George,¹ St Thomas of Canterbury,² and St Sylvester.³

Octaves

An octave may be defined as the continuing observance of a feast over a period of eight days. This privilege is now confined to three feasts only, namely, Christmas, Easter, and Whitsun. Octaves are of two classes—first and second.

The first class octaves are those of Easter and Whitsun. They admit of no other observance or commemoration whatever.

The only second class octave is that of Christmas. It permits of the observance of first class feasts which (though not with this rank) fall within the octave in the general kalendar, and of second class feasts which have this rank in the general kalendar. The days within the

¹ Outside England. In England the feast has first class rank as the feast of the patron saint of the nation.

² In England (alone) the feast has, for local reasons first class rank.

³ Three days in the (English) Prayer book kalendar should also now be regarded as such commemorations, but are omitted from the modern roman kalendar—the Invention of the Cross, St John before the latin gate, and St Peter's chains. The book of 1928 also omitted the first; the last in the books of 1662 and 1928 was "Lammas Day," it not being clear whether any reference to the apostle was intended.

octave are always commemorated, except—on account of identity of mystery—on the Sunday.

THE SEASONS OF THE YEAR

Advent

The season of Advent begins with the first Evensong of Advent Sunday, and continues until, but exclusive of, Evensong on December 24th.

Christmastide

Christmastide begins with the first Evensong of Christmas day and continues until and including Evensong on January 13th. It is in two parts, namely:

The Christmas season, which lasts from the first Evensong on Christmas day until but excluding Evensong on January 5th; and

The Epiphany season, which begins with the first Evensong of the Epiphany and ends with Evensong on January 13th.

Septuagesima

The Septuagesima season begins with the first Evensong of Septuagesima Sunday, and lasts until and including Evensong on Shrove Tuesday.

Lent

Lent begins with Matins on Ash Wednesday, and continues until midnight on Easter eve—*i.e.* until but excluding the Mass in the Easter vigil service. It also it is two parts, namely:

Lent specifically so called, which lasts from Ash Wednesday until but excluding Evensong on the Saturday in the fourth week; and

Passiontide, which begins with the first Evensong of Passion Sunday, and lasts until midnight on Easter eve. The first week is often known as Passion Week and the second as Holy Week; the last three days of this latter are the *Triduum sacrum*.

Eastertide

Eastertide begins with the Mass of the Easter vigil rite, and continues until but exclusive of Evensong on the Saturday in Whitsun week. It is in three parts, namely:

The Easter season proper, which begins with Easter day, and ends before Evensong on the Wednesday preceding Ascension day;

Ascensiontide, which begins with the first Evensong on Ascension day, and ends with Matins (*i.e.* before Mass) on Whitsun-eve;

Whitsuntide, which begins with Mass on Whitsun-eve and ends before Evensong on the following Saturday.

The Season "Throughout the Year"

The remainder of the year is known as the period "throughout the year" (*per annum*): it is so called because in these neutral seasons the services used are the normal order without seasonal variations; and these forms are known technically as the order "throughout the year." The periods concerned are those frequently referred to as Epiphanytide and Trinitytide: the former begins with Matins on January 14th, and lasts until but excluding Evensong on the Saturday before Septuagesima Sunday; the latter begins with the first Evensong of Trinity Sunday, and ends before Evensong on the Saturday before Advent Sunday.

TABLE OF PRECEDENCE

Days Liturgically of the First Class

1. Christmas day, Easter day, Whitsunday (all of which have octaves).
2. The last three days of Holy Week.
3. The feasts of the Epiphany and Ascension of our Lord; Trinity Sunday; Corpus Christi; the Sacred Heart; Christ the King.
4. The Conception and Assumption B.V.M.
5. The vigil and octave day of Christmas.
6. The Sundays of Advent and Lent; Low Sunday.
7. Ash Wednesday; the first three days of Holy Week.
8. All Souls' day, which, however, gives way to a Sunday.
9. The vigil of Pentecost.
10. The days within the octaves of Easter and Whitsun.
11. First class feasts in the general kalendar other than those named above.
12. The feasts of patron, dedication and title.
13. Special feasts, locally of first class rank.

Days Liturgically of the Second Class

14. Feasts of our Lord of second class rank.
15. All Sundays other than those mentioned in 1, 3, and 6 above.

16. Second class feasts in the general kalendar which are not of our Lord.
17. Days in the octave of Christmas.
18. Weekdays of Advent from December 16th to 23rd; the Ember days of Advent, Lent and September.
19. Proper feasts, locally having second class rank.
20. Special feasts having second class rank.
21. Vigils of the second class.

Days Liturgically of the Third Class

22. Weekdays in Lent other than the Ember days.
23. Local feasts of third class rank.
24. Feasts of third class rank in the general kalendar.
25. The ferias of Advent up to December 15th inclusive, other than the Ember days.
26. The vigil of St Laurence.

Days Liturgically of the Fourth Class

27. The Saturday Office of the B.V. Mary.
28. Ferias of the fourth class.

OCCURRENCE AND CONCURRENCE

Occurrence

When two feasts or observances fall on the same day, they are said to "occur," or "be in occurrence." When this happens, the question arises as to which of the two is to have precedence of the other, and what is to be done with that which is superseded.

Occurrence may be either "accidental" or "perpetual." It is said to be accidental if it so happens in a particular year that the two fall on the same day—as when, for example, All Saints' day happens to fall on a Sunday. It is said to be perpetual if the two observances fall on the same day in every year—such as might happen for example, if a church were consecrated on October 28th; for then that day would in all future years be the feast of dedication, and would perpetually occur with the feast of St Simon and St Jude.

When two days so occur, either accidentally or in perpetuity, preference is given to that which comes first in the foregoing table of precedence; and the other is either transferred, replaced, commemorated, or omitted.

Transference

Transference is the postponement of the observance of a feast so displaced to a later day. This now only happens in the case of feasts of first class rank, which, when accidentally impeded, are transferred to the next following day not already of first or second class rank; it is then observed on this later day with the same rank as normally, and exactly as if this later date were its own proper day. But if—as might occasionally happen—two feasts in honour of the same Divine Person or the same saint occur together, then the less important is omitted for that year.

Two days which sometimes require to be so transferred have special privileges. The feast of the Annunciation B.V.M., when transferred until after the Easter octave, is always observed on the Monday after Low Sunday; and All Souls' day, if November 2nd is a Sunday, is observed on the Monday; in each case it is then observed as if the day to which it is transferred were its own proper day, and with precedence over any other observance which might fall on that day.

If more than one first class feast has so to be transferred, they are transferred in order of importance and not of date: but if they are of the same comparative importance, then, but only then, the order of their transference is that of date.

Replacement

More latitude, however, is permitted in the case of feasts which are perpetually impeded; for otherwise the impeded day, unless indeed of first class rank, would never be observed in the churches concerned. In all such cases, as before, priority is given to that feast or observance which is placed first in the table of precedence, and this alone is observed on its proper day. If the perpetually impeded feast is of first or second class rank, it is automatically given a different date in the kalendars of the places concerned, namely, the next subsequent day not already of first or second class rank: and this permanent postponement is known as "replacement."

Moreover, a *local* feast of third class rank observed throughout the diocese concerned (and not merely in a single parish or a few parishes), provided that it falls outside Advent and Lent, may be so replaced, in this case to the first day not already of the same or higher rank; but this privilege does not extend to third class feasts of the general kalendar, which, if perpetually impeded, are commemorated or omitted according to the usual rules.

All such replaced feasts are observed on the day to which they are replaced as if that were their proper day.

CLASSIFIED LIST OF OBSERVANCES

	First Class	Second Class	Third Class	Fourth Class
Sundays	All in Advent All in Lent ¹ Easter day Low Sunday Whitsunday	All remaining Sundays in the year		
Ferias	Ash Wednesday All days in Holy Week	Ember days of Advent, Lent, and September Ferias, of Advent, from Dec. 16	Ferias of Advent to Dec. 15. Ferias of Lent ¹	Ferias of Christmastide, Epiphanytide Eastertide and Trinitytide.
Vigils	Christmas Pentecost	Ascension Assumption B.V.M. St John Baptist SS Peter and Paul	St Laurence	
Feasts	Christmas day Epiphany Easter day Ascension day Whitsunday Trinity Sunday Corpus Christi Sacred Heart Kingship of Christ Precious Blood Conception, Annunciation, and Assumption B.V.M. St Joseph St Michael Nat. St John Baptist SS Peter and Paul All Saints Dedication, title, patron ² (See also note ³)	Baptism of our Lord Transfiguration Holy Cross day Visitation and Nativity B.V.M. Martyrdom days of apostles: St Andrew St Thomas St John (Dec. 27) St Matthias St Mark SS Philip and James St Barnabas St James St Bartholomew St Matthew St Luke SS Simon and Jude Conversion of St Paul St Stephen Holy Innocents St Anne St Laurence A secondary patron (See also note ⁴)	All other saints' days except the "commemorations"	B.V.M. on Saturday
Octaves	Easter Whitsun	Christmas		
Other days	Circumcision of our Lord ⁵ All Souls' day			

¹ Including Passiontide.

² Including the patron of the nation—St George in England, St Andrew in Scotland, St Patrick in Ireland, St David in Wales, etc.

³ In England the feast of St Thomas of Canterbury has (properly) first class rank for local reasons.

⁴ In England St Gregory the Great and St Patrick have second class rank for local reasons.

⁵ This day has first class rank solely on account of its being the octave day of Christmas.

Concurrence

When the first Evensong of a Sunday or greater feast coincides with the second Evensong of a preceding feast or observance, the two are said to "concur" or "be in concurrence." According to the present rules this happens much less frequently than used to be the case, in that only Sundays and first class feasts now have first Evensong.

When such concurrence does occur, the rules are as follows:

(a) Evensong of the feast or observance which is of higher rank in the foregoing table takes precedence over that of the other, which is then either commemorated or omitted according to the rules of commemorations.

TABLES OF OCCURRENCE AND CONCURRENCE

Table of Occurrence

(1) Feast 1cl universal	0	7	1	1	1	1	6	8	1	7	3	3	3	7	3	7
Feast 1cl local	3	7	1	1	1	1	8	7	1	7	3	3	3	7	3	7
Feast 2cl universal	3	2	4	4	4	0	2	2	4	2	3	3	3	2	5	2
Feast 2cl local	0	2	4	4	9	5	2	2	4	2	3	3	5	2	5	2
Feast 3cl universal	0	2	5	0	5	5	2	2	5	2	5	3	5	2	2	2
Feast 3cl local	0	2	9	4	5	5	2	2	5	2	5	3	5	2	2	2
Vigil 2cl	0	0	4	4	5	5	2	2	0	0	0	0	0	0	2	0
Vigil 3cl	0	0	5	0	5	0	2	0	0	0	0	0	0	0	2	0
(2)	and day in octave 2cl	" day in octave 1cl	" feast 3cl local	" feast 3cl universal	" feast 2cl local	" feast 2cl universal	" feast 1cl local	" feast 1cl universal	" vigil 2cl	" vigil 1cl	" ferias 3cl of Lent and Passion	" ferias 3cl of Advent	" feria 2cl	" feria 1cl	" Sunday 2cl	" Sunday 1cl

- 1. Office of 1, nothing of 2.
- 2. Office of 2, nothing of 1
- 3. Office of 1, commemoration of 2 at M. and E.
- 4. Office of 1, commemoration of 2 at M. only
- 5. Office of 2, commemoration of 1 at M. only.
- 6. Office of 1, transference of 2.
- 7. Office of 2, transference of 1.
- 8. Office of the more noble, transference of the other.
- 9. Office of the more noble, commemoration of the other at M.

Note. Days marked to be commemorated at Matins, but not Evensong, are also commemorated in low non-conventual Masses. Days marked to be commemorated at Matins and Evensong are also commemorated in all Masses.

Table of Concurrence

If the second Evensong of:			
Sunday 1cl	1	0	0
Sunday 2cl	2	0	0
Feria 1cl	1	0	0
Feria 2cl	2	0	0
Feria 3cl	2	0	0
Feria 4cl	3	0	0
Feast 1cl	1	1	1
Feast 2cl	3	1	3
Feast 3cl	3	3	3
Day in Octave 2cl	2	3	0
coincides with first Evensong of:			
1. Evensong of the preceding, commemoration of following.	Feast 1cl	Sunday 2cl	Sunday 1cl
2. Evensong of the following, commemoration of preceding.			
3. Evensong of the following, nothing of preceding.			

Notes concerning the Tables of Occurrence and Concurrence.

1. Feasts of our Lord of first or second class rank falling on a Sunday, take the place of that Sunday, with all the Sunday rights and privileges; no commemoration is then made of the Sunday.

2. If two feasts of the same Divine Person or the same saint happen to fall on the same day, the Office and Mass are those of that of higher rank in the table of precedence; the other is omitted for that year.

3. If a feast of our Lord of first or second class happens to concur with a Sunday (*i.e.* if it falls on a Saturday or Monday), Evensong is said according to the table of concurrence above; but no commemoration is made at Sunday Evensong of a concurrent feast of our Lord, nor of the Sunday in the Evensong of such a feast.

(*b*) If both are of the same rank, then the second Evensong of the preceding has precedence over the first Evensong of the following, which latter is then either commemorated or omitted according to the same rules.

Commemorations

The rules of commemorations here given apply without discrimination both in occurrence, and in concurrence.

Commemorations are of two classes—privileged and ordinary.

Privileged Commemorations

Privileged commemorations are made, when required, at Matins, in all Masses, and at Evensong, both first and second; they are the commemorations of the following:

- (*a*) a Sunday;
- (*b*) a day liturgically of the first class;
- (*c*) the days within the octave of Christmas;

- (d) the Ember days of September;
- (e) the weekdays of Advent and Lent, including Passiontide;
- (f) the greater Rogation on April 25th, but in this case at Mass only.

Ordinary Commemorations

All other commemorations whatever are described as "ordinary," and are made at Matins and low Mass (and *conventual* solemn Masses) only; not, therefore, at parochial high or sung Mass, nor ever at Evensong, whether first or second.

Rules of Commemorations

- (1) (a) On days liturgically of the first class, and in all non-conventual (*i.e.* parochial) high and sung Masses, no commemoration whatever, except one privileged, is permitted;
- (b) On Sundays of the second class, one commemoration is permitted of a feast of second class rank, which, however, is omitted if a privileged commemoration is required;
- (c) on all other days of the second class, one commemoration is permitted, namely, one privileged, or, failing such, one ordinary;
- (d) on days of third or fourth class ranks, two commemorations (but never more) are permitted.
- (2) Any commemorations which would exceed the number permitted above are omitted for that year.
- (3) On a Sunday a feast of our Lord is not commemorated, and *vice versa*, on account of identity of mystery.
- (4) On the feast of any saint or mystery no commemoration, for the same reason, is made of another feast of the same saint or mystery.
- (5) On feasts of SS Peter and Paul, the other apostle is always commemorated, but in this case by a "conjoined first collect;"¹ this double collect counts as one only so far as numbers are concerned.

DEDICATION, TITLE, AND PATRONAL FEASTS

Dedication Festival

The dedication of a church is the anniversary (or the day observed by custom as the anniversary) of its solemn consecration and setting apart for the service and worship of Almighty God.

This feast is quite separate and distinct from that of the saint or mystery after which the church is named, and applies only to the anniversary of the solemn consecration; if the church has not received

¹ See p. 102.

this consecration¹ a dedication feast cannot be observed. Should the date of consecration be unknown, though there be no doubt of its consecration,² the first Sunday in October should, in accordance with the order of convocation 1536, be kept as the feast of dedication. It ranks as a first-class feast of our Lord.

Should the feast of dedication occur on the same day as that of the title of the church, the preference is given to the dedication, with replacement of the other to the first free date, unless the titular is a first-class feast of the universal Church, for in that case it takes precedence, and the dedication feast is transferred.

If, however, the dedication festival always (*i.e.* not merely in a particular year), falls on a day on which it cannot be celebrated, then the bishop may sanction its replacement to a fixed date which will be regarded as the permanent feast day.

If at the consecration of a church crosses were let into, or inscribed on, the walls, candles should be lighted before them on the recurring feast day.

The Feast of Title

The title is the name given to the church, whether it be that of a saint, or mystery or event, by which it will be known. The "feast of title" is simply the ordinary feast of the saint or mystery observed with special solemnity in its own particular church. It is desirable to correct the common error in the description "patronal feast" when "feast of title" is meant.

Certain mysteries, &c, used as "titles" are attached to particular festivals in the kalendar of the Church, namely: a church with the designation of "*The Holy Child*," "*The Sacred Infancy*," or "*The Holy Nativity*," keeps its feast of Title on Christmas day; "*St Saviour*," or "*Christ Church*," or "*Holy Redeemer*," on the Feast of Transfiguration (August 6th); "*The Cross*" (*i.e.* "*Saint Cross*" or "*Holy Cross*," without specifying either of the two feasts of that solemnity) has the Exaltation of the Holy Cross (September 14th), commonly called Holy Cross day, for its title feast. If the designation is to "*Our Lady*" (*e.g.* "*The Church of our Lady*," or "*St Mary the Virgin*," &c) the title feast will be the Assumption B.V.M. (August 15th).³ Churches named "*All Souls*," but which at their consecration were not given secondary titles from the Church's kalendar, are deprived of a feast of title, as All Souls' day excludes all festal observances whatsoever. A title

¹ A church in debt, or a temporary building, may not be consecrated.

² There is strong reason for assuming that all churches built before the sixteenth century were consecrated, even though the fact may not actually be on record.

³ If the dedication is to some mystery of our Lady (*e.g.* The Annunciation), then of course that feast is the title feast.

feast, as such, has no office of its own, but uses the ordinary one for that feast.

When only one of two saints associated in the kalendar—*e.g.* St Philip and St James, or St Simon and St Jude (but not SS Peter & Paul, who in commemoration are inseparable)—is the titular, his feast will be separately observed as of first-class rank, and the other will be replaced to the first free day following as a second-class feast.

If the title comprises two saints unconnected in the kalendar as, for example, “St Mary and St Michael,” both feasts are kept separately on their own days in the kalendar and with equal privileges as to rank.

Every parish should observe not only its own feasts of dedication and title, but also the feasts of dedication and title of the cathedral church, and the respective patrons of the diocese, the city, and the nation. These local feasts, whatever be their status in the universal kalendar, rank locally as first class, but they do not of themselves carry the obligation of hearing Mass.

The Patronal Festival

The patronal feast is the commemoration of the saint under whose patronage a diocese, city, or nation has been placed by lawful ecclesiastical authority, and, so to speak, specially chosen to intercede before the throne of grace for that diocese, city, or nation. Therefore only a canonized saint can be adopted as the patron—not, that is, the Holy Trinity, or one of the Persons of the Godhead, nor any sacred mystery or event. The day on which this saint’s name stands in the kalendar is then the “patronal festival.”

A patronal festival, like those of dedication and title, ranks as a local feast of first class rank; and the remarks concerning the transference under certain circumstances of these feasts apply equally to a patronal festival. The feast of a secondary patron saint ranks as a local feast of second class, unless indeed it already has higher rank in the kalendar of the universal Church.

A parish, it would seem, does not now observe the festival of a patron saint. In consequence, no parish (and still less a church *qua* building) can observe a patronal festival; and it is to be desired that the common confusion between the “feast of title” and “patronal festival” should be clarified, and the latter term dropped so far as parishes are concerned, as soon as possible.

External Solemnity

It is permissible in the case of the said feasts of dedication, patron, or title, to transfer the so-called “external solemnity” (which may

be described as the principal popular observance of the feast, as distinct from the liturgical order of its office and Mass on the day in the kalendar to which it properly belongs), to a following Sunday under the general rules regarding votive Masses of the second class (p. 212), when, in the judgment of the parish priest, a greater proportion of the people will be thereby encouraged and enabled to keep the feast with increased fervour and devotion. In this case, one solemn Mass and one low Mass or two low Masses may be so celebrated as votive Masses of the second class.

The choir offices of the Sunday are not affected by this transfer of the external solemnity; except that it seems to be permissible to have Evensong of the solemnity (with procession if desired).

PLURAL CHURCHES AND UNITED BENEFICES

Question sometimes arises as to the rules of procedure in the observance of parish festivals when several churches in a mother-parish are concerned. In such cases the following order should be observed.

In a single parish having one or more daughter churches, each will keep its own title feast, ignoring those of the other churches except in so far as the kalendar orders their general observance. If assistants to the parish priest are so attached to a daughter-church that they have no regular duties in the mother-church or other daughter-churches of the parish, they are not bound to keep the title feast of any of those churches except their own, even in private recitation of Divine Office.

If several distinct parishes are united in such a way as to preserve their legal identity—as is the case, *e.g.* in the City of London—although the churches themselves are pulled down in all but one of the parishes, it would seem that the title feasts of the demolished churches will lapse, except in so far as they are generally observed in the kalendar.

FASTING, ABSTINENCE, AND OBLIGATION OF MASS

Fasting and Abstinence

The Prayer book gives a long list of “vigils, fasts, and days of abstinence, to be observed in the year,” and a second list of “days of fasting, or abstinence.” The 1928 book gave a shorter list of “days of fasting or abstinence.” The former list is so long that to observe all the days is nowadays virtually impossible; and neither list makes

it clear whether a distinction is to be made between fasting and abstinence. Consequently, many people feel that it is better to observe the rules of the roman Church, rather than partially observe the Prayer book, or make up rules of their own.¹

Following this principle, abstinence implies refraining from flesh meat (but not eggs or cheese), without regard to the quantity; fasting means limiting the amount of food taken, in modern practice to one full meal (not before midday) and two small meals in the day, without regard to the quality unless the day is *also* of abstinence.

The formal rules of the roman Church require abstinence on all Fridays in the year except Christmas Day, December 26th, and days of obligation outside Lent; fasting with abstinence on Ash Wednesday, Fridays and Saturdays in Lent, Ember days, and the vigils of Christmas, Pentecost, the Conception B.V.M., and All Saints,² and fasting without abstinence on the remaining weekdays of Lent. But by a dispensation at present operative, abstinence is required on Fridays as above, but fasting (with abstinence) only on Ash Wednesday, Good Friday, and the vigils of Christmas³ and the Conception B.V.M.

The fast before Communion is of an entirely different character, and is described elsewhere.

The Obligation of Mass

The Prayer book gives a list of "holy days to be observed"; but, while the original intention may have been to make those days of public obligation, at the present time the phrase has come to mean simply "days on which a parish priest is to provide a Mass in his parish."

The "days of obligation," according to the western rules, are those on which all the faithful are required to hear Mass and to abstain from servile work. The days, in England, are all Sundays, Christmas day, the Circumcision, the Epiphany, Ascension day, Corpus Christi, and the feasts of SS Peter & Paul, the Assumption B.V.M., and All Saints. Most other countries add to this list the feast of St Joseph (March 19th) and the Conception B.V.M.

Mass for the People

By western rule, all those who have the cure of souls—diocesan bishops, incumbents, and priests-in-charge of defined districts

¹ For a defence of this practice see *The Elements of the Spiritual Life* (F. P. Harton, S.P.C.K., 1932), pp. 151-152.

² These last two vigils no longer appear in the kalendar for liturgical observance.

³ The fast of the vigil of Christmas may be observed on December 23rd, and must be on that day if the actual vigil falls on a Sunday.

—are required on certain days to say Mass with intention for the people in their cure. These days are: all Sundays and feasts of obligation, together with the remaining “Holy days to be observed,” but the later rules omit the Conversion of St Paul, St Barnabas, St Stephen, and Holy Innocents’ day; and add the feasts of St Joseph (March 19th), the Nativity and Conception B.V.M., and a Patronal festival (of the diocese), and the dedication festival and feast of title. Should one of these days happen to be transferred, the obligation of Mass for the people is not transferred, but remains on the original date.

CHAPTER TWENTY-ONE

THE CHURCH'S SEASONS

ADVENT

The first Sunday in Advent, commonly called Advent Sunday, with which the ecclesiastical year begins, is always the Sunday nearest to the feast of St. Andrew: thus, Advent may begin on November 27th if that happens to be a Sunday, or not until December 3rd if the feast occurs on a Thursday. There are always four Sundays in Advent, though the fourth can be Christmas eve.

Advent is not a penitential season in the same sense that Lent is, and therefore the use of the word *Alleluia* is not forbidden; but the sanctuary and altars should be adorned somewhat more simply, and flowers not employed except on the third Sunday and Christmas eve. Purple colour is used at all services of the season (*i.e.* not feast days), but on the third Sunday (only) rose colour may be substituted for purple.

The organ should be silent on purple days, but it may be played on the third Sunday, Christmas eve, and on solemn feasts; and it is always permissible to sustain the singing of a weak choir, though voluntaries and interludes in the course of liturgical services should be carefully avoided.

The Sundays of Advent are liturgically of the first class, and therefore have precedence of all observances whatever, except the feast of the Conception B.V.M. and Christmas eve, should either of these days fall on a Sunday. A first class feast (other than that noted) falling on a Sunday is transferred to the Monday; all other feasts are omitted altogether for that year. If a first class feast falls on a Saturday, it has precedence over the first Evensong of the Sunday, which is commemorated: if such a feast falls on or is transferred to Monday, first Evensong is commemorated in that of the Sunday.

The ferias of the first part of Advent (until and including December 15th) are, excepting any Ember days falling in this period, ferias of the third class; they give way to feasts of the third class, but must be commemorated in the Office and Mass of the feast. The Ember days, and the ferias from December 16th to 23rd, are of the second class; they give way only to first class feasts and second class feasts in the general kalendar,¹ but are then commemorated.

Weekdays in Advent, other than the Ember days, have no propers

¹ Not, that is, to feasts only locally of second class rank.

of their own, but use that of the preceding Sunday; but the Ember days each have their own proper, the collect of which is used as the collect of the day at Evensong as well as at Matins and Mass.

For the commemoration of the Advent ferias the collect (with secret and post-communion) of the preceding Sunday should properly be used, except on the Ember days, which have their own proper; but some authorities, so interpreting the rubric of the Prayer book, consider that the repetition of the collect of Advent Sunday suffices this commemoration.

In the ferial Mass (*i.e.* in the Mass of weekdays which are not feasts) during Advent, the *Alleluia* and its verse after the gradual are omitted; *Te Deum* at Matins and *Gloria in excelsis* at Mass are not used on Sundays or ferias (*i.e.* when the colour is purple): the Creed is said on Sundays and on such feasts as require its use according to the usual rules.

By a special rule, if the feast of the Conception B.V.M. falls on the second Sunday in Advent, it has precedence of the Sunday. All the Offices (including first Evensong) and the Mass are of the feast with commemoration of the Sunday.

The Greater Antiphons

The greater antiphons (commonly known as the "Great O's") are those known from the first words in Latin as *O Sapientia*, *O Adonai*, *O Radix Jesse*, *O Clavis David*, *O Oriens*, *O Rex gentium*, *O Emmanuel*, and *O Virgo virginum*. They are sung at the *Magnificat* in that order from December 16th to 23rd.¹ but on feasts they form part of the commemoration of the feria. They are sung full (*i.e.* entire) both before and after the canticle, and all stand while they are being sung.

The Vigil of Christmas

The vigil of Christmas is liturgically of the first class. If it falls on a week-day, the services are ordered in this manner. At Matins the Office hymn, psalms, and lessons are those of the feria; the collect is that of the vigil; the feria is not commemorated. The Mass is that of the vigil; one collect only is said; the *alleluia* after the gradual and the Creed are both omitted. Evensong is the first Evensong of Christmas day; the colour is white, and no commemoration is made.

If the vigil falls on a Sunday it has the privilege of being observed on this day, instead of being omitted for that year. At Matins the Office hymn, psalms, and lessons are those provided for the fourth Sunday in Advent; the collect is that of the vigil, the Sunday not being com-

¹ The latin rite, not having the last of these antiphons, begins them a day later (17th).

memorated. The Mass is that of the vigil, without commemoration of the Sunday; the *alleluia* after the gradual and the Creed are both used; the preface is as on the other Sundays of Advent. Evensong is the first Evensong of Christmas day; neither the vigil nor the Sunday are commemorated.

The vigil of Christmas is a day of fasting with abstinence for which no dispensation has been granted; but it is permissible for the fast and its abstinence to be anticipated on December 23rd.

CHRISTMAS

This festival ranks as first class and has an octave of the second order. Its first Evensong should be said at the ordinary hour, and not postponed to near midnight. If it be desired to preface the midnight Mass with another Office, it should be Matins, which, in any case, properly precedes it. The blessing of the crib might also take place then.

Midnight Mass

It is proper to celebrate Mass at midnight on this festival. It should, if possible, be a high Mass (or at least a sung Mass), though a low celebration is not prohibited where, for a good reason, the more solemn form cannot be arranged, provided that a congregation attends. Only one Mass (sung or low) at midnight may be celebrated in each parish church, and it must not begin before or much after 12 o'clock. A purely private Mass may not be said in the night at all (*i.e.* between midnight and the *aurora*) except in a conventual chapel.

The Masses of Christmas Day

At every high or sung Mass today the celebrant and his ministers, if they are at the sedilia, kneel with bowed heads on the lowest step at the epistle side, facing north—or they may do so just in front of the sedilia if more convenient—while the choir sing *Et incarnatus* in the Nicene creed; if they are still at the altar, they turn and kneel on the edge of the footpace.

At the third Mass, when the deacon (or celebrant of sung Mass) who reads comes to the words *The Word was made flesh*, all genuflect and a short pause is made. At the close of the third Mass, the last gospel is omitted.

Every priest may freely say three Masses today, using a different collect, epistle, gospel, &c, at each. If he says one or two only, he uses those as nearly as may be appropriate to the hours at which he celebrates; if he says three, he says the three Masses of Christmas day

in their order; but if he sings the third Mass, he may say the other two after. For what is done when a priest says two or more Masses, see p. 91.

The Crib

It is a laudable and widespread custom at Christmastide to erect in churches a representation of the birthplace of our blessed Redeemer; or at least to exhibit a figure of the divine Infant. This figure is generally known as the *Bambino*; it may be placed in a prominent position on the altar or on a support nearby (but not in the throne of exposition, or in place of the cross). At the incensations it is incensed by the priest standing, exactly in the same manner as, and after, the altar cross. The *Bambino* is usually laid in the Christmas crib immediately before or after the midnight Mass; or if there is no midnight Mass, then as near to midnight as may be convenient. If it is desired to make a ceremony of this by carrying the figure in procession (with or without lights and incense) there is no law forbidding it, providing that this is not done during the course of Mass. It is a common custom after solemn services in the Christmas season for the priest in cope, attended by servers, to visit the crib—so many of the congregation as can conveniently do so joining in—where popular devotions in honour of the Holy Child are said. If the *Bambino* is incensed it should be done by the priest standing, although the congregation may be kneeling.

The Octave

Christmas is observed with an octave, which ranks as of second class; but it is observed in a manner somewhat different to that which was until recently the case. In the general kalendar the observance of the octave (apart from a Sunday falling within it) is as follows: December 26th is the feast of St Stephen, M.; the 27th is that of St John, Ap. Ev.; the 28th is that of the Holy Innocents, MM. All these feasts rank as second class; they have precedence of the days within the octave, which however, are always commemorated. On the remaining days, which are "within the octave," the collect at the Office is that of Christmas day, and the Mass that given in missals for the "sixth day in the octave"—namely, the third Mass of Christmas day, with epistle and gospel from the second. On December 29th St Thomas of Canterbury, B.M., is commemorated at Matins and low Mass, and on the 31st St Sylvester, B.C. is so remembered.

During the octave no feast may be observed except those mentioned above; but one exception is made. If any of these days, for local reasons, has rank as first class—*e.g.* is the feast of title—it is observed

on its own day with that rank, and with first Evensong; the first Evensong of St Stephen's day would be commemorated only in the second Evensong of Christmas day; on all other feasts having this rank locally, the first Evensong would be observed in full, without any commemoration except that of the octave or Sunday within it. In England, for obvious local reasons, the feast of St Thomas of Canterbury always has this rank, its first Evensong superseding the second Evensong of the Holy Innocents, which is not commemorated thereat.

The Sunday in the Octave

This Sunday is now always observed on its proper day, whatever feast may occur with it. If it falls on December 26th, 27th, or 28th, the services are those of the Sunday with commemoration of the feast of that day at Matins and low Mass only; if it falls on the 29th or 31st, the commemorated feasts of those days are omitted for that year. But if a first class feast, as noted above, falls on the Sunday, the services are of the feast with commemoration of the Sunday. In the Offices and Mass of the Sunday the octave is not commemorated on account of identity of mystery.

The Circumcision and Days Following

The feast hitherto known as that of the Circumcision of our Lord is now known in the western rite merely as the octave day of the Nativity: it has first class rank, but only because it is the octave day of that feast.

At its first Evensong on December 31st it admits of no commemoration; and in occurrence has precedence of all feasts whatever. Its second Evensong permits of a commemoration only of a first class feast which might happen to fall on January 2nd; no commemoration would be made of a Sunday or the feast of the Holy Name on account of identity or mystery.

The days from January 2nd to 5th are ferias of the fourth class. On them the Mass, and collect in the Offices, are those appointed for January 1st; *Te Deum* is said at Matins, and *Gloria in excelsis*, but not the Creed,¹ at Mass. Votive Masses of the fourth class are permitted on these days, but not requiems of that order.

The second Sunday after Christmas has now an Office, in that the lectionaries provide lessons for this day. If the Mass,² and collect in the Offices from the 1928 book are not used, the Mass will be that of the Circumcision. If in any year there is no Sunday falling on

¹ Nor the Christmas *Communicantes* in the latin canon.

² The introit, &c, of the Sunday after Christmas might be used, as it was in the Mass of the vigil of the Epiphany.

January 2nd, 3rd, 4th, or 5th, the observance of this Sunday will be omitted for that year.

The feast of the Holy Name, if kept at this season, will be observed on the Sunday falling between January 2nd and 5th; if no Sunday falls in this time, then it is kept on January 2nd, in that case without commemoration of it at Evensong on January 1st.

THE EPIPHANY

The feast of the Epiphany ranks as of first class, but it no longer has an octave. The vigil also is no longer observed in any form.

At Mass on the feast of the Epiphany, and whenever the Mass of the feast is said in the days following, all genuflect at the words in the gospel *They fell down and worshipped him*.

On the days from January 7th to the following Sunday, apart from a saint's day, or the Saturday Mass of the B.V.M. if said, the Mass is that of the Epiphany, without Creed¹; *Te Deum* is said at Matins, and the collect at the Offices is that of the Epiphany. The colour is white, and fourth class votive, but not requiem, Masses are permitted.

On the Sunday after the Epiphany, the colour for which again is white, no commemoration is made of the Epiphany.

In the latin rite, on this Sunday is observed the feast of the Holy Family² (second class), which, since it takes the place of a Sunday Office, has first Evensong on the Saturday night. The Sunday is not commemorated.

The ferias falling between the first Sunday after the Epiphany and January 13th are also of the fourth class; their observance is exactly the same as for those between January 7th and the Sunday, except that the Mass, and collect in the Offices, is that of the first Sunday after Epiphany resumed: the colour is white.

On January 13th is observed the Commemoration of the Baptism of our Lord (second class). The Offices and Mass are those previously used on the octave day of the Epiphany. This feast, following the new rules, has no first Evensong. But if January 13th happens to be a Sunday, then the Offices and Mass are of the Baptism of our Lord,² without commemoration of the Sunday; or, if the feast of the Holy Family is observed, of that feast, but without commemoration of the Sunday or of the Commemoration of our Lord's Baptism, which is then omitted for that year.

Christmastide ends with Evensong on January 13th; the crib and decorations should then be removed. The colour for ferias

¹ Nor the Epiphany *Communicantes* in the latin canon.

² These feasts have precedence over the Sunday as being feasts of our Lord.

between January 14th and the following Sunday is green; but the Mass, as explained above, is said in white vestments.

Epiphanytide

There may be as many as six Sundays between the Epiphany and Septuagesima, or there may be as few as one. The colour for the season—after January 13th—is green. The Masses of Sundays after Epiphany which are not needed now or at the end of Trinitytide are omitted altogether for that year.

THE PURIFICATION AND CANDLEMAS

The feast of the Purification of our Lady, in spite of its title, is a feast of our Lord. If, therefore, it falls on a Sunday (even one of the three pre-Lent Sundays), it has precedence of the Sunday, which is not commemorated.

Before the principal Mass takes place the function from which this day obtains its name of “Candlemas,” namely, the blessing, distribution, and procession of candles. The procession must not be omitted, even though there is no choir present: the priest and servers then form the procession, though often under these circumstances the people follow the celebrant.

The colour for the whole function, including the blessing and the procession, is white throughout. All the five prayers of blessing are said with the short ending; and the antiphon *O Lord, arise*, with the psalm-verse and *Gloria*, printed in older missals after the distribution, are now omitted; and *Let us bow the knee* and its response are never said before the collect which follows.

The same priest who blesses the candles must also preside at the procession and celebrate the Mass which follows; but if the bishop of the diocese blesses the candles, he may delegate the duty of celebrating the Mass to another.

The Mass which follows the blessing and procession must be that of the feast, and not any votive: in this Mass the entire preparation is omitted. The preface in all Masses is that of the Nativity.¹

In the Office hymn *Ave maris stella* everyone kneels while the first verse is sung—as is always done on feasts of our Lady.

THE PRE-LENT SEASON

Septuagesima (always the 9th Sunday before Easter), Sexagesima, and Quinquagesima are Sundays of the second class, which do not

¹ Not that of the B.V.M.

give way to any occurrent feast unless it be that of the Title, or Patron, or Dedication. The colour both for Sundays and weekdays is purple, but flowers may still be used; and the organ is played as usual. This season is not strictly a penitential one, but, as leading up to Lent, the services should assume a more subdued character. Although the vestments and altar frontal are purple, the wall hangings about the altar need not be changed until Ash Wednesday, if it be so preferred.

The word *Alleluia* is never used from Septuagesima until Easter eve; *Te Deum* is said only on feast days; *Gloria in Excelsis* is said on such feasts as are observed and Maundy Thursday and Easter even only. On Sundays and feast days until Ash Wednesday a tract takes the place of the *Alleluia* and its verse after the gradual, but on the ferias only the gradual is said.

ASH WEDNESDAY

The first day of Lent is a feria of the first class and takes precedence of any observance whatever. A first class feast occurring with Ash Wednesday is transferred according to the usual rules; all other feasts are omitted altogether for that year.

On Ash Wednesday there is held the blessing and imposition of ashes, from which the day takes its name. This takes place immediately before the principal Mass; the celebrant must officiate except when the bishop of the diocese presides, for then he may bless the ashes, while a priest celebrates the Mass which follows. For the description of this function, see pp. 309-311. The ashes are made by burning palm blessed on the previous Palm Sunday.

The bishop may permit a second solemn blessing and distribution of ashes before an evening Mass, if a large congregation is expected to attend.

Private Distribution of Ashes

For the convenience of the people it is permitted to bless ashes in the early morning, apart from the Mass, and they may be imposed at any time by a priest in surplice and purple stole; or in the Mass vestments immediately before or after a low Mass. In this case the priest without chasuble or maniple performs the blessing with the four prayers prescribed in the missal, sprinkling but not incensing the ashes; but the priest in these circumstances must not impose the ashes on himself. The formula is said over each person while imposing the ashes, but no other form of service is provided. Ashes left over should be thrown into the piscina; none should be preserved.

LENT

The season of Lent had a double origin; it was a period of penitential preparation for the Easter festival; and it was the time when the catechumens received their final training for baptism. Following this, the present-day fast of Lent is not only our approach to the glories of Easter but also it is a time of penitence, and of recalling one's baptism, with all that that involved. But this penitence is not to be purely personal and internal—a private penance for one's own sins; it must also be corporate and external—the Church, through all its members acting together, doing penance for her own failings and for the sins of the world.

Although the first day of Lent is Ash Wednesday, liturgically the Lent order of the Office does not begin until Evensong of the following Saturday, and the Office hymns for the intervening days are those appointed for weekdays as previously. If "propers" are not used on these days, the collect, epistle, and gospel for Quinquagesima Sunday are read. During the whole of this season, which includes Passiontide, flowers should not adorn the altars; nor should the organ be played (except on the fourth Sunday), unless it is necessary to sustain a weak choir; voluntaries and interludes should be rigorously avoided; the colour is purple, though on the fourth Sunday rose-colour may be worn; and on this day flowers may be used.

All the Sundays of Lent are of the first class; they give way to no observance whatever, and on them no commemoration may be made. a first class feast falling on one of these Sundays is transferred to the first available day—usually the following Monday; all other feasts are omitted for that year. If a first class feast falls on a Saturday, the first Evensong on the Sunday is commemorated in its second Evensong; if such a feast falls (as on its own day or by transference) on a Monday, its first Evensong is commemorated only on the Sunday evening.

The weekdays of Lent are ferias of the third class; having their own propers, they have precedence of third class feasts, which are commemorated only at Matins and low Mass. First and second class feasts falling in the weeks are observed in the usual manner, but the feria is always commemorated. But the Ember days are ferias of the second class, and give way only to first class feasts and second class feasts in the general kalendar.¹

During the whole season votive and requiem Masses of the fourth class may not be celebrated.

The collect of Ash Wednesday is, by rubric of the Prayer book, to be said every day in Lent. At Matins and Evensong it will come last before the two fixed collects; at Mass, it would seem that it should

¹ *I.e.* not to local second class feasts (*e.g.* St Gregory the Great or St Patrick in England)

properly be said with the collect for the day, and, strictly, under one conclusion with it—so making one “Lent” collect. For the commemoration of the feria, the collect for the day (“proper” of that for the previous Sunday) should correctly be used; but some authorities consider that the use of the Ash Wednesday collect through the season—with corresponding secret and post-communion—suffices for this commemoration.

In the Office and Mass of the Sundays and Lenten ferias, *Te Deum* and *Gloria in excelsis* are not said; but they are used on feasts falling within the season; the Creed is sung or said at Mass according to the usual rules. There is no authority for the practice, found in some places, of monotoning the Creed during Lent, nor of substituting *Cantate Domino* and *Deus Misereatur* for the *Magnificat* and *Nunc Dimittis*.

From Ash Wednesday to Wednesday in Holy Week, a tract follows the gradual on Sundays, feasts, Mondays, Wednesdays, and Fridays. In the tract *O Lord deal not . . .* all kneel at the words *Help us, O God of our salvation*, the sacred ministers on the edge of the footpace, while the choir sings it; but the celebrant of high Mass does not kneel at his private reading.

The fast of Lent begins on Ash Wednesday and ends at midnight between Holy Saturday and Easter day. All the weekdays are days of fasting, and in addition Ash Wednesday, the Ember Wednesday, and all Fridays and Saturdays are days of fasting and abstinence.¹

PASSIONTIDE

Before the first Evensong of Passion Sunday (now officially known as the first Sunday in Passiontide), all crosses, pictures, and images in the church (including, if practically possible, the great rood) are covered with opaque purple veils. These veils, which must not be transparent, nor bear any device or symbol, are not removed for any festival, however high in rank, which may occur during Passion week; the processional cross, however, is unveiled for the procession on Palm Sunday. But the Stations of the Cross, and statues which are part of the architecture of the church, are not veiled. The six altar candlesticks are not veiled, though they may quite properly be replaced by others of simpler design and less costly character.

From Passion Sunday until Maundy Thursday inclusive, in Masses of the season (but not in Masses of feasts occurring in Passion week), the Psalm *Give sentence . . .* and the repetition of the antiphon *I will*

¹ By a dispensation operative at the time of publication all Fridays are, as usual, days of abstinence; but only Ash Wednesday and Good Friday are required to be observed as days of fasting.

go . . . in the Preparation are omitted; *Glory be . . .* is not sung or said at the introit, lavabo psalm, or at the *Asperges*. In the Office of the season *Glory be . . .* is omitted at the end of the *Venite* at Matins: at Evensong all kneel for the verse *O Cross, our one reliance, hail* in the Office hymn.

Holy Week

During the whole of Holy Week, including Palm Sunday, no commemoration of any kind is made: a feast of first class rank is transferred until after Low Sunday; all other feasts are omitted altogether for that year.

The colour for Passiontide is purple, except on Maundy Thursday, when white is worn, and Good Friday, when black is worn for part of the function; and red is worn for the palm procession on Sunday.

The Passion Gospels

In the recent revision of the rites of Holy Week great changes have been made in the manner of reading the passion narratives. The Prayer book of 1662 provides for the reading of the second half of St Matthew's Passion on Palm Sunday¹; St Mark's is divided between Monday and Tuesday; St Luke's between Wednesday and Maundy Thursday, and the second half of St John's¹ is read on Good Friday. The main criticism of this scheme is that it involves the reading of a passion-gospel in the festal Mass of Maundy Thursday. The old custom of the latin rite was to read St Matthew's passion (in full) on Palm Sunday, the whole of St Mark's on Tuesday, the whole of St Luke's on Wednesday, and St John's (in full) on Good Friday; thus no passion was read on Monday or Thursday. Moreover, the passion was made additional to the gospel itself, though this latter was in fact a continuation of the text. The book of 1928 sanctioned this method for Palm Sunday and Good Friday.

But the present manner of reading the passions abolishes this distinction between the passion and the gospel; and the readings are now called the "passion-gospels"²; the texts also are somewhat shortened.

The differences between the passion-gospels of the latin rite and those of the book of 1662 may be summarized as follows:

	<i>Prayer Book</i>	<i>Latin rite</i>
Palm Sunday	St Matthew 27, 1-54	St Matthew 26, 36-27, 60
Monday	St Mark 14	St John 12, 1-9
Tuesday	St Mark 15, 1-39	St Mark 14, 32-15, 46
Wednesday	St Luke 22	St Luke 22, 39-23, 53
Maundy Thursday	St Luke 23, 1-49	St John 13, 1-15
Good Friday	St John 19, 1-37	St John 18, 1-19, 42

¹ The first half forms the second lesson of Matins.

² "*Evangelium passionis et mortis Domini.*"

It should be noted that on Monday and Thursday the gospels of the latin rite are gospels in the ordinary sense, and not passion-gospels.

In the past there has been a very real problem as to how to assimilate the Prayer book order to the traditional usage. With the revised order the problem only arises in any acute form with regard to Maundy Thursday, when a passion-gospel seems completely out of place in the festal Mass. On that day, if the gospel from the latin rite (St John 13, 1-15) is not used, it would seem best to read the gospel from the Prayer book (St Luke 23, 1-49) as an ordinary gospel of some length; on the other days the portion provided in the Prayer book would become the Passion-gospel,¹ and be read as such.

The Method of Singing the Passion-gospels

The passion-gospels at high Mass are properly sung by three "passion-deacons," who are not the sacred ministers of the Mass and must be at least in deacon's orders. One, the *Narrator* (tenor), sings the evangelist's narrative; a second, the *Christus* (bass), sings the words of our Lord; the third, the *Synagoga* (alto—a high tenor, not a falsetto), sings the part of other persons singly: the words of the crowds are sung by the choir.

The three passion-deacons retire to the sacristy at a suitable moment, and vest in amice, alb, and girdle, with stole (deacon-wise) and maniple; the colour is purple except on Good Friday, when black is worn. Towards the end of the tract (on Tuesday, of the gradual) they return to the sanctuary, preceded by two acolytes without candles. They kneel before the altar on the lowest step, the *Narrator* in the centre, the *Christus* on the right, and the *Synagoga* on the left. There they say the prayer *Cleanse my heart* together in a low voice, and ask the celebrant's blessing. The celebrant, at the centre of the altar, turns towards them, and gives the blessing in the usual form, but in the plural. The deacons rise, reverence the altar, and go to stand at three bare lecterns set up on the gospel side, so placed that the deacons face north; the *Narrator* once more is in the centre, the *Christus* on the right, and the *Synagoga* on the left. The acolytes attend without lights; incense is not used.

When the singing of the choir finishes, the *Narrator* announces *The Passion of our Lord Jesus Christ according to N.*; no response is made, nor does he, or anyone, sign the cross on himself or the book, but he at once begins the text; the *Christus*, *Synagoga*, and choir sing their parts as they are marked.

¹ If the gospel from the latin rite is read, it would obviously be desirable to read the second half of the St Luke passion (as given in the Prayer book for Thursday) on Wednesday. But this, of course, has no authority from the Prayer book whatever.

Meanwhile the celebrant, who does not read any part of the passion-gospel privately, goes to the epistle corner of the altar, and turns to face the passion-deacons; the deacon and subdeacon of the Mass stand in a semicircle with him, as at the introit; they too face the passion-deacons.

At the words *he gave (yielded) up the ghost*, a pause is made, and all kneel in silence for a short space. At the end of the passion-gospel the celebrant does not kiss any book, nor is he incensed; the passion-deacons retire to the sacristy to unvest.

On Palm Sunday, no one holds their palm during the passion-gospel. On Good Friday the passion-deacons come to stand before the celebrant (who is at the sedilia at this point); they do not say *Cleanse my heart*; but he at once says *The Lord be in your heart and on your lips. Amen*; they then go to the lecterns.

If there are no clergy available to act as passion-deacons, then the deacon of the Mass may act as the *Narrator*; the subdeacon, putting on a stole deacon-wise, acts as the *Synagoga*, these two go to the passion lecterns as described above: the part of the *Christus* is sung by the celebrant at the epistle side of the altar.

At a sung Mass without sacred ministers and at low Mass, the celebrant, having said *Cleanse my heart* as usual, reads the whole at the gospel corner of the altar, except on Good Friday.

PALM SUNDAY

This Sunday is now known as the "second Sunday in Passiontide." The reason is to emphasize that the principal theme of the day is not the crowd's welcome, but Christ as the fulfiller of the Messianic expectations. For this reason also the blessing of the palms has been drastically curtailed, emphasizing that the main function of the day is the procession in honour of the Messiah-King, and not the blessing or distribution of the palms.

The palm procession, preceded by the blessing and distribution, takes place before the principal Mass. The *Asperges* is omitted.¹ For the blessing and procession the colour is red; the celebrant wears cope, the deacon and subdeacon dalmatic and tunicle. During the procession no station is made, and the knocking on the church door is no longer done. The processional cross is carried unveiled. After the procession, Mass follows; the colour is purple; the deacon and subdeacon minister in dalmatic and tunicle. The entire preparation is omitted, the celebrant going straight up to the altar without any form of prayers: at the end the last gospel is omitted. The passion-gospel from St Matthew is sung by three passion-deacons, as is

¹ Perhaps to avoid the occurrence of two sacramentals in the same function.

described above. Full details of the procession and Mass are given in pp. 312-318.

In other Masses the preparation is said at the beginning, of course without the psalm—as is usual in Passiontide; for the last gospel that from the blessing of palms (St Matth. 21, 1-9) is read. Normally, today's passion-gospel is read in all Masses; but if a priest has to say more than one Mass, he need only read it at one of them; in others he reads *as a gospel* St Matth. 27, 47-52. But it should be noted that the passion-gospel must always be read in the Mass following the palm procession.

Monday, Tuesday, Wednesday

On these three days the only rules are those general to Holy Week. No commemoration of any kind is made.

In the Mass of Wednesday a short pause is made for silent prayer after the deacon has sung *Let us bow the knee*, and before he (not now the subdeacon) sings *Arise*.

TRIDUUM SACRUM

This is the name given to the last three days of Holy Week—the most solemn days of the Christian year—when the services of the Church take on a special solemnity.

During these three days—from the *Gloria in excelsis* of the Mass on Maundy Thursday until the intonation of this hymn in the Easter vigil rite—the organ may not be played. Similarly, during this same period, it is not permissible to ring bells—whether the *Sanctus* bell inside the church or the large bells to summon people to worship; but if it is really necessary (*e.g.* as summons to meals or to services) a small wooden clapper may be used; but this should be done sparingly, and on no account in connexion with the Blessed Sacrament.

The Choir Offices

The choir Offices on these three days are normally not sung but said or monotoned: but it would seem permissible to sing Matins (when this is customary on occasions of solemnity) on the days of the *Triduum* on the analogy of *Tenebrae* (all that follows the antiphon *Christ became obedient . . .*, as given below, being said in the natural voice when this conclusion is used). Evensong also may be sung on Holy Saturday (to the end of the *Nunc dimittis* if the special conclusion

is used). But on Thursday and Friday Evensong follows the liturgy of the day, taking the place of Compline (not Vespers¹); and therefore should not be sung on these days.

On these three days there are no Office hymns; and it is most desirable, and in conformity with ancient and modern precedent to omit the opening versicles, and *Glory be to the Father* wherever it occurs; moreover it would also be in keeping with modern western usage if the Offices were begun with the psalms, omitting everything that goes before.

The Conclusion of the Offices

Present Western usage suggests that it would be proper to end the Offices both of Matins and Evensong (*i.e.* after the *Benedictus* and *Nunc dimittis*) in the following manner:

On Maundy Thursday, after the canticle, is said the antiphon *Christ for us became obedient unto death*, then the *Our Father* said entirely in silence, followed by the first Good Friday collect, without *Let us pray*, and with the ending *who now liveth . . .* also said silently.

On Good Friday the Offices are ended in exactly the same manner, except that the antiphon is *Christ for us became obedient unto death, even the death of the cross*.

On Holy Saturday, at Matins all again is done as above, but to the Good Friday antiphon are added the words *wherefore God hath highly exalted him, and given him a name which is above every name*; and, after the silent *Our Father*, the collect, said again without *Let us pray* and with silent ending, is that for the day (*Grant, O Lord, that as we are baptized . . .*). But at Evensong, after the *Nunc dimittis*, only this collect is said, in the manner noted above.

The *Miserere* (Psalm 51) is not said in the conclusion of the Offices, nor is anything added after the collect of the day.

The Lesser Hours

The lesser hours, when said, begin with the psalms appointed, and end as does Matins of the respective day; but Compline begins with the confession and absolution, and then continues at once with the psalms; it ends with the antiphon, and *Our Father* with the collect said as above. But on Holy Saturday Compline is omitted by those who are to assist at the Easter vigil rite; those who recite it add to the *Nunc dimittis* only the silent *Our Father* and the collect as above.

¹ Vespers is omitted on these two days, the Mass and the Solemn Liturgy respectively taking the place of that Office.

Tenebrae

The Office generally known as *Tenebrae* is in fact Matins and Lauds ("Morning Prayer") of Maundy Thursday, Good Friday, and Holy Saturday. It was customary to anticipate these Offices overnight, so making them in effect evening services on the Wednesday, Thursday, and Friday nights; and as such they had some considerable popularity. But the new rules forbid their anticipation overnight (except in the one case of Thursday morning when the bishop will celebrate the chrismal Mass, when this Office may still be said on the previous evening); and consequently they will in all probability cease to be in any real sense a "popular" service. For this reason it has not been thought necessary to give details of the ceremonial of the Office.

MAUNDY THURSDAY

Matins today is not anticipated overnight, except in the one case noted below; the colour of the altar frontal is purple: the altar cloths and purple frontal are still in their place; the six candles are lighted. The Office is said in the form usual in the *Triduum sacrum*.

Normally, one Mass only is celebrated today, at which it is desirable that all the clergy should communicate; this Mass is now to be celebrated in the evening, *i.e.* between 4 and 9 p.m. But the bishop may, if he think fit, permit one or two additional low Masses (in chapels of institutions, &c, one low Mass only), but only during the hours in which the main function is permitted.

The Mass today should be celebrated with all possible solemnity and dignity, as befits the day of institution; the best white vestments are worn; the high altar (but this altar alone) has a white frontal, and the altar cross is veiled in white; but the veil of the processional cross is purple. In this Mass the *Gloria in excelsis* is said; but the Creed, communion devotions (*i.e.* confession and absolution), and the pax are all omitted. The text of the *Agnus Dei* is changed; *grant us thy peace* is not sung, but at the third repetition, as at the first two, *have mercy upon us* is sung. The communion-antiphon may be sung during the distribution of communion, and also, if time require, psalms 23, 72, 104, 150, with the communion-antiphon sung after each. The dismissal verse is *Let us bless the Lord*; the blessing and last gospel are omitted. Immediately after the Mass the ciborium with the Particles for tomorrow's Communion is taken to the altar of repose, which, austere adorned, has been set up outside the choir (often and very suitably a side altar is used); if more than one ciborium has to be taken

there, the second (and others) are taken after the first, but with simple ceremony only, by the celebrant or another priest. After this the altars are stripped; the colour for this is purple. Details of the Mass and of the accompanying ceremonies are given on pp. 318-323, and concelebration¹ is permissible. Evensong, in the form usual during these three days follows in choir, with the altar candles extinguished; the altar is stripped, but the cross (veiled in purple) and six candles (unlighted) remain.

It is recommended that at the Mass today a sermon should be preached, recalling the mystery which this day's Mass commemorates, namely the institution of the Blessed Eucharist, and of the order of priesthood, together with the Lord's commandment of brotherly love.

The ceremony of the washing of feet (the actual Maundy) may take place in Liturgy, after the gospel (and sermon); the gospel is not repeated.

After the Mass (and Evensong at which the altar candles are not lighted) a watch is kept before the Blessed Sacrament at the altar of repose; it must continue at least until midnight, and may laudably be held continuously until the Solemn Liturgy of tomorrow.

Before the Mass of today, the Blessed Sacrament reserved for the sick, if on the high altar, is removed from the church and taken to some "remote" (*i.e.* non-public) place, where it stays until after the Easter vigil rite. If it is not at the high altar, it may remain in its normal place until after the procession.

The Chrismal Mass

The chrismal Mass is the Mass, celebrated by the bishop today, in which he consecrates the holy oils. This Mass, for which an entirely different "proper" from that of general Mass is provided, is celebrated in the morning, normally but not necessarily in the cathedral. The bishop consecrates the oil of the sick after the consecration of the Mass (in rites having a full canon, in the place corresponding to after the words *Through Jesus Christ our Lord* in the interim rite), sitting and standing at a table in the choir facing the altar. He consecrates the chrism and the oil of the catechumens, similarly at the table, after the ablutions and before the prayer of thanksgiving. When this chrismal Mass is celebrated in the morning, it is permissible to anticipate Matins overnight. When the bishop celebrates the chrismal Mass, he may also, if he wishes, celebrate the Mass of the day in the evening.

¹ See p. 203.

The Holy Oils

Supplies of the newly-consecrated oils should be obtained by parish priests as soon as possible, and the old oils burned in the sanctuary lamp before the Blessed Sacrament. If supplies of the new oils cannot be obtained in time, sufficient of the old must be kept in the stocks for the blessing of the font in the Easter vigil, and for emergency use. A convenient method of keeping the holy oils in the small quantities required in the normal parish is to saturate wads of cotton wool with the respective oils, and to deposit them in the containers ("stocks") in which they are kept. It is then only necessary to rub the thumb and finger on the saturated wad to obtain sufficient oil for each anointing.

GOOD FRIDAY

Good Friday has been described as the "paschal fast"—just as Easter day is the paschal feast. In other words, this day is not only the anniversary of the passion and death of our Lord, but also the great day of penitential preparation for Easter; and, wherever possible, this fast should be prolonged throughout Holy Saturday.

The altars today are entirely bare, without cloths, cross, or candlesticks. Matins is said in the morning (not overnight) in the form customary for the *Triduum sacrum*; the collect is the first Good Friday collect; many authorities consider that the second and third are only meant for the eucharistic liturgy.

Mass is never actually said on Good Friday.¹ Holy Communion may be given in course of the Solemn Liturgy from the Sacrament reserved for this purpose, but at no other time except to the sick or by way of *Viaticum*.

The Solemn Liturgy

The Solemn Liturgy of today, which replaces the Mass, is to be celebrated about 3 p.m.; but it may be held at any time between 12 noon and 9 p.m., if pastoral reasons make this necessary. It consists of the lections of the day, for which the celebrant wears alb and black

¹ If a priest were obliged to celebrate today in order to give the *Viaticum* (the reserved Sacrament not being available) he would use the order of the Communion of the Sick in the Prayer book or the Votive Mass of the Passion (in purple), and not the Good Friday Epistle and Passion-gospel.

Some authorities, moreover, consider that it would be better to celebrate Mass (in austere form) today, rather than omit the communion if reservation from yesterday has not been possible. See the editor's *Anglican Services*, 2nd ed.; pp. 245-247.

stole only; the solemn collects, for which he wears a black cope (and the deacon and subdeacon dalmatic and tunicle); the unveiling and veneration of the cross, for which these last vestments are removed, and at which a wooden crucifix brought from the sacristy is used (it is later, with the candles carried before it, placed on the altar); and the distribution of Holy Communion, for which purple chasuble, dalmatic, and tunicle are worn. That which remains of the Blessed Sacrament after the communion is placed in the tabernacle and taken to the "remote place" after this service (and Evensong) has ended. Evensong is said in choir, after the liturgy: the cross used for the veneration remains on the altar, as also the pair of candles (extinguished).

Note: The books assume that the communion at the Solemn Liturgy today will be in one kind. It should be remembered that this is in fact communion from the reserved Sacrament, which is in practice generally given in one kind—and not communion *intra missam*, which would presumably always be in both kinds. It does not seem practically possible to reserve the Blessed Sacrament in both kinds for a communion such as that of today.

A Simple Office for Good Friday

If it is not desired to adapt the Prayer book rite in any way to the traditional form, then today's service would take the form of the "ante-communion"; this would desirably begin with the collect for the day, followed by the epistle, Psalm 140 for a tract, and the passion-gospel (all of which the celebrant would conduct away from the altar); then, at the centre of the altar, would follow the Prayer for the Church, the creed and entire offertory being omitted. After this could be sung the Reproaches (E.H. 737) sung as an anthem, or the hymn E.H. 95 and/or 96, A. & M. 97: the whole service would then conclude with (the *Our Father* and) three collects at the altar; no blessing should be given. A sermon or homily on the passion would follow the passion-gospel: the altar would have no cross, candlesticks, or cloths, at any point.

HOLY SATURDAY

Until recently the liturgy of this day was celebrated in the morning and was familiarly, if not very correctly, known as the "Liturgy of Holy Saturday," or the "Ceremonies and first Easter Mass." But this is no longer permissible; and the whole rite now takes place on the Saturday night, at such a time that the Mass itself begins about midnight. But for good reason the bishop may sanction an earlier

start, but not before twilight, and strictly not before sunset. This revised function is generally known as the "Easter vigil rite."

Matins and Evensong are said today at their normal hours. The cross and four candles (from yesterday) remain. Matins is not anticipated overnight; both are said in the form usual in the *Triduum sacrum*; *Magnificat* and *Nunc dimittis* are said; the collect is that for Easter even. The Prayer book gives a collect, epistle, and gospel for this day: this is a breach with ancient tradition,¹ which regarded Easter eve as an aliturgical day (*i.e.* day without a service): this form of table prayers would be said before a bare altar, with candles unlighted (or, perhaps better, away from the actual altar), by a priest in alb and purple stole.

The Vigil Rite

The vigil rite consists of (i) the blessing of the new fire and paschal candle (the celebrant wears purple cope); (ii) the entry into church and the paschal *praeconium* (the deacon alone wears white stole and dalmatic but not maniple); (iii) the lessons² (celebrant wears purple cope); (iv) the first part of the litany; (v) the blessing of the font; (vi) the renewal of baptismal vows (for which the celebrant puts on white stole and cope); (vii) the second part of the litanies; (viii) the first Mass of Easter (white Mass vestments), in which is incorporated a short Matins (strictly, Lauds) of Easter day.

The vigil rite thus differs considerably from the old "Holy Saturday rite," and is shorter. In it the faithful may receive Holy Communion; and those who do so, if the Mass begins about midnight, are considered both to have made their Easter communion and to have satisfied their obligation of hearing Mass on Sunday, and may not communicate again in the morning. If, however, by special permission, the vigil rite begins earlier, then any who communicate are not considered to have made their Sunday communion nor to have fulfilled their obligation in the matter of hearing Mass: they must hear Mass again on Easter morning, and may and indeed should communicate again at another Mass.

The celebrant of the Vigil rite takes the ablutions at this Mass as usual; and, notwithstanding this and the fact that he has already celebrated Mass, may in addition celebrate one, or even two or three Masses on Easter morning.

After the vigil rite is ended, the Blessed Sacrament reserved for the sick is brought back into church.

¹ The Ambrosian rite has a somewhat similar office for today.

² These were formerly known as the "prophecies."

EASTERTIDE

Easter day is the greatest feast of the Christian year, and it should be celebrated with all possible splendour and solemnity. The colour of the season is white, but cloth-of-gold may be used and is most suitable at least for the octave. The feast is of the first class rank with octave; it excludes observance of all other feasts whatsoever; but the Rogation litany and Mass on April 25th, if that day falls within the octave, are observed, as is explained on p. 296. If a feast of first class rank occurs during the octave it must be transferred to the first free day after Low Sunday; all feasts of lower rank are passed over altogether. If the feast of the Annunciation B.V.M. falls in Holy week or Easter week, it is transferred to the Monday after Low Sunday.

The Easter Octave

The anthem *Christ our Passover* is said at Matins in place of the *Venite* on Easter day. The Office hymns are omitted both at Matins and Evensong throughout the week until the first Evensong of Low Sunday exclusive; in their place (at Matins before the *Benedictus*) is substituted: *This is the day which the Lord hath made: we will be joyful and glad in it.* Two *alleluias* are added to *Let us bless the Lord* and to *Thanks be to God* at the close of Matins and Evensong and to *Depart in peace* and to *Thanks be to God* at the end of Mass. The sequence *Victimae paschali* is said or sung in all Masses of the octave, but not on Low Sunday.

On Easter morning holy water is not blessed if the font has been hallowed in the Easter vigil rite: this water is used for the *Asperges*.

Eastertide

Regina caeli takes the place of *Angelus* from early morning on Easter day until and including midday on the Ember Saturday in Whit-week. It is recited, standing, at the customary hours; no rule is given for the saying of the four lines at the beginning; sometimes they are said full; sometimes as *V.* and *R.*—the *alleluia* forming the *R.*

The paschal candle is lighted at solemn Mass (or low Mass which is the principal Mass) and sung Evensong on Easter day, the Monday, Tuesday, and Saturday following, and on Sundays until Ascension day: it may also be lighted on other days during this season, and for other *liturgical* services; it must not, however, be lighted for Benediction or other non-liturgical devotions, but need not be extinguished if already lighted; though seemingly it is never lighted for

requiem Masses, funerals, or other Offices of the dead, nor for the Rogation Mass, nor indeed for any observance for which the colour is purple or black.

Te Deum is always said at Matins even when the office is of the feria. *Alleluia* is added to all antiphons; and also to the *Ÿ.* and *R̄.* at choir offices.

Gloria in excelsis is said on feasts and ferias alike except in the Rogation and ordinary votive Masses. Two *alleluias* are added to the introit, and one to the offertory, and one to the communion verse. The gradual is said as usual until and including the Friday in the Easter octave, but is omitted on and from the Saturday, and in its place the "great alleluia" is said in all Masses of the season and of saints, but not on the vigil of Pentecost. The Easter preface is said in all Masses till the Ascension except in that of a feast having a proper preface.

Vidi aquam takes the place of *Asperges me* before the principal Mass on Sundays; it is begun kneeling even on Easter day itself.

The Rogations

The Greater Rogation is observed on April 25th. It has no intrinsic connexion with the feast of St Mark, and indeed is more ancient than the feast of the evangelist. Consequently it is always observed on that day, even when St Mark's day falls within the Easter octave, and is in consequence omitted for that year. However, if April 25th happens in any year to be Easter day or Easter Monday, then the Greater Rogation is kept on Easter Tuesday.

The Lesser Rogations are the Monday, Tuesday, and Wednesday immediately preceding the feast of the Ascension. But if in any part of the world these days fall at an unsuitable time of year, having regard to the seasons and growth of the harvest, then the bishop may appoint any other three consecutive days as the Lesser Rogation in the territory of his jurisdiction.

In the Offices no notice is taken of the Rogations at any point. *Te Deum* is said at Matins; the collect is that of an occurring feast, Easter octave, or (on ferias) preceding Sunday. Many lectionaries do indeed prescribe lessons bearing on Rogationtide themes for the three days preceding Ascension day; but these are in fact merely the ferial lessons for these days, and the fact of their relevance to Rogationtide does not constitute a liturgical observance of this season in the Office.

At Mass, other than the Rogation Mass following the litany in procession, again no notice is taken of the Rogations, with the single exception that the Greater Rogation is commemorated in all Masses on April 25th (or Tuesday in the Easter octave). There seems to be no

authority for saying the Rogation Mass apart from the combined function of litany and Mass, even as a votive Mass of the fourth class on a feria of that order.

The Rogationtide Observance

As has been explained above, the observance of Rogationtide is now confined to a special function, which takes place on April 25th (or Tuesday in the Easter octave) and each of the three days of the Lesser Rogation. It consists of the litany sung in procession, followed by the Mass of the Rogations. These two together form one single liturgical function, and may not be separated: the ceremonial details are described below. If in any church it is not found practicable to sing the litany in procession before the Mass, there may be substituted for it other suitable devotions, always including the litany¹; and these are followed by the Rogation Mass with the same privileges as if the litany had been sung in procession.

The Rogation Procession

The formation is as customary at all processions, but incense is not used. The procession should properly go outdoors, but for convenience may be confined to the interior of the church. The crucifer and acolytes never kneel or genuflect when acting together. The celebrant, vested for Mass, but in purple cope instead of chasuble, will be attended by deacon and subdeacon in purple dalmatic and tunicle; all are without maniples.

If a different priest presides at the procession, he need wear only surplice, cope, and biretta, and is not attended by ministers *parati*. He retires after the procession.

On entering the sanctuary the sacred ministers kneel on the bottom altar step; others also kneel; the acolytes stand on the gospel side facing across. After a brief interval of silent prayer all rise; the cantors begin and the choir continues the following:

Antiphon. *O Lord arise, help us and deliver us for thy name's sake.*

Psalm. *O God we have heard with our ears and our fathers have declared unto us: the noble works that thou didst in their days, and in the old time before them. Glory be. As it was.* Antiphon (repeated). Meanwhile the acolytes go to the entrance of the choir and stand there facing the altar until the procession moves on; all others again kneel; the litany is begun, every petition and response being sung twice, first by the cantors and repeated by the choir and people. After the invocation of our Lady (or, if the litany of the Prayer book is used, the

¹ *I.e.* not in procession.

invocation of the Blessed Trinity), all rise, and the procession sets out.

All that follows the last *kyrie* must be said before the altar at the close of the procession; therefore, if the way is long some of the earlier part of the litany may be repeated; or, preferably, some or all of the penitential psalms (6, 32, 38, 51, 102, 130, 143) or gradual psalms (120-134) may be used. Hymns and joyful chants are not allowed.

If upon the way they come to a church or public oratory, they may enter it, and, at the altar, the antiphon, versicle, and collect of the title of the church or oratory, is sung before resuming the procession. If they come to any public or parochial building (*e.g.* a hospital, school, &c) where it is desired to invoke God's blessing and protection for the inmates; or a cemetery, to offer prayers for the departed; or a field of growing crops, for a fruitful yield; or the like: stations may be made and suitable prayers recited. After which the interrupted litany or psalm will be resumed, and the procession move on.

Arrived at the church (which may be either the one whence they set out or some other) where the Rogation Mass is to be celebrated, a station is made before the entrance to the choir, and the litany is sung to its conclusion; the ministers then proceed into the sanctuary with the customary reverences; the cross is laid aside, and the acolytes deposit their candles on the credence; meanwhile all kneel, the officiating priest alone standing to say the concluding prayers. [If the Prayer book litany has been used and the Mass follows immediately, the litany might, as suggested in the book of 1928, be ended at the *kyrie*.]

As soon as the prayers are ended, the celebrant and his ministers go to the sedilia; cope is exchanged for chasuble and all three put on maniples. The entire preparation is omitted; the sacred ministers, having revered the altar, at once go up the steps, the priest kisses the altar, and incense is blessed.

In the Mass the paschal candle is not lighted; neither Creed nor *Gloria* are sung; the great alleluia is sung in full form, *i.e.* four *alleluias* with two verses, the text being that given in the Mass "for any necessity." If the Rogations are observed out of Eastertide, the gradual with alleluia or tract from that Mass is sung after the epistle.

If it should so happen that any of the Rogation days is the feast of dedication, patron, or title, then the Mass of this feast is sung (in vestments of the colour proper to the Mass) after the procession: the collect of the Rogations is added to that of the day under one conclusion: Creed and *Gloria* are said according to the usual rules.

The Litany in Private Recitation

On the Greater Rogation all those who are under obligation to recite the daily Offices are bound to read the litany privately if they are not

present at the Rogation procession or other devotions; but this is not now enforced for the days of the Lesser Rogation.

THE ASCENSION

The Ascension of our Lord is classed as a first class feast, but it now has no octave. At the principal Mass the paschal candle is lighted, but extinguished at the end of the gospel; at the conclusion of Mass the candle is taken away and not used again.

The days (other than the Sunday and any feasts which may occur) between Ascension day and the vigil of Pentecost are ferias of the fourth class. On these days *Te Deum* is said at Matins; the collect at the Offices is that for Ascension day; the Mass is that for Ascension day without Creed.¹

On the Sunday after Ascension day, the Mass for that Sunday is said; and its collect used at the Offices, including Evensong on Saturday night; but no commemoration of the feast of the Ascension is made.

PENTECOST (WHITSUNDAY)

The vigil, feast, and octave of Pentecost preclude the observance or commemoration of any other feast whatever; feasts of the first class falling within this period are transferred to the first free day after Trinity Sunday; all other feasts are omitted altogether for that year.

On the vigil, which is of first class rank, the colour at Matins is white, and the collect is that for the Sunday after Ascension day. At Mass red is used; at Evensong the collect is of course that for Whitsunday. When the lesser hours are said, white is used throughout as also the collect of the previous Sunday: the Mass follows None.

Pentecost, or Whitsunday, is the second greatest feast of the year, and its octave has precisely the same rank and privileges as are attached to that of Easter, and should be celebrated with equal splendour and solemnity. The colour is red throughout the week, including the Ember days; but the octave ceases before the first Evensong of Trinity Sunday, on which day, including Evensong on the Saturday night, no reference is made to the feast of Pentecost. In the great alleluia all genuflect (the sacred ministers on the edge of the footpace while the verse *Come Holy Ghost* is being sung, but no one kneels when the priest reads it privately. Whitsun retains its ancient sequence *Veni sancte Spiritus* (E.H. 155), which is sung or said at every Mass up to and including Saturday.

¹ And without the special *Communicantes* in the latin canon.

At Evensong daily all kneel whilst the first verse of the Office hymn *Veni Creator* is sung.

Eastertide ends on the Saturday before the first Evensong of Trinity Sunday; the addition of *Alleluia* to the antiphons is discontinued; the recitation of the text of the *Angelus* is resumed this evening; and that of the *Asperges* on Trinity Sunday.

THE MOST HOLY TRINITY

This feast, which is generally known as "Trinity Sunday," has first class rank as a feast, but not as Sunday. Like all other first class feasts, it has first Evensong, which is said on the Saturday evening; this service is the first of the second half of the Christian year, and has no connexion with the Whitsun octave or the Ember season. In the services of the feast no commemoration is now made of the first Sunday after Pentecost.

On the ferias in the following week the colour is green, and the collect in the Offices is that of Trinity Sunday. The latin missal has Masses both for the feast of the Most Holy Trinity and also for the first Sunday after Pentecost; and it is this latter which is said, in green vestments and without Creed, proper preface, or *Gloria*, on the ferias during the week.

TRINITYTIDE

The Trinity Season may embrace as many as twenty-seven, or only twenty-two, Sundays between the feast of the Blessed Trinity and Advent; when there are more than twenty-five the offices of the surplus Sundays are taken from those omitted in Epiphanytide; when there are fewer the overplus are omitted for that year; but the "proper" of the twenty-fifth Sunday must always be used on the last Sunday after Trinity. The colour for the season is green on Sundays and weekdays alike.

CORPUS CHRISTI

This feast is always held on the Thursday after Trinity Sunday; it is a holy-day of obligation, and is classed as a first class feast but without octave.

At Evensong all kneel while the verse *Tantum ergo* in the Office hymn is sung if the Blessed Sacrament is exposed; and some authorities say that this should also be done when it is reserved on the altar.

The external solemnity consists of the Mass of the feast and procession of the Blessed Sacrament with a Host consecrated at the Mass.

The procession should, normally, follow immediately after the Mass; but it is permitted, and it is very usual for reasons of convenience, to put off the procession until the afternoon, or even to a later day. In many places the external solemnity is transferred to the following Sunday.

At the procession two censers should be used (not more); they are carried immediately in front of the Host, not at the head of the procession; the thurifers walk straight-forward, not backwards as has sometimes been seen. Relics and statues may not be carried; and only banners portraying emblems of the Eucharist should be used. Children may scatter flowers on the path traversed, but they must not walk among the clergy, nor between them and the celebrant; and if the canopy is borne by laymen in ordinary dress they must not enter the sanctuary. At least two, preferably more, lighted lanterns should be carried on each side, if the procession goes out of doors. If there are clergy in the vestments of their orders, a subdeacon (additional to the one with the celebrant) may be vested and act as cross-bearer; otherwise the crucifer wears a surplice only; birettas are not used; everyone remains bareheaded throughout.

On the Sunday following the feast of Corpus Christi the colour is green; nothing is said of that feast at Mass or the Office. And these same remarks apply also to the Sunday following the feast of the Sacred Heart.

THE SEPTEMBER EMBER DAYS

The September Ember days are the Wednesday, Friday, and Saturday next following September 14th. They rank as second class days, and therefore give way to all first class feasts and to second class feasts of the universal Church (*e.g.* St Matthew); on such days the Ember season is always commemorated. They have precedence of purely local feasts of second class rank, and of feasts of third class.

The colour for the Ember days is purple; and this colour, together with the collect of the Ember day, is used at Evensong, as well as at Matins and Mass, on the Wednesday and Friday; Evensong on Saturday is of the following Sunday.

ALL SOULS' DAY

The commemoration of all the faithful departed is observed on November 2nd, unless that happens to be a Sunday, in which case the commemoration is postponed until November 3rd, and any first class feast properly belonging to that day (*e.g.* a feast of dedication) must be transferred to the 4th. All Souls' day now has no first

Vespers after Evensong of All Saints' day on the 1st; its observance begins with Matins on the 2nd, and continues through that day; Evensong on the 2nd is now of the dead: the observance of All Souls' Day, therefore, now runs from Matins to Compline on November 2nd, without touching November 1st (or 2nd when All Souls' day has to be observed on the 3rd) at all.

At Matins on All Souls' day it would be proper to make certain changes to suit the commemoration of the departed. The verse *Rest eternal . . .* replaces *Glory be . . .* wherever this normally occurs. The introductory versicles are omitted, and the Office begins at once with the *Venite* (which has for its invitatory *The King unto whom all live: O come, let us worship*). After the *Benedictus* the Office is concluded with *Our Father*, the versicles and responses from Vespers of the dead, and the collect of All Souls' day (alone). Proper psalms might correctly be used, and special lessons such as are now given in the lectionary. At Evensong the rules would be similar; proper psalms and lessons might be used; the Office begins with the psalms, and ends after the *Nunc Dimittis* on the same form as Matins.

Before the principal Mass a catafalque, with lighted candles around it (four or six; more are allowed), should be set up in the position outside the chancel it usually occupies, for the solemn absolutions of the dead, which should follow at the end of the Mass. Unbleached wax candles are generally used; vestments and altar vesture are black; but if the Sacrament is reserved and cannot be removed, the frontal should, strictly, be purple even though the vestments are black. In the Mass which precedes the absolutions the last gospel is omitted. The rite of the absolutions will be found on p. 227 ff.

The sequence *Dies irae* must be sung today in all solemn Masses; in low masses it need be said once only, *i.e.* in the first or principal Mass.

All priests are permitted to celebrate three Masses on All Souls' day. The Mass that comes first in the missal is called "the first Mass"; its intention is for all the Faithful Departed; it must be used if the priest says only one Mass, and also for a funeral taking place that day, and for every Mass that is celebrated with chant. In the last-named case the celebrant is allowed to anticipate the second and third Masses if he says more than one. The "second Mass" is that which is normally assigned for anniversaries but with special prayers for All Souls' day. The "third Mass" is the ordinary daily Mass of requiem, and it also has special prayers.

A priest who celebrates more than one Mass today must observe the directions given on p. 91 as to the ablutions. Communion may be given in a requiem Mass; but the assistant, other than the sacred ministers of the high Mass, should, in the opinion of some authorities, wear a purple stole.

A funeral may take place on All Souls' day; but in that event the prayers of the funeral Mass are added above one conclusion to those appointed for the day.

If the Forty Hours' Prayer is held on All Souls' day the Masses of the day are celebrated (in purple vestments), but at another altar than that of the Exposition.

During the seven days following All Souls' day all requiems which are not already of higher classification rank as of the third class; that is to say, during this period an "ordinary" requiem may be said on a day of third as well as of fourth class rank.

CHAPTER TWENTY-TWO

THE CEREMONIES OF CERTAIN DAYS OF THE YEAR

GENERAL PRINCIPLES

The ceremonies dealt with in this chapter are (i) the blessing, distribution, and procession of candles on the feast of the Purification B.V.M.; (ii) the blessing and imposition of ashes on Ash Wednesday; (iii) the palm procession and Mass on Palm Sunday; (iv) the Mass of Maundy Thursday; (v) the Solemn Liturgy of Good Friday; (vi) the Easter vigil rite.

Apart from Maundy Thursday and Good Friday, on which days the Mass (or what corresponds to the Mass) is virtually the whole rite, all these functions take place before the principal Mass of the day. They may not be separated from the Mass which follows, and the same celebrant and assistant ministers must function at both. An exception, however, is made when the bishop of the diocese presides at the blessing; for then he need not himself celebrate the Mass.

The rubrics presume that each of these functions will be followed by, and be celebrated on the lines of, a high Mass, with deacon and subdeacon and singing; this is, of course, the normal rite. In very many churches, however, this has been found impossible; and therefore a simplification of these details was put out in the latin *Memoriale Rituum*.¹ This assumes that the Mass will be a low Mass, provides for the celebrant and a minimum number of servers only, and assumes that there will be no singers or singing.

In many churches, however, a number of servers and a body of singers are often available, and therefore the custom has arisen of celebrating these functions on the lines of a sung Mass—*i.e.* with incense and singing, but without sacred ministers. Moreover, it is now permitted for the functions of Holy Week to be celebrated by a priest assisted by a deacon, but without a subdeacon; and this makes it possible for them to be celebrated more on the lines of a high Mass in those—fairly numerous—churches which are served by two priests.

In these notes, therefore, each function has been dealt with in three ways. First, is given the normal rite, that is, the rite in its proper

¹ The recent *Ordo Hebdomadae Sanctae instauratus* makes it clear that the functions of Holy Week should, whenever possible, be carried out with the assistance of deacon and subdeacon; but it is permissible to celebrate them with the assistance of a deacon only. Nevertheless, it has detailed instructions as to what is to be done when none of those ministers are available.

form, with deacon and subdeacon, and followed by a high Mass. After each section is given the necessary variations when the full complement of sacred ministers is not available; in the case of the Candlemas and Ash Wednesday functions this will be the rite without deacon or subdeacon, followed by a sung Mass; in the cases of Holy Week functions, two variant forms will be required, namely, (*a*) when there is a deacon but no subdeacon (indicated in the text by "if no subdeacon"); and (*b*) when there is no deacon or subdeacon (indicated by "if no sacred ministers").

Finally, after the description of each function there is given the rules for the simplified rite, that is, the function celebrated on the lines of, and followed by, a low Mass. It should be made clear that, even in this simple form, incense is used at the blessings, in spite of the fact that it is not used in the low Mass which follows.

THE BLESSING, DISTRIBUTION, AND PROCESSION OF CANDLES AT CANDLEMAS

The Function in Solemn Form

Preparations

The colour for the ceremony of blessing the candles and procession, as well as for the Mass, is white. The six altar candles are lighted; the altar cards should not be put in position until towards the end of the procession. The missal, opened at the office of the day, is put on its stand at the epistle corner; the credence is prepared as usual for high Mass, everything thereon being covered as usual with the white humeral veil. A piece of bread, with water and a towel for the cleansing of the celebrant's hands after the distribution, should be in readiness on the credence; and also holy water and sprinkler; and near at hand the processional cross. A white chasuble and the three maniples will be laid out at the sedilia. The celebrant vests in the sacristy in white stole and cope over his alb; the deacon and subdeacon in white dalmatic and tunicle, and in addition the deacon wears his stole; maniples are not used until after the procession.

If no sacred ministers: the preparations are made as above, omitting those for the assistant ministers. The chalice is prepared on the credence—not on the altar.

The candles to be blessed are not laid upon the altar but covered with a purple veil, on a table at the epistle end, so that the celebrant can conveniently asperse and incense them from where he stands at the altar; the MC will uncover the candles when the blessing is about to begin. Strictly, the organ should not be played until after the

procession, or at most only just sufficiently to sustain the singing of a weak choir.

The Blessing

The celebrant goes up to and kisses the altar (the deacon and subdeacon do not genuflect) and then proceeds at once to the missal; on the footpace if wide enough (otherwise on the step below) are the deacon at his right and the subdeacon on his left. With hands joined, facing the book, he sings in the ferial tone *The Lord be with you*, and reads the five prayers appointed, using the short ending, during which everybody remains standing. When blessing the candles the celebrant places his left hand on the altar, the deacon holding back the border of the cope each time he stretches out his hand. At the end of the fifth prayer the thurifer, who will have entered previously, approaches; also the clerk with the holy water. The celebrant then blesses incense as usual; the deacon hands him the sprinkler with which he thrice asperses the candles, meanwhile saying *Thou shalt purge . . . than snow*, but not the psalm-verse, after which he takes the censer and thrice incenses them, saying nothing. The celebrant and the assistant ministers then go to the centre, bow to the cross and, without changing places, turn so as to face the people.

If no sacred ministers: the MC attends on the celebrant as usual in such cases.

The Distribution

If there is a priest in choir, he comes forward, vested in surplice but not stole; the MC gives him one of the candles which he kisses and hands to the celebrant who receives it standing and kissing it; neither kisses the other's hand. The celebrant hands the candle to the subdeacon to lay upon the altar until the procession. The celebrant now receives another candle from the deacon and hands it to the priest who kneels on the footpace to receive it, kissing first it and then the celebrant's hand, after which he retires to his place. If there is no such priest present, the deacon does not present the candle to the celebrant, but the MC places one on the altar in the centre; the celebrant, standing, takes it up, kisses it, and lays it on the altar. Then the deacon and subdeacon kneeling together on the edge of the footpace are presented by the celebrant with candles which they kiss, as also the celebrant's hand; they rise, give their candles to a server to lay aside; and place themselves—the deacon on the left to hand the candles to the celebrant, and the subdeacon on the right to hold back the cope. The sacred ministers remain uncovered for the distribution.

Then the clergy in order of rank, the servers, and the choir, receive candles in the same manner, and after them the congregation at the

communion rail. Another priest, in surplice and white stole (if one is present), but not the deacon or subdeacon, may assist in the distribution to the people. The distribution begins at the epistle side; and while it is proceeding the choir sings *Nunc dimittis* with its antiphon after each verse; the canticle may be repeated if necessary, but the *Gloria be* is sung once only—at the end. The antiphon *O Lord arise . . . name's sake*—with its psalm-verse and *Gloria* is omitted.

Meanwhile the hand-candles are lighted. When the distribution is finished the sacred ministers go to the epistle side, below the steps where the celebrant, assisted by the servers and the ministers holding back the cope, washes his hands with the bread and water provided. The celebrant then goes direct to the book to read the final prayer in the ferial tone¹; the deacon and subdeacon stand in line behind him.

If no assistant ministers: the MC attends on the celebrant, and two servers may hold his cope.

The Procession

The procession follows: the subdeacon, uncovered, carries the cross between acolytes with their ordinary candles, preceded by the thurifer swinging the censer. All hold newly-blessed candles (alight) in their outside hands. The deacon walks on the left of the celebrant, and the MC may be on the celebrant's right lifting the cope. The antiphons as appointed should be sung, and the church bells may be rung the whole time of the procession if they do not overpower the singing. If the procession goes out of doors, on re-entering (or, if it has been wholly within the church, at the entrance to the chancel), the responsory *They offered unto the Lord . . .* is sung.

During the procession the sacristan prepares the altar, putting thereon the cards; and opens the missal at the introit of the Mass.

If no sacred ministers: a server in surplice carries the cross; the MC and a server, or two cope-bearers, lift the celebrant's cope. The celebrant himself brings the chalice to the altar, spreads the corporal, and places the chalice on it before Mass, unless the MC is empowered to bring up the chalice at the Offertory.

The Mass

At the close of the procession the sacred ministers go to the sedilia; the hand-candles are put out. The celebrant assumes white maniple and chasuble; and the deacon and subdeacon their maniples. They come to the centre before the altar and make the proper reverence. At

¹ *Let us bow the knee* is not sung.

once, without saying any form of preparation, they go up to the footpace; the celebrant kisses the altar, and turns to bless incense. Mass then proceeds as usual. Candles are held during the chant of the gospel by all (including the celebrant) except the deacon, subdeacon, acolytes, and thurifer. The candles are again held by the choir (and people if it be customary) only from the *Sanctus* until the close of the consecration.¹ Servers should see to the lighting of the hand-candles during (a) the gradual, and (b) the preface—earlier or later according to the numbers present. It is sufficient if they give the light to one person at the end of each row; it is then passed on from one to another.

If no sacred ministers: the Mass follows the usual rules for a sung Mass: the preparation is omitted. The celebrant, who himself is reading the gospel, does not hold a candle at this point.

The Candlemas Function in Simple Form

Where high Mass is not practicable the details of the ceremony, as above, should be carried out so far as they can be, and without any curtailment of the text. Before the service the sacred vessels will be put on the credence—not on the altar. Three servers at least are required—one to act as thurifer, the others attending on the celebrant. After the distribution of the candles the thurifer carries the cross in the procession and the other two servers walk beside the priest, and hold back the borders of his cope. If more servers are available, three others will enable the incense and acolytes' candles to be carried in the procession.

The priest goes to the missal at the epistle corner, and there blesses the candles. He uses all five prayers with the short ending. He then blesses incense, and sprinkles and asperses the candles. Then standing, having taken his own candle from the altar whereon it will have been laid by the first server, he kisses it and hands it to be put aside until the procession. He then goes to the missal at the epistle corner and with the servers recites, antiphonally, the *Nunc dimittis* and its antiphon; after which he proceeds with the distribution of candles, first to the servers kneeling on the edge of the footpace; and next to the people at the communion rail, all in the manner described in the preceding article. He then washes his hands; and the collect and then the procession follow.

The procession should on no account be omitted even if there are only the celebrant and three servers to take part in it (one carrying the cross, the other two at the celebrant's sides), but generally the congregation will follow the priest. If there is no one to sing the anti-

¹ *I.e.* until the words *world without end* in rites having a full canon.

phons they will be recited by the celebrant and servers alternately. The hand-candles are carried in the procession and relighted at the same parts of the service (which may be a low celebration) as they would be in high Mass.

During the procession the sacristan places the cards and open missal on the altar. At the end of the procession the celebrant at the sedilia changes cope for chasuble and puts on maniple. He will then transfer the sacred vessels to the altar.

The Mass which follows is a low Mass: the preparation (as noted above) is omitted. Having placed the chalice on the altar, the celebrant at once goes to the missal and reads the introit. Mass continues as usual.

THE BLESSING AND IMPOSITION OF ASHES ON ASH WEDNESDAY

The Function in Solemn Form

Preparations

Ashes (prepared by burning some of the palms blessed the previous Palm Sunday), finely powdered and sieved quite dry, should have been made ready beforehand. A small salver or other suitable dish containing the ashes is placed on the altar at the epistle end, between the missal and the end of the altar; if the dish has no lid or cover, it should be covered over with a purple cloth which the MC removes at the beginning of the function.

The credence is prepared as usual, and in addition a piece of bread, a basin, an ewer of water and a small towel, for the cleansing of the priest's fingers after the imposition; a purple stole (if required) for an assistant-priest. The holy water and a sprinkler will be near at hand. The six altar candles are lighted; the altar cards may be in position, or they may be left until just prior to Mass.

At the sedilia. The purple chasuble and three maniples.

The celebrant wears purple cope and stole over his alb: the deacon and subdeacon dalmatic and tunicle, and the deacon his stole.

The Blessing

The entry is made as usual. The celebrant goes up to the altar and kisses it (the deacon and subdeacon do not genuflect), and then goes to the missal at the epistle corner, where the deacon and subdeacon stand on his right and left respectively, but on the step below

the footpace. The MC uncovers the ashes. Facing the book with hands joined, the celebrant, not making the sign of the cross on himself or the book, reads the antiphon *Hear me . . .*; the choir at the same moment begins to sing it. The celebrant then reads in the ferial tone the four prayers which have the short ending; he signs the cross with his right hand over the ashes at the places marked, his left hand resting on the altar—the deacon holds back the cope at each tracing of the holy sign.

Towards the end of the fourth prayer the thurifer approaches and incense is blessed; the thurifer stands aside; the server with holy water approaches. The celebrant receives the sprinkler from the deacon and thrice asperses the ashes saying quietly the usual antiphon (*Thou shalt purge me . . .*, but not the psalm-verse); which done he takes the censer and thrice incenses the ashes, saying nothing.

The Imposition

The sacred ministers stand at the centre of the altar facing the people, the deacon holding the dish on the celebrant's left, the subdeacon holding back the cope on his right. If there is a priest in choir he comes forward (vested in surplice but not stole) and, standing, puts ashes in the form of a cross on the forehead of the celebrant (who remains standing) saying as he does so *Remember, O man, that dust thou art and unto dust shalt thou return*; the celebrant bows his head but does not kneel. The priest then kneels before the celebrant who puts ashes on *his* head saying the same words, which are repeated over everyone. If there is no such priest present, his place must not be taken by the deacon or subdeacon; in that event the MC puts the dish on the altar in the centre and the celebrant, standing, puts the ashes on his own head in silence. In the case of clerics the ashes are put on the tonsure or the place thereof.

In imposing the ashes the celebrant takes a small quantity of the ash between his thumb and forefinger which he rubs together, and then with his thumb traces a cross on the forehead of the recipient as he repeats the formula audibly and impressively. Immediately after the priest (or the celebrant) has received the ashes the deacon and subdeacon kneel together on the edge of the footpace and receive ashes, the MC holding the dish. Then the clergy (if any), and the MC and acolytes and choir approach and kneel on the step below the footpace, and all in turn receive ashes; the deacon on the left of the celebrant continuing to hold the dish; the subdeacon on the right lifting the cope. There is no kissing of the celebrant's hand in this ceremony. After the ministers, the people are given the ashes similarly at the communion

rail, starting on the epistle side. Birettas are not worn. Meanwhile the singers chant the appointed antiphons and responsory.

If there are many to participate, and there is another priest available (vested in surplice and stole) he may assist in the imposition, but not the deacon or subdeacon. The imposition over, the sacred ministers go to the pavement near the credence, and there the celebrant, served by the acolytes, cleanses his hands with bread and water, the deacon and subdeacon holding back the cope. Then standing at the missal (as at the collects) the celebrant reads the final prayer; after which the sacred ministers go direct to the sedilia; the celebrant changes cope for chasuble and puts on the maniple; the deacon and subdeacon also put on maniples.

If no sacred ministers: the deacon and subdeacon have so little to do in this function that hardly any direction is necessary. The MC attends on the celebrant. After vesting for the Mass the celebrant places the chalice on the altar.

The Mass

After assuming the Mass vestments, the celebrant and his ministers come to the middle. No preparation is said, but, having made the proper reverence, they go up to the altar, which the celebrant kisses. Incense is blessed, and the Mass continues as usual. At the words in the tract *Help us, O God . . . for thy name's sake*, all kneel. The Creed is not sung or said.

If no sacred ministers: the Mass is a sung Mass. The entire preparation is omitted, and the Creed is not sung. The celebrant kneels (at the missal) when the choir sing the words in the tract noted above.

The Ash Wednesday Function in Simple Form

Even though the service is without music, there should be no curtailment of the text. At least two servers are required—one to act as thurifer at the blessing, and the other to attend on the priest at the missal, and to be on his left at the distribution of ashes. The thurifer may assist at the imposition.

After the final prayer, the priest puts on maniple and chasuble, and then places the chalice on the altar. The Mass which follows is a low Mass. No preparation is said, but the priest, having placed the chalice on the altar, at once goes to read the introit. He genuflects as he reads the words in the tract noted above. The Creed is omitted.

THE BLESSING, DISTRIBUTION, AND PROCESSION OF PALMS ON PALM SUNDAY

The Function in Solemn Form

Preparations

The high altar is uncovered, and the six candles are lighted; but neither the missal (nor its desk) nor the altar cards are on it. The purple frontal is covered by one of red, so fixed that it can easily be removed. The cross is veiled in purple.

On the credence are all things necessary for high Mass, covered with the purple humeral veil, together with the holy water vat and sprinkler. Near at hand also are the altar cards, and the missal with its desk, and the unveiled processional cross.

At the sedilia are the purple stoles for the celebrant and deacon, three purple maniples, and the purple chasuble, dalmatic, and tunicle.

In the sanctuary or chancel, at a place where it can well be seen by the people, is a table covered with a white cloth, on which are the palms to be blessed; they may be covered with a purple veil, which, however, must be removed before the blessing begins: and a book of the office.

In the sacristy are three amices, albs, and girdles for the sacred ministers; a red stole and cope for the celebrant, a red stole for the deacon, and red dalmatic and tunicle for the deacon and subdeacon respectively; and an amice, alb, girdle, and red tunicle for the second subdeacon (if there be one) who is to carry the cross in the procession. The acolytes' candles, and the censer and boat are prepared as usual.

If no subdeacon: all the preparations are made as above, including the humeral veil on the credence, excepting those for the two subdeacons.

If no sacred ministers: the vestments for the deacon and subdeacon are not put out, nor is a humeral veil used. The chalice is prepared on the credence.

The Vesting and Entry

The celebrant vests in amice, girded alb, red stole, and cope; the deacon in amice, girded alb, red stole (deacon-wise), and dalmatic; the subdeacon in amice, girded alb, and red tunicle.

At the proper moment they enter the church in the usual manner, the acolytes, carrying their candles, leading the way; the thurifer carrying the censer, goes with them, unless he will come in later. As the procession approaches the sanctuary, the choir begin the antiphon *Hosanna to the Son of David* . . . Before the altar birettas are given up, and all make the usual reverence. The acolytes go to put their

candles on the credence; they remain there. The sacred ministers, accompanied by the MC go to the table. The celebrant stands in the centre facing the people across the table; the deacon is on his right and the subdeacon on his left; the MC is wherever convenient.

If no subdeacon: the deacon alone attends on the celebrant.

If no sacred ministers: the MC attends on the celebrant, in the manner usual under these circumstances.

The Blessing of the Palms

The antiphon concluded, the celebrant, with joined hands, sings *The Lord be with you*, and, after the response, *Let us pray* and the (single) prayer of blessing in the ferial tone, with short ending. The MC holds or arranges the book from which he reads: this prayer is the fifth of the old series. At the word *bless* he makes the sign of the cross over the palms; the deacon lifts the border of the cope if necessary; the MC holds the book for the celebrant to read.

The prayer ended, the MC (or another server) brings the holy water and the sprinkler, and the celebrant thrice asperses the palms on the table, to the centre-left-right, saying secretly *Thou shalt purge me* . . . Then, if the people have brought their own palms, he goes to the chancel step, and there thrice asperses them as the people hold them up. Or, if he prefers, he may asperse them going round the church. The deacon and subdeacon accompany him throughout, holding the borders of the cope.

When they have returned to the table, the thurifer approaches; incense is blessed as usual, the deacon assisting; and the celebrant thrice incenses the palms on the table, to the centre-left-right, saying nothing. He then goes to the chancel step, and similarly thrice incenses the palms brought by the people; or again he may do so while making a circuit of the church. The deacon and subdeacon again accompany him throughout and lift the borders of the cope.

If no subdeacon: the deacon attends the celebrant, alone for the greater part of the blessing. But the MC may lift the cope on the left when the celebrant moves from place to place.

If no sacred ministers: the MC attends on the celebrant throughout; a server may see to the book at the table if the MC will be thus engaged.

The Distribution

The celebrant, with the deacon on his right and the subdeacon on his left, returns to the altar, and goes up to the footpace.¹ Still in

¹ No mention is made in the rules of the celebrant and his ministers formally receiving palms.

the middle, he turns to face the people; the deacon and subdeacon must change places, so that they are still on the celebrant's right and left respectively. The clergy present, if there be any, and then the servers, come forward two by two to receive their palms; they all kneel on the top step. The deacon hands the palms to be distributed to the celebrant; a server passes them to the deacon. Then the lay choir receive their palms in similar manner, kneeling preferably on the bottom step: the people (if they are to receive palms blessed on the table) receive theirs at the altar rail; the celebrant with his ministers goes there to distribute them, or another priest in surplice and red stole may do so. Everyone, when receiving the palm, kisses first the palm and then the celebrant's hand; the MC supervises the whole ceremony.

During the whole distribution the choir sing two chants. The first is psalm 24, verses 1-2 and 7-10 and *Glory be . . .* with the antiphon *The children of the Hebrews bearing branches of olive . . .* after each pair of verses; the second is psalm 47, also with *Glory be . . .*, with the other antiphon *The children of the Hebrews spread their garments . . .* again after every other verse. If the distribution is prolonged, these may be repeated as necessary; if short, the singing is concluded as the distribution ends with *Glory be to the Father . . .* and the antiphon repeated.

The distribution over, the celebrant with his ministers goes back, making the usual reverence as he passes the altar. He goes with them to the epistle side, on the footpace if the celebrant has distributed at the altar only, at the credence if he has left the sanctuary; and washes his hands; the acolytes assist. Meanwhile, the table on which the palms were placed is removed; and the second subdeacon who is to carry the cross in procession retires to vest.

If no subdeacon: the deacon assists the celebrant; the MC may help to lift the cope if necessary.

If no sacred ministers: the MC attends the celebrant throughout.

The Gospel

The MC gives the book of gospels to the deacon. The celebrant goes up to the altar, and kisses it; the deacon and subdeacon accompany him. The thurifer approaches; incense is blessed; the deacon says *Cleanse my heart . . .* and is blessed by the celebrant, all as at high Mass: so the gospel is sung in the usual manner; the acolytes attend with their candles, and the book is incensed. At the end the subdeacon takes the book of gospels to the celebrant to be kissed by him; but the celebrant is not incensed.

If no subdeacon: the ceremonies of the gospel are those given for high Mass without subdeacon.¹

If no sacred ministers: the celebrant reads the gospel from a bare lectern at the gospel side. Having blessed incense and said *Cleanse my heart* standing before the altar, he goes, with the acolytes with candles, to the lectern, where he reads the gospel with the usual announcement; at the end the book is kissed, but the celebrant is not incensed.

The Procession

The gospel ended, the acolytes remain before the altar with their candles. The celebrant comes to the middle on the footpace; the deacon comes to his right and the subdeacon to his left, and incense is blessed as usual. Meanwhile the second subdeacon, now vested in alb and tunicle (or if there is no such subdeacon, a server in surplice) takes the unveiled processional cross and comes to stand between the acolytes. The thurifer approaches the celebrant, and incense is blessed as usual, the deacon assisting; the thurifer goes to stand behind the crucifer. The deacon, still on the footpace, turns to the people and sings *Let us go forth in peace*; the choir and people answer *In the name of Christ, Amen*. The celebrant turns by his right and comes down the steps, with the deacon and subdeacon at his sides; at the foot they turn to face the altar. All, except the crucifer and the two acolytes, make the proper reverence; the MC hands to the sacred ministers their birettas and a blessed palm each; and the procession moves off. As they start, the celebrant turns to face the procession; the deacon and subdeacon change places behind him, so as still to be on his right and left respectively; at the proper moment they join the procession. All except the crucifer and acolytes carry blessed palms, unless their hands are otherwise engaged. The palm is held in the outer hand; thus he who is on the right of each pair of processionists holds it in his right hand, and he on the left in his left: if there are an odd number, then the last file consists of three; he in the centre holding his palm in his right hand.

The order of procession is this. First goes the thurifer with incense burning: then the second subdeacon or server with the processional cross between the two acolytes carrying their candles; then the choir two by two; then the clergy, also two by two; the torchbearers and the MC; then the celebrant with the deacon on his right and the subdeacon on his left, lifting the cope, all three wearing their birettas: the people, including the women, follow the celebrant; it is specially noted that the people are to join in the procession.

¹ See p. 201.

The procession goes by a long route, and outside the church if possible. If there is a second church within reasonable distance, the palms may be blessed in one church, and the procession then goes to the other (the principal) church for the Mass. During the procession are sung, first, four antiphons—the last three of the old series and a new fourth (St Luke 19, 37–38)—and then is sung, also during the procession, the hymn *All glory, laud, and honour*, of which everyone (not merely the choir) repeats the first verse as refrain. After this hymn three more antiphons (new to the rite)¹ are sung; and a rubric specifically permits the singing of a hymn to the Christ-King. No station is made at all in the procession, nor does the subdeacon knock on the church door: as the procession re-enters the church the final antiphon *When the Lord entered . . .* is sung.

Arrived back at the altar the crucifer and acolytes and the thurifer open out in the usual manner to let the celebrant pass; the choir and people file back into their places; the celebrant and ministers come to the foot of the altar steps, give up their birettas and palms, and make the proper reverence, as do all the others except the subdeacon and acolytes. The cross is put away; the acolytes put their candles on the credence; the ministers are at the celebrant's sides, and the latter with his ministers goes up to the footpace. Kissing the altar he and his ministers turn to face the people; he sings *The Lord be with you*, and after the response, still facing the people with hands joined, a final collect in the ferial tone and with short ending, from a book held before him by the MC. The ministers turn back to the altar, make the usual reverence, and go by the short way to the sedilia to vest for Mass.

If no subdeacon: the MC attends the celebrant on the left during the procession.

If no sacred ministers: the MC attends the celebrant throughout, lifting the cope on his left during the procession: or he may be on the celebrant's right and another server on the left. The priest himself sings *Let us go forth in peace*.

The Mass

The sacred ministers vest as usual for High Mass in purple, the deacon and subdeacon wearing dalmatic and tunicle. Meanwhile someone takes the red frontal from the altar and exposes the purple. The altar cards are set up, and the missal placed, open at the introit at the epistle side.

The choir begin the introit. As soon as they are ready, the sacred ministers come by the longer way to the foot of the steps and make the proper reverence to the altar. They say no prayers of pre-

¹ The first with a psalm (147, 12–end).

paration, but at once go up the steps to the footpace. The thurifer approaches, and incense is blessed. So the celebrant incenses the altar, and is himself incensed by the deacon.

High Mass continues in the usual form, but with the following variations. One collect only is sung. When the subdeacon comes to the words in the epistle *At the Name of Jesus* all kneel until the words *under the earth*. When the subdeacon has received the celebrant's blessing after reading, the sacred ministers may go to sit until the end of the tract.

Towards the end of the tract the sacred ministers return to the altar. At the same time the three passion-deacons enter, led by two acolytes without candles; they come in line before the bottom step of the altar, make the proper reverence, and kneel on the bottom step. All three say *Cleanse my heart* in a low voice; the celebrant turns towards them and blesses them in the form usual before the gospel, but saying it in the plural number. Meanwhile three bare lecterns have been prepared on the gospel side on the pavement; the passion-deacons go to stand at them; the celebrant goes to the epistle corner of the altar, with the deacon and subdeacon standing as at the introit. When the passion-gospel is announced, all turn to face the passion-deacons. At the words *yielded up the ghost* all kneel and a short pause is made. At the end of the passion-gospel the celebrant does not kiss the book; but the passion-deacons at once retire to the sacristy. Incense is not used at any point during the passion-gospel, nor does anyone hold a palm.

High Mass continues as usual until the blessing. The last gospel is omitted: after giving the blessing, the celebrant comes straight down the steps; the deacon and subdeacon, rising, come to his sides; the acolytes with their candles come before the altar; the MC brings the birettas; and all, making the proper reverence, return to the sacristy in the usual order; the sacred ministers wearing their birettas. No one carries out his palm.

If no subdeacon: the ceremonies are those of high Mass without subdeacon.¹ The passion-gospel is read by the celebrant at the epistle corner of the altar.

If no sacred ministers: the Mass is a sung Mass. The chalice is brought to the altar from the credence where it has been prepared at the offertory, if the MC has the right to handle the sacred vessels; if this cannot be done, the celebrant must himself bring it to the altar at the end of the procession, or it may be on the altar² from

¹ See pp. 201-202.

² If the chalice is on the altar throughout the function of blessing, &c, it must be covered with its purple veil, with one of red over it: this latter must be removed when the red frontal is removed.

the beginning of the function. The ceremonial of the Mass is that of a sung Mass; in the epistle the celebrant genuflects momentarily as he begins to read the words *At the name of Jesus*; the passion-gospel is read by the celebrant at the gospel corner. The last gospel is omitted.

The Palm Sunday Function in Simple Form

Three servers assist; one acts as thurifer at the blessing, and carries the cross in procession; the other two attend the celebrant and lift the cope in procession; the people, as the new rules require, join in the procession, and sing, if possible, what is prescribed. Before the Mass begins, the celebrant brings the veiled chalice from the credence, spreads the corporal, and places the chalice on it as before low Mass; or the chalice may be on the altar¹ from the beginning of the function. The Mass is a low Mass. The passion-gospel is read at the epistle corner of the altar; the last gospel is omitted.

THE SOLEMN MASS, PROCESSION, AND STRIPPING OF ALTARS ON MAUNDY THURSDAY

The Function in Solemn Form

Preparations

The high altar is prepared as usual for high Mass; the best white frontal is in place; the cross (but this cross only) is covered with a white veil; the missal is open on its desk, the altar cards are in place; the six candles are lighted. On the altar is a ciborium (there may be more than one if necessary) containing sufficient Hosts for the communion both today and tomorrow, and a silk veil with which to cover it. The tabernacle is empty, and therefore unveiled.

The credence is also prepared as for high Mass; the sacred vessels are covered with the white humeral veil; the paten has, as at other high Masses, one large Host (not two, as in the old rite). Near at hand is the processional cross, veiled in purple.

At the sedilia is the celebrant's white cope.

Outside the choir, an "altar of repose" is set up. This need not be an actual altar, for Mass is not said there: all that is needed is a table, adorned with a white frontal and covered with a white cloth. On it, raised on a stand, is a vessel called an "urn"; this is a box, capable of being locked, and made of metal or gilt wood; the opening is at the top. It is not surmounted by a cross, nor is it covered with any kind of veil. But often in practice, a side altar with a tabernacle is used

¹ See footnote 2 on page 317.

for this purpose; and this is entirely permissible. In this event the altar cross is taken away, but a *conopæum* or veil covers the tabernacle while it is tenanted. The altar of repose should be decorated "austerely, as befits the liturgy of the day"; lights are placed on it, and it is curtained; but no mention is made of flowers as a decoration. A corporal is spread on the altar of repose before the urn or tabernacle: and, if necessary on account of the height of the urn, small steps may be needed.

In a "remote place," outside the public church, a tabernacle is prepared, into which the Blessed Sacrament reserved for the sick will be placed. In small churches this may need to be in the sacristy itself; or, if no other place is available, the altar of repose itself may need to be used; if this is done, then the ciborium remains there until Easter even; the candles are extinguished at the usual moment on Good Friday, when the ornaments will be removed; only the single lamp will remain burning.

In the sacristy the best white vestments for high Mass are laid out, with all the other usual preparations; a second censer is prepared, and purple stoles for the celebrant and deacon put ready; and also an amice, alb, girdle, and white tunicle for the subdeacon (if one is available) who will carry the processional cross.

If no subdeacon: all is prepared as above, including the humeral veil, but excepting all that which is peculiar to the subdeacon.

If no sacred ministers: all is prepared as above, omitting what is peculiar to the deacon and subdeacon; but the white humeral veil is by the credence or sedilia. The chalice is prepared on the altar, unless the MC has the right to bring it up at the offertory.

Preliminary

At a convenient time before the function begins, the Blessed Sacrament reserved for the sick is removed from the church to the "remote place," where it will remain until after the Easter vigil rite has been celebrated. This is not a formal part of the rite, and it would seem that it should take place apart from the beginning of Mass.

The Mass

High Mass is celebrated, but with certain distinguishing features today. The clergy in choir wear white stoles over their choir habit. The introit is sung while the celebrant's procession is approaching the altar. After the *kyries*, the celebrant intones *Glory be to God on high*, and the choir sing it; the organ may accompany this singing, but thereafter it is silent until the *Gloria* in the Easter vigil rite; after the

intonation today, the bells may be rung for a moment, but after that they too remain silent. In place a small wooden rattle (*crotalus*) may be used, if that is customary. The Creed is omitted; but it is proper that, at the usual point, a sermon should be preached on the Holy Eucharist and the priesthood.

The communion-devotions (confession, absolution, &c) are omitted today, in spite of the fact that there is to be a general communion. The *Agnus Dei* is sung, but with a changed text; *have mercy upon us* is sung at each of the three repetitions, *grant us thy peace* not being sung at all. During the distribution of Holy Communion the communion antiphon may be sung, and also, if need be, one or more of psalms 23, 72, 104, 150, with the communion-antiphon after each.

After the communion, the ciborium, with the Hosts that remain and those which will be required for tomorrow's communion, is placed on the corporal, and left there: the subdeacon, not folding the corporal, takes the chalice to the credence. The candles at the altar of repose may now be lighted.

From this point until the end of the Mass, while the Blessed Sacrament remains on the altar, everyone genuflects each time they come to or leave the centre of the altar; the celebrant, when he turns to the people, does so towards the gospel side, so as not to turn his back on the Blessed Sacrament. The torchbearers, who, following the usual rule, have remained until after the communion, return from where they have been kneeling on either side, and kneel before the altar until they join the procession. The dismissal verse is *Let us bless the Lord*: the celebrant says *May it please thee . . .*, but the blessing and last gospel are omitted; the celebrant and his ministers come before the altar on the pavement, make a double genuflexion to the Blessed Sacrament, and go to the sedilia.

If no subdeacon: the Mass is celebrated with the ceremonial given on pp. 201-202, but with the special rules and variations noted above.

If no sacred ministers: the Mass is a sung Mass, though incense should be used even if that is not customary at other times; the variations noted above from the usual rite are followed in the sung Mass.

The Procession

At the sedilia the sacred ministers take off their maniples; the celebrant exchanges chasuble for white cope. Meanwhile their birettas are taken to the altar of repose; all the candles there are now lighted, if this has not already been done. The acolytes, holding their candles, come before the altar, genuflecting as they arrive: the cross-bearer (who should be a subdeacon in alb and white tunic, but may need to be a server in surplice) comes between them. Two thurifers

approach, and the celebrant puts incense in both censers, standing. All kneel; and the celebrant, receiving one of the censers from the deacon, bows low and incenses the Blessed Sacrament with three swings: the thurifers go to stand on either side of the altar. The MC brings the humeral veil and puts it on the celebrant's shoulders; the subdeacon fastens it. The sacred ministers go up to the footpace; the celebrant and subdeacon kneel, and the deacon takes the ciborium and gives it to the celebrant, who receives it kneeling; he holds it in the left hand through the veil, having the right hand on it to steady it. He stands, and the deacon, genuflecting, covers the ciborium with the end of the veil. All three turn to face the people; the deacon and subdeacon change places, so that they are on the celebrant's right and left respectively. The choir begin the hymn *Pange lingua* (E.H. 326, A. & M. 309, A. & M. revised 383), and the procession sets out.

The order of the procession is this. First, lay members of confraternities, &c (if any); then the crucifer between the acolytes with their candles, then the choir and clergy carrying lighted candles; all except the crucifer and acolytes make a double genuflexion before joining the procession; the two thurifers walk immediately before the celebrant, swinging their censers in the inner hand; the deacon and subdeacon are at the celebrant's sides; the torchbearers walk alongside them.

If no subdeacon: the MC might assist the celebrant on his left at the processions.

If no sacred ministers: the MC attends on the celebrant in the usual manner.

At the place of repose the crucifer and acolytes stand aside to let the celebrant pass: the thurifers kneel on either side; the choir and clergy kneel on either side near the altar of repose as space may permit. The celebrant and his ministers stand before the altar; the deacon at once takes the ciborium and places it on the corporal, while the celebrant and subdeacon kneel; the MC takes away the humeral veil. Now (and not before) the verse *Tantum ergo* is sung. The first thurifer approaches; the celebrant, standing, puts on incense without blessing, and kneeling, incenses the Blessed Sacrament with three swings. The two thurifers retire, making a double genuflexion as they go. The deacon goes up to the altar, genuflects, places the ciborium in the Urn, locks it, and returns to kneel at the celebrant's right; a pause for silent prayer is made.

After a time, all rise, make a double genuflexion, and return straight to the sacristy, without going first to the high altar. When they are out of sight of the altar of repose, the sacred ministers put on their birettas.

If more than one ciborium is to be taken to the altar of repose, then the celebrant (or another priest or deacon, vested in surplice,

white stole, and humeral veil) takes them there before the altars are stripped. He does so in simple manner, but accompanied by two acolytes with lighted candles, and with the small canopy carried over him. If the Blessed Sacrament reserved for the sick has been at a side altar, it is now taken to the "remote place," if this has not been done before the function.

If no subdeacon: the deacon alone may attend the celebrant; or the MC could assist on the left if necessary.

If no sacred ministers: the MC attends the celebrant, as usual under such circumstances.

The Stripping of the Altars

In the sacristy, the sacred ministers remove their white vestments, and the celebrant and deacon put on purple stoles; the acolytes put their candles away. They return to the high altar, the sacred ministers wearing birettas. At the foot of the steps, birettas are given up and the proper reverence made: then the celebrant begins the antiphon *They parted my garments* without singing; the choir continue psalm 22. The celebrant and his ministers go up to the footpace; the acolytes remove the altar cards, missal, flowers, &c; the celebrant, assisted by the ministers, takes off the three altar cloths and hands them to servers to put aside. Other servers remove the carpet, the cover of the credence, &c, and extinguish the altar candles. So the altar is left with only its cross (now veiled in purple again) and six candles.¹

The other altars are similarly stripped; the celebrant may do so, going in procession from one to another (birettas are worn in so doing), or other priests in surplice and purple stole may do this. When the stripping is ended, the celebrant and his ministers come before the high altar; the antiphon *They parted . . .* is repeated, and all return to the sacristy to unvest. Evensong is then said in choir, the candles remaining unlighted.

If no subdeacon: the deacon alone attends the celebrant; or the MC might assist on the left.

If no sacred ministers: the MC attends the celebrant, as is usual in these circumstances.

The Maundy

The Washing of Feet may now be carried out in parish churches if it be considered desirable: it takes place in the Mass after the gospel (and sermon). The gospel is not repeated.

¹ The cross and candlesticks are removed when the church is prepared for Good Friday.

After the Function

After the liturgy of the day is over, the holy water stoups are emptied, leaving, however, enough for the blessing of the new fire and paschal candle on Easter even. The holy oils are burned in the sanctuary lamp; but sufficient must be retained for the blessing of the font on Saturday night if supplies of newly-consecrated oil cannot be received from the bishop in time.

The altar is left bare, without cloths or frontal; the tabernacle is empty and open; the cross and candlesticks are not yet taken away.

A watch is maintained at the altar of repose at least until midnight, and until the morrow's liturgy if possible: clergy who take part vest in surplice and white stole. The candles are kept lighted until the ciborium has been removed during that liturgy.

The Maundy Thursday Rite in Simple Form

Three servers assist. The Mass is a low Mass. In the procession two servers carry torches on either side of the celebrant; the third attends on the celebrant, seeing to the humeral veil, &c; in the procession he carries the canopy, if one is used; otherwise he may carry the processional cross, putting it away at once on arriving at the altar of repose.

THE SOLEMN LITURGY OF GOOD FRIDAY

The Liturgy in Solemn Form

Preparations

The high altar is completely bare, without cross, candlesticks, or cloths; the tabernacle is empty and open, and its key is at hand.

On or near the credence is a single linen cloth of a size to cover the table of the altar only; the missal (closed) on its desk; a purple burse containing a corporal; and a small vessel of water with a towel for the purification of the priest's fingers.

Near at hand are three bare lecterns for the passion-gospel, and a fourth (unless one of these three is used for this) for the lections.

At the sedilia are the black cope, black dalmatic and tunicle, purple stoles for the celebrant and deacon, and the purple chasuble, dalmatic and tunicle.

At the altar of repose a corporal is spread before the Urn, and its key is at hand. The white humeral veil is put ready; on the altar of repose two of the candles are made ready for the acolytes to carry in the procession.

In the sacristy are three amices, albs, and girdles for the sacred ministers, black stoles for the celebrant and deacon; a large wooden crucifix veiled in purple, with the veil prepared for the unveiling, and the acolytes' candles (as yet unlighted).

It may be noted at this point that the processional cross is not carried in this function, nor is incense used at any point: and the books make no mention of any wearing of maniples.

If no subdeacon: the preparations peculiar to him are omitted.

If no sacred ministers: the vestments for the deacon and subdeacon are not put out, nor the lecterns for the passion-gospel.

The Entry into Church

The celebrant vests in amice, alb, girdle, and black stole; the deacon in amice, alb, girdle, and black stole worn deacon-wise; the subdeacon in amice, alb, and girdle only; chasuble and maniples are not worn.

At the proper time the procession enters the church in silence. The acolytes do not carry candles; the sacred ministers wear their birettas; the choir is not saluted in passing. Before the altar birettas are given up as usual; the celebrant, with the deacon on his right and the subdeacon on his left lie prostrate on the cushions provided; all others kneel bowed, in silence.

If no subdeacon: the entry is as above, but without subdeacon.

If no sacred ministers: the celebrant alone is in vestments; the MC receives his biretta, and goes to kneel (not lie prostrate) near him on his right.

The Lessons

After a short while, the celebrant rises; all others remain kneeling, but now upright. The MC passes to the celebrant a missal; and he, in the ferial tone, sings the first collect. The choir respond *Amen*.

The deacon and subdeacon rise; they with the celebrant make the proper reverence to the altar, go to the sedilia, and sit; the deacon and subdeacon assist the celebrant in the usual manner: all three cover. Meanwhile, a bare lectern is placed in the midst of the choir. The lector, wearing a surplice, takes the book, and goes to the lectern, and faces the people. There he chants the first lesson. At the end he takes the book back, and retires to his place in choir. The choir sing the first responsory.¹

After the responsory, the celebrant, standing at his place at the sedilia, sings the collect² in the ferial tone. He sits when the choir answer *Amen*; the subdeacon receives the book of epistles from the

¹ The tracts of the old rite are now named responsories.

² One of the acolytes may hold the book before him. See plate 14.

MC, and goes, reverencing the celebrant and the altar, to the lectern, where he chants the epistle: it is read without announcement, and at the end *Thanks be to God* is not said. Meanwhile all, including the celebrant and deacon, sit and listen. At the end of the epistle, the subdeacon gives up the book to the MC, and, reverencing the altar as he passes, goes to sit with the other ministers. The choir sing the second responsory.

After the epistle three bare lecterns are set up on the gospel side, with the books of the passion-gospel on them.

Towards the end of the tract, the three passion-deacons, vested in amice, girded alb, and black stole (deacon-wise) come from the sacristy; they wear their birettas as they come in, and are preceded by two acolytes without candles or incense. They come before the altar, give up their birettas, and make the proper reverence. Then they come to stand in a line before the celebrant, but do not say *Cleanse my heart* or ask a blessing. The celebrant says over them *The Lord be in your heart and on your lips. Amen*; and they go, with the proper reverences, to the lecterns which will have been set up. There they sing the passion-gospel in the usual manner; they do not sign the cross on themselves or on the book. No one reads it silently, but all stand and turn to face the passion-deacons. At the end the passion-deacons retire to the sacristy; the celebrant does not kiss the book. Incense is not used at all.

If no subdeacon: all is done as above, except at the epistle and passion-gospel. The epistle is read by an authorized lector or MC; if (but only if) no such lector is present, the deacon reads, doing all that the subdeacon would do at that point. The passion-gospel is read by the celebrant at a bare lectern on the gospel side, first saying in the centre aloud *The Lord be in my heart and upon my lips. Amen*. He does not sign the book or himself.

If no sacred ministers: the first lesson is read by a lector; the epistle by an authorized lector or the MC. If no such is present, the celebrant reads the epistle (or lesson and epistle) at his place at the sedilia, and the passion-gospel at a bare lectern at the gospel side, first saying in the centre aloud *The Lord be in my heart and upon my lips. Amen*. He does not sign the book or himself.

The Prayers of the Faithful

At the sedilia, the celebrant assumes black cope over his alb and stole; the deacon and subdeacon put on black dalmatic and tunicle. Meanwhile, acolytes spread one linen cloth over the whole table of the altar; the missal is placed at the centre (not to one side of the centre); the MC may see to this.

The sacred ministers come before the altar in the usual manner, and make the proper reverence. The celebrant goes up to the footpace and kisses the altar in the midst; the deacon and subdeacon stand on either side of him. The celebrant chants the first bidding; then he sings *Let us pray*. The deacon sings *Let us bow the knee*, and all, including the celebrant, kneel. A short pause for silent prayer is made: then the deacon (not the subdeacon) sings *Arise*, and all stand; the celebrant chants the collect in the ferial tone. So all the biddings and prayers are sung; *Let us bow the knee* and *Arise* are said, as with the other prayers, before the prayer for the Jews.

If no subdeacon: the MC could be at the celebrant's left.

If no sacred ministers: the celebrant himself says both *Let us bow the knee* and *Arise*. The MC could be at the altar on the celebrant's left.

The Veneration of the Cross

After the last collect, the celebrant and his ministers go by the shortest route to the sedilia; there the cope, dalmatic, and tunicle are taken off. All in choir may sit, standing again as the deacon returns with the veiled crucifix.

The deacon, with the two acolytes, goes before the altar; there they make the usual reverence, and go to the sacristy; the acolytes precede the deacon, who wears his biretta. They return at once, the acolytes preceding the deacon, who, uncovered, carries the large wooden crucifix: this is still veiled in purple, and is carried similarly to a processional cross: two other servers with lighted candles, walk on either side of the deacon. As they re-enter, all rise; the celebrant and subdeacon come to the centre; the subdeacon goes to the celebrant's left. The acolytes part at the entrance of the sanctuary to let the deacon pass; he goes to the celebrant's right, at the foot of the steps, and gives him the veiled crucifix. Making no further reverence, they all go to the epistle side of the altar, at the back, where the first unveiling takes place.

The celebrant faces the people, standing on the pavement (not on the altar steps) by the further corner of the altar; the deacon is on his right, and the subdeacon on his left; the two servers, holding their candles, stand as near as may be possible; the MC, who has brought the book from the altar, holds it conveniently for the celebrant to sing from.

Here the celebrant, assisted if necessary by the sacred ministers, unveils the upper part of the crucifix, so as to uncover the inscription. He sings in a low pitch *Behold the wood of the cross*; he continues, the deacon and subdeacon now joining with him, *on which the Saviour of the world did hang for us*. All respond *O come, let us worship*; then all, except the celebrant, kneel for a moment in silence.



PLATE XVI Good Friday—The prayers of the faithful



PLATE XVII Good Friday—The Celebrant venerates



PLATE XVIII Good Friday—The people venerate (corporately)

PLATE XIX Easter Even—The blessing of the new fire



The celebrant and all his attendants now go to the footpace, at the epistle corner, still facing the people. There he unveils the head and right arm of the Figure, again singing *Behold the wood of the cross*, this time on a higher pitch. The ministers join in the second part, the choir and everyone else answer, and all kneel exactly as before. This is done a third time at the centre of the altar; the celebrant here completely unveils the crucifix, singing the form at a still higher pitch. All respond as before; but remain kneeling when they genuflect. The celebrant passes the veil to the subdeacon, who gives it to a server to lay aside. Two acolytes come forward, genuflecting: the celebrant passes the crucifix to them, and then, himself genuflecting with the deacon and subdeacon, goes with them to the sedilia. Two servers; holding their candles, go to either side of the footpace; there they put their candles down at either corner, and themselves kneel, facing across. The servers with the crucifix stand on the footpace on the middle, facing the people; they support the crucifix by the arms, allowing it to rest on the footpace. So they hold it for the veneration. Another server (or the MC) may kneel beside, holding a purificator, which he uses to wipe the feet of the Figure each time it is kissed. Meanwhile, as soon as the last *O come let us worship* has been answered, the choir begin the Reproaches.

When the cross has been unveiled, servers go to unveil all other crosses in the church and sacristy, but not pictures or images.

The celebrant venerates first. He goes, unaccompanied, to a point some little distance from the altar steps, and there makes a (simple) genuflexion. He rises, goes halfway to the crucifix, and again makes a genuflexion. He rises, and makes a third genuflexion close to the crucifix. This time he does not rise at once, but humbly kisses the feet of the Figure. Having done so, he rises, makes a simple genuflexion, and goes direct to the sedilia, where he sits. The deacon and subdeacon follow him to venerate; then the clergy in choir, two by two, then the servers, and after them the lay choir, if they are to venerate. After the celebrant, all venerate coming in pairs together; if there is an odd number, the last three come together. He who is on the right kisses first. It is seemly that it should be arranged that when one pair is making their second genuflexion, the next should simultaneously make their first, and so on. After venerating, each pair make a genuflexion to the crucifix, and go back to their usual place. The deacon and subdeacon join the celebrant at the sedilia, and sit with him; but none of them read the Reproaches. All, if it can decently be done, remove their shoes to venerate.

When the clergy and choir have venerated, the two acolytes reverently take the crucifix to the chancel step, where they hold it as before. The servers with their candles come with them, and kneel on either

side as before. The people come forward in a quasi-procession to venerate here, making one simple genuflection.

When all have venerated, the crucifix is placed on the altar, where the cross usually stands, and the candles which the servers have brought in are placed on the altar on either side, as the altar candles usually are. The singing of the Reproaches is brought to an end; it is not necessary to sing the whole form if the venerating is concluded first; but the last verse of the hymn must always be sung at the close.

But if, for good and sufficient reason (but not merely to save time), the parish priest decides that the veneration of the cross by the people cannot wisely be carried out as described above, then the following order may be used. After the celebrant, the assistant ministers, clergy, and servers have venerated in the above manner, the celebrant takes the cross into his hands, goes to stand on small steps,¹ holds the cross aloft, and calls upon the people to make a corporate act of adoration. A short silence is then observed. The singing of the Reproaches would be brought to an end before this begins.

If no subdeacon: the MC could attend at the celebrant's left, if and when necessary.

If no sacred ministers: the celebrant himself brings the cross from the sacristy, as described for the deacon: the MC attends him at the unveiling and at the sedilia.

The Distribution of the Holy Communion

Towards the end of the Veneration, the sacred ministers take off their black stoles; the celebrant vests in purple stole and chasuble, the deacon in purple stole (deacon-wise) and dalmatic, the subdeacon in purple tunicle; maniples are not worn. The deacon takes the purple burse containing the corporal, goes by the long way to the centre, makes the proper reverence, goes up to the altar, and spreads the corporal; he returns to the sedilia by the short way. An acolyte places by the corporal the small vessel of water and the towel for the purification of the celebrant's fingers; the MC arranges the missal on its desk to the left of the corporal.

The Reproaches ended, the deacon, subdeacon, and servers rise. The deacon, preceded by the MC (or another server), and the acolytes (without their candles) go before the altar, the acolytes behind the deacon, as if for the start of a procession. They make the proper reverence, and then go, the acolytes leading, to the altar of repose; the deacon wears his biretta, but removes it as soon as he gets in sight of the place of repose.

Arrived at the altar of repose, all, including the celebrant, other

¹ Such as are sometimes used at Benediction.

servers, and choir, kneel. The deacon rises, opens the Urn, takes out the ciborium, places it on the corporal, and genuflects. The MC places a white humeral veil round his shoulders; the acolytes rise, and take two candles from the altar of repose. The deacon takes the ciborium in the folds of the veil; the MC and acolytes genuflect. They go to the high altar; the acolytes walk first, carrying the candles they have taken from the altar of repose; the deacon carries the ciborium, and of course goes uncovered; the MC holds the small canopy over him. Someone must presently bring the deacon's biretta to the sedilia. As they return to the high altar, three short antiphons¹ are sung.

If no subdeacon: the subdeacon has so little to do here that no special directions are needed.

If no sacred ministers: the celebrant does all that the deacon would do, himself bringing the ciborium to the altar.

Arrived at the high altar, the acolytes place their candles which they are carrying on the altar (at the sides) and go to kneel on the lowest step on either side. The deacon goes straight up to the altar, places the ciborium on the corporal, and genuflects. The MC, who has put the canopy away, takes the veil from his shoulders and lays it aside. The deacon rises; the celebrant with the subdeacon on his left come to the centre and genuflect; they go up to the footpace, where the deacon joins them; standing before the altar, the celebrant in the middle, the deacon on his right and the subdeacon on his left, all three genuflect together. The celebrant, with the deacon and subdeacon on either side of him, at once with joined hands says without singing *Let us pray*. *Commanded by saving precepts and taught by divine example, we are bold to say*; still with hands joined he continues *Our Father*; the choir and all the people join him in continuing the prayer (which also is said and not chanted) *which art in heaven . . . deliver us from evil. Amen*. The celebrant extending his hands, says aloud the prayer *Deliver us*; then, secretly he says the one prayer before communion *Let not the partaking . . .* He uncovers the ciborium, takes a Particle from it, and holding it in his left hand, says thrice quietly, as at Mass, *Lord, I am not worthy . . .*; he then receives the sacred Particle.

As the celebrant receives communion, the deacon and subdeacon kneel on the top step, and the deacon recites the general confession. When he has ended, the celebrant genuflects, turns to face the people towards the gospel side (so as not to have his back to the Blessed Sacrament), and gives the absolution. He turns back to the altar; genuflects, takes up the ciborium, and gives Holy Communion in the usual manner. The deacon and subdeacon receive first, kneeling on the edge of the footpace; then the clergy and servers at the lowest step;

¹ Not now the hymn *Vexilla regis*.

then the people at the communion-rail. The deacon and subdeacon accompany the celebrant on either side as he gives communion. Meanwhile psalm 22 may be sung, or antiphons from today's *Tenebrae*.

If no subdeacon: again the subdeacon has so small a part that no special directions are needed.

If no sacred ministers: the MC attends on the celebrant at the altar, and leads the general confession.

The communion over, the celebrant returns to the altar and places the ciborium on the corporal; he and the assistant ministers genuflect; and the deacon places the ciborium in the tabernacle, which he closes and locks. The celebrant purifies his fingers in the little bowl which has been placed at hand and dries them on the towel: meanwhile the deacon and subdeacon remain on either side of him.

At the midst of the altar the celebrant sings the three concluding prayers, prefacing each with *Let us pray*; he uses the ferial tone; and the choir responds each time *Amen*: the deacon and subdeacon remain on either side of the celebrant during the prayers.

The last prayer ended, the sacred ministers turn—the celebrant and subdeacon by the right, the deacon by the left—and come down the altar steps; they turn to face the altar; the servers come before the altar as usual; the MC brings the birettas; all reverence the altar, and retire to the sacristy.

Evensong is said (without singing) in the choir. The candles on the altar are then extinguished and removed and the crucifix is taken away. Afterwards, when the general congregation have dispersed, the ciborium is taken privately from the high altar to the remote place where the Blessed Sacrament for the sick is reserved; and the usual lamp is left burning before It.

The Liturgy of Good Friday in Simple Form

The celebrant reads what is normally sung, unless others can do so. Three servers should assist; they will precede the cross when it is brought in for the Veneration, and support it during this time. At the procession they will do what is done by the two acolytes and the third server.

THE EASTER VIGIL RITE

The Easter vigil rite must be celebrated in its entirety. It consists of eight parts, namely (i) the blessing of the new fire and the paschal candle; (ii) the procession into church and the paschal *praeconium*; (iii) the lessons (formerly known as the "prophecies"); (iv) the first part of the litany; (v) the blessing of the font; (vi) the renewal of baptismal vows; (vii) the second part of the litany; (viii) the first Easter Mass, in which is included a very short Lauds.

The usual salutations of the choir are resumed today, as also the deacon's kissing of the celebrant's hand, and of any object presented or received.

The Function in Solemn Form

Preparations

The following preparations are made after Evensong on Holy Saturday:

The high altar is prepared with its usual cloths and best white frontal, which is covered with one of purple. The six candles (of white wax) are unlighted; the cross is unveiled; the tabernacle open and empty; the altar cards are not set up. The festal carpet is laid, covered by one of purple; or it need not be laid until the second part of the litanies. There are no flowers on the altar, but the vases are made ready at hand to be placed thereon later.

On the credence are all things necessary for a festal high Mass, covered with the white humeral veil, the whole being covered with a purple covering. Also on the credence are the acolytes' candles. At hand are the altar cards, the missal on its desk marked but not opened, and the book containing the *Exsultet*.

The sedilia are vested as for feasts, and then covered in purple. Here are got ready a white stole¹ and cope for the celebrant.

At the gospel side of the sanctuary is prepared the large candlestick for the paschal candle, but the candle itself is not in it.

In the midst of the choir is a temporary stand for the paschal candle, and a lectern covered with a white-and-gold hanging, so placed that the deacon, when he sings the *Exsultet* from it, has the candle before him and the altar on his right (*i.e.* he faces north). Before the choir stalls, on the epistle side, are seats for the three sacred ministers, facing north; or the stalls for the clergy in choir may be used if more convenient. The subdeacon's biretta is on the seat which he will use. Near at hand also is a bare lectern² for the lessons, and (unless the baptismal water is to be blessed in the baptistery) a small table, and on it a bowl, suitably ornamented and containing the water to be blessed, the holy oils, if they are to be used, and a vessel in which to take some of the blessed water for sprinkling.

In the baptistery the font is completely empty and ready to receive

¹ Unless, of course, different white stoles are used for the renewal of vows and for the Mass; in which case the celebrant's white Mass stole will be prepared with the other vestments in the sacristy.

² Unless the same lectern as for the *Exsultet* is used; in which case the festal hanging must be removed before the lessons.

the blessed water. But if the water is to be blessed in the font, the font is filled before the function.

Near the door of the church is prepared a table covered with a white cloth, and on it the new fire ready to be blessed, and prepared from a flint (e.g. an automatic lighter); the fire usually takes the form of glowing charcoal ready to be put in the censer. Also on the table are a small knife with which to cut the signs on the candle; two small hand-candles; and a book of the rite. Nearby are the paschal candle itself, with holes prepared in which to insert the grains of incense, and with the signs to be cut clearly marked¹; and the deacon's white stole and dalmatic (but not maniple).

In the church the lighting is reduced to a minimum; the crosses remain unveiled from yesterday, but the images and pictures still have their veils, which are made ready for easy removal.

In the sacristy are three amices, albs, and girdles for the sacred ministers; a purple stole and cope for the celebrant; purple dalmatic and tunicle for the deacon and subdeacon and the deacon's purple stole; the best white high Mass vestments, except the celebrant's stole² and the deacon's stole and dalmatic; and amice, alb, girdle, and purple tunicle for the second subdeacon³; the processional cross unveiled, the censer completely empty with the boat filled with incense; the vessel with the holy water kept from Maundy Thursday; the five grains of incense for the candle on a suitable dish; and hand-candles to be given to all in choir.

At the remote place where the Blessed Sacrament has been reserved since Thursday are a white burse with a corporal spread before this tabernacle; the key of the tabernacle; and a white humeral veil.

If no subdeacon: the subdeacon's vestments are not prepared; nor is his biretta put out.

If no sacred ministers: the preparations are made as above, omitting those peculiar to the deacon and subdeacon; but the deacon's white stole and dalmatic are prepared by the church door. The chalice is prepared as for sung Mass, but on the credence, its white veil covered with one of purple.

The Blessing of the New Fire

The bells of the church are not rung before this function; the congregation assemble in silence; everyone has a small hand-candle.

The organ is not used at this function until the *Gloria* in the Mass:

¹ The signs may be painted on the candle beforehand.

² Presuming the Mass stole is used at the renewal of vows. But, of course, different stoles can quite properly be used.

³ He will hold the processional cross at the blessing of the baptismal water and the procession to the font.

all that goes before is sung unaccompanied; and, of course, no voluntary is played before the service.

The sacred ministers vest in purple, the celebrant in cope, and the assistant ministers in dalmatic and tunicle; the celebrant and deacon wear their stoles.

At the proper moment the procession comes from the sacristy in the following order. First comes the thurifer carrying the empty censer and the boat; on his right is the first acolyte carrying the holy water and sprinkler, and on the left the second acolyte with the dish with the five grains of incense. Then comes the subdeacon, walking alone and bareheaded, carrying the processional cross. Behind him come the choir and clergy, everyone carrying an unlighted hand-candle; and after them any other servers (*e.g.* the torchbearers). Lastly comes the celebrant with the deacon on his right and the MC on his left holding the ends of the cope: the celebrant and deacon wear their birettas.

The procession does not go before the high altar, but goes straight to the place where the new fire is prepared. Here the celebrant comes to stand at the table facing across it towards the church; the deacon is on his right. The subdeacon, still carrying the cross, stands facing the celebrant at the opposite side of the table. The choir and clergy stand around: the MC and other servers are in convenient places at hand.

Birettas are given up. The celebrant, without singing on a note, begins *The Lord be with you*; the choir respond *And with thy spirit*: the celebrant continues *Let us pray*, and blesses the fire in one prayer: at the word *sanctify* he makes the sign of the cross over the fire; the deacon lifts the cope. The MC, or a server, holds the book from which the celebrant reads, or a desk may be used. At the end of the prayer the choir answer *Amen*.

The prayer ended, the celebrant takes the sprinkler from the deacon, and thrice sprinkles the fire in the usual manner, but saying nothing. The thurifer puts some of the blessed fire (*i.e.* glowing charcoal) into the censer; and the celebrant, after aspersing the fire, puts on incense and blesses it; and then thrice incenses the fire: the deacon assists him in the usual manner.

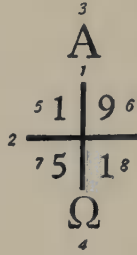
If no subdeacon: the processional cross is carried by a server in surplice.

If no sacred ministers: the MC assists the celebrant, as usual under these circumstances; a server in surplice carries the processional cross.

The Blessing of the Paschal Candle

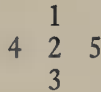
As soon as the celebrant has incensed the fire, a server takes the

paschal candle and comes to hold it before the celebrant. The celebrant takes the small knife (handed him by the deacon), and on the candle cuts a cross between the outermost points where the grains of incense are to be fixed. As he cuts the vertical line he says aloud *Christ yesterday and today*, and the horizontal line, *The Beginning and*



the End. Then above the cross he cuts the Greek letter Alpha, and below it the Omega, saying *The Alpha and the Omega.* Then he cuts, in the four quarters of the cross, the four numbers of the current civil year, saying as he does this *His are the times—and ages—To Him be glory and dominion—through the ages of eternity. Amen.*

This done, the second acolyte comes forward, bringing the grains of incense on the dish. If they have been already blessed (*i.e.* at a previous year's function) they are not again blessed; but if they have not been used before, the celebrant at once blesses them, thrice sprinkling them and thrice incensing them, but saying nothing. He takes the grains from the dish, one by one, and fixes them in the candle in the form of a cross, in the places prepared:



While he fixes them, he says aloud *Through His holy and glorious—wounds—may Christ the Lord—guard—and preserve us. Amen.*

When this is completed, the deacon takes one of the small candles from the table, lights it from the new fire; he gives it to the celebrant, who at once lights from it the paschal candle itself, saying *May the light of Christ gloriously rising scatter the darkness of heart and mind.* Then, the candle being lighted, the celebrant says *The Lord be with you*; the choir respond; the celebrant continues *Let us pray*, and says the prayer of blessing of the candle; the deacon lifts the cope as the celebrant makes the sign of the cross over the candle at *blessing*; at the end the choir answers *Amen.*

If no subdeacon: the processional cross is being carried by a server (as noted above).

If no sacred ministers: the MC assists the celebrant throughout.

The Solemn Procession

At this point all the lights in the church are extinguished. The deacon removes his purple dalmatic and stole and puts on white stole and dalmatic (but not maniple). The thurifer, who has put more charcoal in the censer, comes forward; and the celebrant, assisted as usual by the deacon, blesses a considerable quantity of incense. Meanwhile a server takes the deacon's purple stole, dalmatic, and biretta to the place he will presently occupy in or by the choir stalls.

The procession is formed, and goes into the church in the following order. First walks the thurifer with incense burning; then the subdeacon, alone, bearing the processional cross; then the deacon, bare-headed, carrying the paschal candle in both hands; after him the celebrant, wearing his biretta, with the MC lifting the cope on the left. Behind come the clergy, other servers, and choir, all (as also the celebrant) carrying as yet unlighted hand-candles.

When the deacon has entered the church (or when he has moved some little distance from the table), the procession halts; the thurifer and subdeacon turn to face the deacon. The deacon raises the candle high, and sings on a comparatively low note *The light of Christ*; and all, except the deacon and subdeacon, facing towards the candle, genuflect and respond *Thanks be to God*. The celebrant then lights his own hand-candle from the paschal candle: a server may assist him.

The procession is resumed, to halt again in the middle of the church. The deacon again sings *The light of Christ*, but on a higher note than before; all genuflect and respond as before; and the hand-candles of the clergy (and choir) are lighted.

Again the procession resumes; it halts again in the midst of the choir before the altar (*i.e.* between the temporary stand for the candle and the altar rail). The deacon sings a third time *The light of Christ*, in a still higher pitch; all is done as before, and this time the candles of the congregation, and all the lights of the church, are lighted.

If no subdeacon: the processional cross is still being carried by the server in surplice.

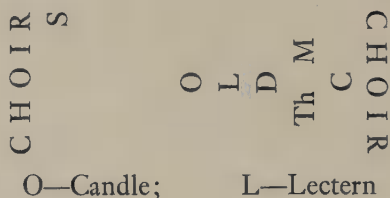
If no sacred ministers: the celebrant vests in white stole (deacon-wise) and dalmatic, and does all that the deacon would do.

The Paschal Praeconium

The clergy and choir go to their places in the choir stalls; the servers, except the thurifer, to any convenient places. The thurifer, still holding the censer, goes to stand by the lectern at which the *Exsultet* will be sung; the subdeacon with the cross goes to the gospel

side near the lectern, and stands facing the celebrant's seat on the epistle side of the stalls; the celebrant goes to the seat prepared for him on the epistle side of the choir (which may be one of the stalls). The deacon sets down the paschal candle in its temporary stand in the midst of the choir and goes to the celebrant, and incense is put on. The deacon goes to (or near) the foot of the altar steps. Meanwhile the MC goes to the credence, takes the book of the *Exsultet*, returns to the foot of the altar steps, and gives the book to the deacon. Everyone, except the subdeacon, reverences the altar as they pass before it.

The deacon takes the book of the *Exsultet* from the MC, but says no prayer; he and the MC reverence the altar, and go before the celebrant at his place on the epistle side. The deacon genuflects before him, saying in the usual manner *Bid, sir, a blessing*. The celebrant blesses him as before the gospel, but saying . . . *proclaim his paschal praises . . .*; the deacon rises, bows slightly to the celebrant, and goes with the MC to the lectern, and places the book on it. The MC is at his right, and the thurifer at his left, both slightly behind him.



The deacon takes the censer from the MC (to whom the thurifer has handed it), and incenses the book, as at the gospel, with three double swings; and then, going round the paschal candle, incenses it with a series of swings, somewhat similarly to the incensing of the altar. He returns the censer to the MC, the latter passes it to the thurifer, who takes it out and returns to some convenient place.

All in choir stand, holding their hand-candles lighted. The deacon begins the chant of the *Exsultet*; the choir responding at the *Sursum corda* in the middle. The chant is sung straight through without any pauses, nor are there now any ceremonies during its singing. At the end the choir answer *Amen*.

When the chant of the *Exsultet* is concluded, the deacon closes the book and leaves it on the lectern; all put out their hand-candles and sit. The deacon goes to his place at the celebrant's right, and there, removing white stole and dalmatic, resumes purple stole and dalmatic. The subdeacon gives the processional cross to a server to put aside, and himself goes to the celebrant's left. The sacred ministers sit and put on birettas. Meanwhile the MC and servers take the book of the *Exsultet* from the lectern to put aside (it will not be wanted again),

and remove the lectern. But if the same lectern is to be used for the lessons, the festal hanging must be taken off, leaving the lectern bare.

If no subdeacon: the server holds the processional cross, as would the subdeacon. At the end of the *Exsultet* he puts it away.

If no sacred ministers: the celebrant, in white stole (deacon-wise) and dalmatic, does all that the deacon would do. But he takes the book of the *Exsultet* from the credence; says, standing at the foot of the altar steps, *Bid, Lord, a blessing. The Lord be in my heart . . . his paschal praises. Amen*, and goes to the lectern. At the end he goes to his place by the choir and resumes purple stole (crossed) and cope. A server holds the processional cross until the end of the *Exsultet*.

The Lessons

A bare lectern is placed—if it is not already in place—for the lessons, so that he who reads faces the paschal candle and has the altar on his right and the nave of the church on his left (*i.e.* faces north).

The celebrant and his ministers, and all in choir and congregation, sit during the reading of the lessons: the celebrant does not read them or the tracts privately.

The lessons to be read are the first, fourth, eighth (omitting the first sentence), and eleventh of the old rite, with the tracts after the last three.

He who is to read the first lesson goes, reverencing the altar if he passes before it, to the lectern, and stands as has been indicated above. He reads the lesson without any form of announcement (such as *Here beginneth . . .*), nor does he use any concluding formula; and the same applies to the other three lessons.

When the first lesson is ended, all rise. The celebrant, standing at his place, sings *Let us pray*, and the deacon at once adds *Let us bow the knee*. All, including the celebrant, kneel and a pause is made. Then the deacon sings *Arise*, and all stand; the celebrant at once sings the collect in the ferial tone: the MC will need to hold the book before him, or arrange for a small desk to be available.

The second, third, and fourth lessons with their collects follow in the same manner, except that after the lesson and before *Let us pray* the choir sing a tract.

If no subdeacon: the MC may attend the celebrant on the left if this is thought necessary.

If no sacred ministers: the MC attends the celebrant; and the celebrant himself sings *Let us bow the knee* and *Arise*.

If there are no lectors available, the celebrant himself reads the lessons, going to the lectern and reading them there, facing north: at the same place he reads the collects.

The First Part of the Litany

All kneel, the celebrant and his ministers at the same place that they occupied for the lessons; they do not remove their vestments. Two cantors, kneeling in the midst of the choir, intone the verses of the litany as far as *Be merciful* exclusively; the choir respond. The litanies are not doubled, *i.e.* the cantors sing the verse and the choir the response, and not the former singing the whole and the choir repeating it.

If no subdeacon: the MC could assist the celebrant on the left if necessary.

If no sacred ministers: the MC attends the celebrant throughout.

If there are no cantors available, the celebrant himself sings the litany, kneeling on the lowest step on the epistle side.

The Blessing of the Baptismal Water

During the litany servers place on a table at the epistle side by the paschal candle, where it can easily be seen, a vessel containing the water to be blessed; the vessel may be decorated if desired. On the table also are placed the stocks of the holy oils (if they are to be used), and a towel to wipe the celebrant's hands; also a vessel to receive the blessed water for sprinkling.

The first part of the litany being ended, the celebrant with his ministers goes to the table. He faces the people, and has the paschal candle on his right, and on his left a second subdeacon in alb and purple tunicle (or a server in surplice) holding the processional cross.¹ He begins *The Lord be with you*; the choir answer, and he sings in the ferial tone the collect *Almighty and everlasting God, be present . . .* followed by the *Sursum corda* and the form of blessings as in the missal. At *May he by the secret mingling . . .* he divides the water in the form of a cross, and at once dries his fingers; when he comes to *May this holy and undefiled creature* he touches the water with his hand. At *Wherefore I bless thee . . .* he signs three crosses over the water; and at *who made thee to flow . . .* he divides the water with his hand, and at once sprinkles

ome of it to the four quarters of the compass, namely, east-west-north-south. When he comes to *Do thou almighty God* he changes his voice to the tone of a lesson, and at *Do thou with thy mouth . . .* he breathes three times on the water in the form of a cross. He takes the paschal candle from the deacon (who has received it from a server) and dips it (not deeply) in the water, singing, once more in the tone of a preface *May the power of the Holy Ghost . . .*; he takes the candle out of the water, and immerses it a little deeper than before, singing on a higher pitch the same words *May the power . . .*; again he takes the candle out, and again immerses it yet deeper, singing the same words a third time in

¹ The acolytes with their candles attend him.

a still higher pitch. He holds the candle in the vessel, and breathes three times on the water in the form of the letter Ψ , singing *and make the whole substance*. . . . When the clause is ended, the candle is taken out of the water; the celebrant hands it to the deacon, who gives it to a server to put back in its temporary stand; the server dries it before putting it back. The celebrant continues in the tone of a preface; but he says the last words *Through Jesus Christ* . . . in a reading tone, without chanting.

When the form is ended, the vessels made ready are filled with blessed water for sprinkling, both for the aspersion to follow in the rite, for the holy water stoups, for the *Vidi aquam* tomorrow, and for the faithful to take to their homes. Then the infusion of the holy oils is made, as in the missal.

A procession is then formed. The thurifer comes up; incense is blessed by the celebrant, standing where he is. They go to the font; first walks the thurifer with incense burning, then the second subdeacon (or a server) carrying the processional cross,¹ then the deacon carrying the vessel of baptismal water (unless it is more convenient for servers to carry this), and lastly the celebrant. The paschal candle is not carried, nor do the clergy or choir accompany the celebrant. As they go, the tract *Like as the hart* . . . is sung. Arrived at the font, the blessed water is poured into it: the celebrant sings *The Lord be with you*; the choir respond, and the celebrant chants in the ferial tone the collect *Almighty and everlasting God, mercifully look* . . . Without further blessing of incense, the celebrant incenses the font; and all return in silence to the chancel. Servers now light the hand-candles of the choir and people.

But if any church custom requires that the blessing of the water take place in the baptistery, the priest after the invocation *Holy Trinity one God* goes with his ministers to the font; the paschal candle is carried in front by the thurifer, a subdeacon-crucifer with the processional cross (or a server), accompanied by the acolytes with their candles follow him; as they approach the baptistery the tract *Like as the hart* . . . is sung. At the entrance to the baptistery the collect *Almighty and everlasting God, mercifully look* . . . (preceded by *The Lord be with you* and its response) is first sung; then, entering the baptistery, the salutation and the second collect, followed by the *Sursum corda* and form of blessing, all as in the missal. The water for sprinkling is taken out, and then the infusion of the holy oils made.

If no subdeacon: the MC may attend the celebrant on the left, in the place where the subdeacon would do so.

If no sacred ministers: the MC attends the celebrant; servers carry the processional cross and the vessel of blessed water.

¹ The acolytes attend with their candles.

The Renewal of Baptismal Vows

The celebrant goes to the place where he was for the lessons, and exchanges purple stole and cope for those of white; but the deacon and subdeacon do not change their purple. The thurifer approaches; incense is blessed; and the celebrant, taking the censer and accompanied by his ministers, incenses the paschal candle, going round it as before. He then goes, again with his ministers, to a suitable place, which may be the chancel step, an ambo or lectern, or the pulpit. All take up their candles, now lighted, and hold them during the renewal of baptismal vows. The celebrant addresses the people, asks the questions, and leads the recitation of the *Our Father*, all as in the rite; then he sprinkles the people with the baptismal water.

The Second Part of the Litany

The cantors, kneeling in the same place as before, continue the litany; the choir respond; everyone kneels. Meanwhile, the celebrant, deacon, subdeacon, and servers, go to the sacristy: they make the usual reverence to the altar before leaving, and wear their birettas as they go. There the purple is taken off, and they vest in festal white vestments for the first Easter Mass. Meanwhile, other servers in the church remove the purple (but not yet the veils on pictures and images), lay the sanctuary carpet, and place flowers on the altar: the six altar candles are lighted (the light may be taken from the paschal candle) and the altar cards set up, and the missal placed on the altar. The paschal candle is placed on its permanent large candlestick on the gospel side of the sanctuary; the temporary stand is removed.

If no subdeacon: the MC could accompany the celebrant on the left as he goes out, if that were thought necessary.

If no sacred ministers: the MC presents the biretta to the celebrant as they go out.

If there are no cantors to lead the litany: the celebrant himself does so, kneeling at the lowest altar step; he goes out to vest when the litany is ended at *O Christ, graciously hear us*.

The First Easter Mass

At *O Christ, graciously hear us* the sacred ministers enter for Mass in the usual manner; the acolytes carrying their candles and the thurifer lead. Having sung this last response, the choir begin the ninefold *kyrie* of the Mass, which they sing somewhat slowly. The celebrant and his ministers give up their birettas and reverence

the altar as usual; they say no form of preparation, but at once all three go up to the footpace; the celebrant kisses the altar; incense is blessed, and the altar and celebrant incensed as at every high Mass.

When the *kyries* are ended the celebrant intones *Glory be to God on high*. The choir do not take up the canticle; but at once all the bells in the church are rung joyfully; the organ plays loudly; the celebrant recites the canticle to himself, and goes to sit as usual. Then the bells in the church cease, and the choir continue *and in earth peace* . . . and sing the canticle to the end.

The salutation and collect follow as usual, and the subdeacon reads the epistle. When the subdeacon has been blessed, the celebrant intones on a low pitch *alleluia* to the tone in the missal, and the choir repeat. Again the celebrant intones *alleluia*, in a higher pitch, and the choir repeat again; and this is done a third time at a still higher pitch. Then the choir continue the tract.

During the tract the celebrant blesses incense; the deacon says *Cleanse my heart* and receives the celebrant's blessing; the gospel procession forms up and the gospel is chanted, all as usual, except the acolytes do not carry their candles; incense is used in the ordinary manner.

The Creed is not sung. After the gospel the celebrant goes on to sing *The Lord be with you*; the choir respond; the celebrant sings *Let us pray*; he adds no offertory sentence, but at once goes on with the offertory act. During this the choir do not sing any offertorium, motet, hymn, or anything else; usually the organ plays joyfully.

Mass continues as usual; the Easter preface is sung; but the *Agnus Dei* is not sung by the choir or said by the celebrant (the subdeacon does not then go up to the altar); the kiss of peace is omitted, the last two prayers before communion alone are said.

After the communion and the ablutions the choir sing, for Lauds, psalm 150 with the antiphon *alleluia, alleluia, alleluia* in full before and after. Then the celebrant intones the antiphon *And very early in the morning*; the choir continue it to the end; the cantors intone *Blessed be the Lord God of Israel*, and the choir continue the canticle to the end. As it begins, the celebrant goes to the middle of the altar; the thurifer approaches, and incense is blessed. The celebrant incenses the altar as usual, and is himself incensed at the epistle corner. The subdeacon goes to stand where he would at the introit. The deacon goes to incense the clergy in choir, and then, from the middle of the pavement, the subdeacon; the thurifer then incenses the deacon, servers, lay choir, and people, all as at the Offertory. When the canticle and *Glory be* . . . is ended, the choir repeat the antiphon.

The celebrant goes to the centre, accompanied by the ministers; he kisses the altar, turns to the people, and sings *The Lord be with you*;

the choir responds, and the celebrant, again with his ministers, goes to the epistle corner. There he sings *Let us pray* and chants the collect, which forms both the post-communion of the Mass and the collect of Lauds. Going again to the centre, he kisses the altar, turns to the people, and again sings *The Lord be with you*; the choir respond; the celebrant still faces the people while the deacon turns to them and sings *Depart in peace, alleluia, alleluia*: the choir sing the response, also adding two *alleluias* to the form. The celebrant turns back to the altar, says the final prayer silently, and gives the blessing in the usual manner.

The last gospel is omitted. The celebrant, having given the blessing, at once goes down the steps and turns to face the altar; the deacon and subdeacon come to his sides as he goes. The servers form up in the usual order, the MC brings the birettas, and the procession leaves the church, all as at every high Mass.

If no subdeacon: the ceremonies are, *mutatis mutandis*, those of solemn Mass with deacon but not subdeacon, as on pp. 200-202.

If no sacred ministers: the ceremonies are those of a sung Mass.

After the Function

As soon as the function is over, a priest (in surplice and white stole, with humeral veil) brings back to the church the Blessed Sacrament reserved for the sick, with the usual ceremonies.

The Function of Easter Even in Simple Form

Little need be added to the above. Four servers will be needed; the celebrant reads what the choir would sing. Incense is used at the blessing of the new fire and paschal candle, at the blessing of the font, and at the renewal of baptismal vows: the Mass is a low Mass.



PLATE XX Easter Even—The procession into church

PLATE XXI Easter Even—The blessing of the font





PLATE XXII Easter Even—The Exsultet

PART FIVE

THE OCCASIONAL OFFICES AND
OTHER SERVICES

CHAPTER TWENTY-THREE

HOLY BAPTISM

GENERAL NOTES

The Prayer book office for holy baptism differs so widely from both the medieval and present western forms that it is well nigh impossible to adapt, with any satisfactory result, the ceremonial of the one to the other. Many priests therefore use only the minimum of ceremonial (that is, the change of stole and the signing of the water during the prayer *Almighty, everliving God*), in addition to the few manual acts actually prescribed in the Prayer book. But others, in an attempt to impress upon the faithful the supreme importance of the sacrament, feel the desirability of adopting a somewhat fuller ceremonial. It is from this point of view that an attempt has been made in this book to clothe the Prayer book order with such accessories from the latin rite as perhaps can justifiably be adapted for that purpose.

It is desirable, whenever possible, that this sacrament should be administered on Sundays and other holy days when the most number of people come together for divine service; ordinarily, after the second lesson, or after the third collect,¹ at Matins or Evensong. Nevertheless, however, for any reasonable cause baptism may be administered upon any day, even in the night in case of necessity. The right to administer solemn baptism, *i.e.* with the full prescribed ceremonies, is reserved to the parish priest who, however, may delegate it to another priest. Deacons should not officiate except under the necessity of illness or other urgent impediment of the parish priest; and in any case they are not empowered to perform the *solemn* blessing of baptismal water.

The rite of 1662 requires three godparents for each child, two being the same sex as the child and, in accordance with the canons ecclesiastical of 1603, all the three sponsors must be communicants. But, by the terms of the 1928 book, when three sponsors cannot conveniently be had, one godfather and one godmother shall suffice provided they are baptized persons. Moreover, contrary to ancient practice and the present latin rite, a parent, if need be, may sponsor his or her own child provided there be also one other sponsor.

As the sponsors assume a measure of responsibility for the child's future spiritual upbringing, its natural parents should take care that one at least of the godparents is a practising Christian.

¹ 1928 book.

The Prayer book directs that baptism should take place at Matins or Evensong, after the second lesson.¹ But often it is conferred as a separate service. There is no reason why it should not be given in connexion with Mass; and future missals are to contain a Mass "for the conferring of baptism."

Unless baptismal water already hallowed is available,² the font is to be filled with pure water immediately before or at the beginning of the service; the water may be slightly warmed in cold weather. A table covered with a white cloth should be placed near the font, and on it a white stole, unless the priest uses a single stole—white on one side and purple on the other; also a shell or other convenient vessel for pouring the water (sprinkling is not sufficient) upon the child's head; and a small linen cloth to wipe the head; a white linen cloth (about 20 inches by 15 inches) to represent the ancient chrisom; a "font-candle" which, lighted beforehand, may rest in a candlestick till wanted; also, if to be used, the holy oils and some blessed salt. Two other lighted candles may stand on the baptistery altar (if there is one) or on the table.

The priest vests in surplice and purple stole without cope; but if the ceremony takes place in the course of solemn Evensong he will, naturally, retain his cope in the procession to and from the font, laying it aside to perform the ceremony. In this event, after the second lesson (or after the third collect) a procession will be formed on the usual lines, and go to the font. On the way, if desired, psalm 42 might be sung, or a suitable hymn. When at the font the priest stands facing towards the altar, and the acolytes (if any) on the opposite side facing him; the choir, &c, grouped around as may be convenient.

THE RITE OF BAPTISM

In More Elaborate Form

According to custom, both ancient and modern, the first part of the ceremony takes place in the porch, or at the door of the church, the priest standing with his back to the altar as if to bar the entrance of the as-yet-unbaptized thereto.

During the second of the prayers *Almighty and immortal God* the priest lays his hand on the head of the child, and at its close he lays his stole on the child and admits him (her) into the church saying, *N, enter*

¹ Or after the third collect (1928 book).

² The Prayer book assumes a fresh blessing of water for each baptism; the new roman rules assume the blessing of the water in the Easter vigil rite, and direct that it should be used throughout Eastertide: at other times the water may be blessed in the rite of baptism (as in the Prayer book rite).

thou into the temple of God, that thou mayest have part with Christ unto everlasting life. R̄. Amen. And this is done while all are proceeding towards the font. When all are in position there, the priest reads the holy gospel, which according to the use of sarum and the rubric of the 1928 book is preceded by the acclamation *Glory be to thee, O Lord,*¹ and under the same authority it is followed by the response *Praise be to thee, O Christ.* Then is read the exhortation upon the words of the gospel, and the prayer *Almighty and everlasting God*—the priest laying his hands on the child's head at the words *Give thy holy Spirit . . .*

The address to the godparents follows next, and the solemn renunciations. The change from purple to white stole is effected after the renunciations; then follows the profession of faith (creed) which is made at the font itself; but if the water has yet to be blessed the purple is retained until after the blessing is performed.

For the blessing of the baptismal water the form beginning with *Sursum corda* and set in the form of a preface, as given in the 1928 book might well be used. In any case at the words *Sanctify this water* the priest with his right hand thrice divides the water in the form of a cross, and then casts a little of the water to the four points of the compass. (If baptismal water previously blessed is used the prayer *Almighty, everliving God* should be omitted—or at least the words *sanctify this water to the mystical washing away of sin, and therein,* together with the accompanying ceremonial.) The water must be poured—not sprinkled—in the form of a cross three separate times upon the head of the child at the mention of each of the sacred names of the Blessed Trinity, thus: *N . . . I baptize thee in the name of the Father* (pouring for the first time) *and of the Son* (pouring a second time) *and of the Holy Ghost* (pouring a third time); the water should not be allowed to fall back into the font, but be caught in some vessel and eventually poured into the piscina or on to clean earth: Then the priest says *We receive this child, &c,* making the sign of the cross on its forehead (and if chrism is used, he also anoints the top of the child's head).

During the actual baptism the sponsors should take care to touch and rest their hands upon the child being baptized. Having said *We receive . . . unto his life's end. Amen,* the priest places the cloth representing the ancient chrisom upon its head; and then into the hand of the newly baptized (of the godfather, in the case of an infant) the lighted font-candle. Then is said *Our Father* and the prayer of thanksgiving, after which he addresses the godparents, and finally dismisses the newly baptized, saying *N., go in peace, and the Lord be with thee.* R̄. Amen.

¹ It seems to be a common practice in many places for the sign of the cross to be made on the child's forehead, lips, and breast, at the announcement of the gospel, and for the book to be put to its lips at the end.

In Simple Form

Many priests prefer, for reasons which are both pastoral and practical, not to elaborate the rite of baptism in a manner such as has been described; but to administer the sacrament without any attempt at elaborate ceremonial. When this is preferred, the priest takes the whole of the rite at the font, standing there facing the people. He may extend his hand towards the infant at *Give thy Holy Spirit . . .*, make the sign of the cross over the water, and change the stole from purple to white when he has done so. Otherwise this simple form needs no detailed comment.

THE BAPTISM OF ADULTS

It is to be desired that in the case of the baptism of adults, everything possible should be done to emphasize the importance of the occasion—to the candidate, who is to be regenerated, and to the people, who should be present to welcome the new member at his or her incorporation into the Body of Christ. The priest wears purple stole and cope, changed later to those of white, over his surplice; he should be attended by servers with lights (and processional cross); the six candles on the high altar should be lighted.

Before the office the priest and his servers go to pray before the high altar: they kneel for a short space in silent prayer; then, rising, the following office may be said:

- V̄. *O God, make speed to save us:*
 R̄. *O Lord, make haste to help us.*
 V̄. *Glory be . . .*
 R̄. *As it was . . .*

Then psalms 8, 29, 42, with this antiphon before and after:

I will pour clean water over you, and ye shall be clean from all your iniquities, saith the Lord.

Then follows:

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
Our Father . . .

- V̄. *Lord, hear our prayer:*
 R̄. *And let our cry come unto thee.*
 V̄. *The Lord be with you:*
 R̄. *And with thy spirit.*

Let us pray.

Three prayers are then said, namely:

(1) the collect for Trinity Sunday;

(2) the prayer *Prevent us, O Lord* . . .

(3) this prayer: *Grant, O Lord, we beseech thee, to thy servant(s), that, being instructed in thy mysteries, he (they) may be regenerated in the font of baptism, and numbered among the members of thy holy Church. Through Christ our Lord. R. Amen.*

The priest and his attendants then go to the church door, or to the font, for the baptism: the form does not differ in structure materially from that for infants. At the moment of baptism the priest takes the candidate by his or her right hand, the godparents meanwhile laying their hand on the candidate's shoulder: the priest pours the water on the candidate's head, if necessary furrowing the hair so that the water may with certainty flow on the head.

PRIVATE BAPTISM

In case of urgent necessity anyone may baptize, even one not himself a Christian. All that is necessary is the proper form of the baptismal act (the pouring of water with the Trinitarian formula) with the intention of doing what our Lord commanded. Of course, if at all possible, a priest should be sent for: if there is time, the Lord's Prayer should be said, and so many of the collects from the public office as might be convenient.

Such private baptism must be at once reported to the parish priest, so that entry may be made in the parochial registers; otherwise grave difficulties might later arise if it were necessary to certify the fact of baptism.

Later on, if the child survive, it should be formally "received into church"; the baptismal service is then used, omitting the act of baptism.

OTHER NOTES

Baptismal water may only be solemnly blessed in church and with the prescribed form. In private baptism properly blessed baptismal water should be used if it can be obtained; otherwise common pure water will suffice, though some approved authors recommend the use of ordinary holy water in this connexion. A suitable vessel, preferably of metal, should be provided in which to carry the water, and a small linen cloth to stand the vessel on. After the baptism the remaining water should be thrown down the piscina or on to clean earth, or into a fire; never poured down a common drain.

A priest should not baptize a child on whose behalf (with the permission of his bishop) he is to stand sponsor; for since the sponsor

undertakes a responsibility in the face of the Church, and the priest acts as the representative of the Church when performing the rite, it would be irregular for the priest and sponsor to be identical.

Baptism and Confirmation Together

It may often happen that, when adults are baptized, arrangements are made for them to be confirmed at the same service. In this case, usually, the parish priest administers the baptism—at the font, as has been described; and then the newly-baptized go with him in procession to the chancel step, where the bishop awaits them to confirm. The renewal of baptismal promise should not be omitted, not only because it is a part of the Prayer book service, but also because the promises are made at the font to the priest as administrator of the sacrament, and later before the bishop, where they are made *in facie ecclesiae*.

Trends of Revision

It is highly probable that in the not very distant future the rite of baptism will be drastically revised, both in the Prayer book and in the roman *Rituale*. Not only is it likely that the form will be greatly simplified; but also one may confidently expect that the first part of the present rite, which represents the old making of a catechumen, will be separated from the form of baptism itself.

The rite of Confirmation is described in the Section on Pontifical services (pp. 408-410).

CHAPTER TWENTY-FOUR

HOLY MATRIMONY

NOTES

Marriage should not be solemnized during the "closed seasons," *i.e.* from Advent Sunday to Christmas day, and from Ash Wednesday to Easter day, all inclusive. This does not mean that weddings are altogether forbidden in those seasons, for marriage (when in the opinion of the bishop there is sufficient justification) may at all times be lawfully and canonically contracted; and recent rulings now permit the nuptial blessing to be given at all times, even in Advent and Lent, except on the last three days of Holy week and on All Souls' day. If marriage is contracted in such circumstances the customary social festivities should be omitted and all display avoided.

The first part of the ceremony should take place in the body of the church, *i.e.* in the nave towards the west end, but modern practice favours the open space in front of the chancel. If Mass is to be celebrated as part of the rite, the officiating priest may wear all the Mass vestments, except the maniple, which is not assumed until the beginning of Mass. If there is to be no Mass, he wears surplice and white stole, the use of a cope is confined to a bishop. The priest should be attended by a server—there may be two; one carries holy water and sprinkler, the other holds the alms-dish on which the ring will at the proper moment be laid. The betrothed couple stand before the priest, who faces west; the bride (if a widow, with right hand gloved) on the left of the groom.

THE RITE

When all are arranged in order the priest addresses them saying, *Dearlly beloved, &c.* The whole office should be said aloud, even the parts addressed to the contracting parties, but the priest should dictate the words to be repeated after him only loud enough to be heard by those about him. After the plighting of the troth (a widow removes her glove) the priest sprinkles the couple with holy water. The bridegroom then lays his offering upon the alms dish, together with the wedding ring which the priest at once blesses thus:

- V̄. *Our help is in the name of the Lord :*
 R̄. *Who hath made heaven and earth.*
 V̄. *O Lord hear my prayer :*
 R̄. *And let my cry come unto thee.*
 V̄. *The Lord be with you :*
 R̄. *And with thy spirit.*

Let us pray.

BL ✠ *ESS, O Lord, this ring, which we bl* ✠ *ess in thy name, and grant that she who shall wear it may keep true faith unto her husband ; and that they both may abide in thy peace and according to thy will, and ever live in mutual love unto their lives' end. Through Christ our Lord. R̄. Amen.*

He then sprinkles the ring and gives it to the groom, who places it upon the bride's left thumb while saying, *In the name of the Father*; and then transfers it to the next finger, saying, *and of the Son*; and then to the third finger, saying, *and of the Holy Ghost*; and finally to the fourth finger (known as the "ring finger") at *Amen*, and leaves it there.

The couple now kneel (all others standing), and the office is continued. The priest says the prayers facing the couple; at the words *whom we bl* ✠ *ess in thy name*, he makes over them the sign of the cross. When he joins their right hands and says *Those whom God hath joined together let no man put asunder*, he may (as is customary in many places in accordance with ancient precedent) wrap his stole folded crosswise round their joined hands in token of their oneness in the holy bonds of matrimony.

The priest does not make the sign of the cross at the end of the short address *Forasmuch*, but he does so, with hands outstretched over the couple, at the words *bles*, ✠ *preserve, and keep you*, in the blessing which follows. While continuing the formula he again sprinkles the couple with holy water.

If the nuptial blessing is to be given—otherwise the service ends here—the bridegroom and bride (alone) now follow the priest in processional order to the chancel; he goes up to the altar; the bridal pair stop below the bottom altar step, and, when the psalm is finished, kneel there side by side, at desks previously placed for the purpose; other members of the party remain grouped around the entrance to the chancel. The priest at the altar, facing west, continues the office to the end without change of position.

THE NUPTIAL MASS

When the nuptial Mass is celebrated, the new rules direct that the

marriage service itself (the betrothal, &c) should take place within the Mass, after the gospel and sermon¹.

In the nuptial Mass (for which see pp. 211 and 213), the Creed and *Gloria in excelsis* are not said. After the *Our Father* in the canon the priest genuflects and goes towards the couple and says over them the prayers, *O Merciful Lord* (but this is omitted if the woman is past child-bearing) and *O God, who by thy mighty power*, signing the cross over them at the words *thy bless* ✠ *ing* and *bl* ✠ *ess them both*, where they occur. After this he genuflects, and continues the Mass.

In high Mass and pontifical low Mass the *Pax* is given by means of the osculatory to the bridegroom (standing); and he reverently conveys it to his bride (also standing) by chastely kissing her on the right cheek; they again kneel. If the bridal couple receive Holy Communion the torchbearers do not retire until after the ablutions, but withdraw right and left and face across during the administration.

Before the blessing at the end of Mass the priest, still at the centre but facing west, says the final prayer aloud, *Almighty God, who at the beginning*, signing the cross over the couple at the words *sanctify* ✠ *and bless you*; he then addresses them, or reads the homily, after which he once more sprinkles them with holy water, and then finishes Mass in the accustomed manner.

At the departure the bridal pair will follow the acolytes, preceding the celebrant to the vestry, where the register will be signed in the presence of witnesses.

NOTES ON THE RITE

If the bride is a widow who has previously received the nuptial benediction, it must not be repeated on her re-marriage; but this rule does not apply to a widower.

If couples who have been validly married before the civil authorities desire afterwards to receive the Church's blessing, they may, with the parish priest's consent, have the marriage service read over them in church by a priest; or, preferably, they should ask for the celebration of a nuptial Mass (or other Mass with commemoration of the nuptials) at which the nuptial blessing would be given (beginning with psalm 128, or psalm 67) in the manner above described. Nothing else should be added, nor any entry whatsoever made in the church register.

It is generally agreed that matrimony should not be solemnized by a deacon, even though it would be civilly legal and ecclesiastically valid, though irregular, inasmuch as the nuptial blessing can only be given by a cleric in priest's orders.

¹ The Creed is not said in the nuptial Mass.

CHAPTER TWENTY-FIVE

CERTAIN PASTORAL OFFICES

THE SACRAMENT OF PENANCE

Confessions should always be heard (in confessional-boxes where such are provided) in the open church, never in concealed corners or suchlike places nor, except the penitent be too deaf, in the vestry. If there is good reason, confessions of men may be heard in private houses. There is a special rule forbidding the hearing of women's confessions anywhere but in the confessional except in the case of illness or other real necessity.

The confessor when in church should always be vested in surplice and purple stole. He may, of course, in circumstances of necessity or grave inconvenience, hear confessions anywhere or in any dress, but, if it be at all possible, he should at least put on a stole. He sits and may wear the biretta which he takes off while saying *May Almighty God, . . .*, and *The Almighty and merciful God, . . .*, and *The Passion, . . .*; putting it on to pronounce the absolution.

It is usual and proper for the penitent while in the act of kneeling before the confessor to say at once *Father, give me your blessing for I have sinned*; the priest, whether or not the blessing has been asked, immediately says the form *The Lord be in thy heart, . . .*, making the sign of the cross over the penitent. The latter then says the common form of confession, or at least *I confess to almighty God and to you, father, that since my last confession, . . . ago, I have committed these sins*; which he forthwith enumerates. Ordinarily—though there is no obligation—the priest gives counsel and advice; but in any case, before pronouncing absolution, he must impose a penance.

It is desirable when there are many to be confessed, particularly before great festivals, that penitents should be instructed to say the whole of their preparation down to *I confess* (and, if it is known that the confessor approves, also the first part of the formula, so as to begin at *since my last confession*) immediately before approaching the confessional; thus saving time.

The absolution (*Our Lord Jesus Christ, . . .*) is pronounced by the priest holding his right hand extended with the palm towards the penitent but without touching him; and at *In the Name, . . .*, at the end of the form he makes the sign of the cross over the penitent; a bishop, in giving absolution, makes the triple sign of the cross. If

the priest is sitting where his movements can be observed by persons in the church, he must take every precaution not to let it be seen when he raises his hand and signs the cross, lest anyone looking on should learn whether absolution is given or withheld.

Penitents should be careful to enter the confessional in their proper turn; to do otherwise would be unseemly in itself and an act of selfishness; and they should readily give way—courteously intimating that they will wait—to any priests, religious, nurses in uniform, or known doctors, whom they see waiting to make confession, and whose time is probably of greater value than their own. After leaving the tribunal penitents should kneel in church and say the penance prescribed (if it be a form of words), and private devotions before going away, and above all, should not fail to pray for the confessor.

VISITATION OF THE SICK

Before setting out upon a regular visitation of the sick it would be advisable for the priest to spend a short time in the church in prayer for those whom he purposes to visit. He may take a vessel of holy water and, in case he has to hear a confession, he should have with him a purple stole.

If in a specific case the priest has not been sent for by the sick person and he fears that his ministrations may be unwillingly received, and if the case appears not to be of extreme urgency, it would be better, upon the occasion of a first visit, to confine himself to winning the goodwill of the patient by a show of interest in his physical state and affairs. Having won his confidence, the subject of the reception of the sacraments could then profitably be introduced.

If it be at all possible the priest, although there may be no apparent danger, should urge the sick to make his confession, for it may happen that the person is in reality attacked by a fatal malady, and cases are not unknown in which confessions made under such circumstances prove to be the last. In hearing the confessions of those who are grievously ill the priest must remember that it is more important to arouse true contrition than to secure the material integrity of the confession. The priest should be prepared to administer the other last sacraments as and when it seems desirable; and, if the sick person lingers, confession and *Viaticum* may be repeated, but only once on the same day.

Even though the sick person is apparently unconscious it is permitted to absolve him, since he may be, in actual fact, sufficiently conscious of what is taking place, and in this case the priest will endeavour to dispose him to receive the sacraments with the right dispositions; and this may be done as follows: having asked the by-

standers to retire, if this is practicable, let him in a clear, but not loud, voice advise the sick person of his presence (for the sense of hearing is often acute after the other senses fail); let him suggest to the patient to show by some sign (*e.g.* by a pressure of the hand) sincere sorrow for sin; and then let him give absolution, even though no sign is forthcoming.

On entering the house the priest should say *Peace be to this house*, and those standing by should answer, or the priest himself will say, *And to all that dwell therein*; and in the sick chamber he sprinkles the patient, the bystanders, and the room while saying *Thou shalt purge me, O Lord, with hyssop, and I shall be clean; thou shalt wash me and I shall be whiter than snow*, and the first verse of psalm 51 with *Glory be, . . .*, and then the antiphon *Thou shalt, . . .*, once more. Before leaving he gives the sick person his blessing in the usual form and repeats the aspersion without saying anything. If there is no holy water at hand, or if it is inadvisable to use it, the collect *Visit we beseech thee &c.*, from the office of Compline would be a suitable prayer at the beginning of the visit, and the ordinary blessing by itself might suffice at the end, before departure.

The manner of giving communion to the sick will be found on pp. 224-226.

THE UNCTION OF THE SICK

This sacrament used at one time to be called "Extreme Unction," not because it was commonly administered to dying persons when *in extremis*, but because, amongst the other sacred unctions which are used in the Church, this has been normally the last to be administered; but its official title is now "the Unction of the Sick." Its administration should not be deferred until death is actually imminent; it should, indeed, be resorted to in every illness of any gravity, as admonished by St James 5, 14, *Is any sick among you? Let him call for the elders (priests) of the Church; and let them pray over him, anointing him with the Oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up.*

The unction of the sick, according to western legislation, is to be administered to the faithful who, having attained the use of reason, are in serious illness—if possible while they have the perfect use of their faculties; for it would be grievous to defer the anointing until all hope of recovery were lost and life began to ebb and sink into insensibility. It may, however, be administered to those sinking through old age, even if the danger is not proximate and there is hope of recovery. The best time for the giving of this sacrament is when an illness is *first* known to bring danger of death.

Women may not be anointed on account of the ordinary pains of

childbirth unless complications arise; nor may a person about to undergo a surgical operation which might of itself prove fatal; nor children who have not yet attained the age of reason. In an illness of very short duration the sacrament is never given a second time, for in such a case the recovery is either complete or is merely apparent. The sick may not be anointed more than once in the same illness; nevertheless if the patient lives more than a month after the anointing and so far recovers that it can reasonably be inferred that the danger has passed, but has a relapse and a return of the danger, it is then lawful to anoint a second time even though it is the same illness.

In case of actual necessity, but not otherwise, the unction may be administered conditionally with chrism or the oil of catechumens; but if the proper oil can afterwards be obtained the Sacrament should be again conferred.

The Preparations

The unction may be administered, after confession and before communion in one visit. If the anointing is administered separately from communion, and if the invalid desires to make confession again before the anointings he should be allowed to do so. Assuming the unction to be given separately, the following preparations in the sick room should be made: a table covered with a clean white cloth; and on it a standing crucifix; a (preferably blessed) wax-candle, lighted; holy water and sprinkler; six pieces of cotton wool; a small piece of bread-crumbs; and a vessel of water with a small towel for the washing of the priest's fingers after the anointings.

The parts anointed are the eyes (closed, on the eyelids); ears (lobes); nose (the extremity or both nostrils); mouth (closed, on the lips—or on one lip, if there be difficulty in closing the mouth); hands (palms, but the back of the hands in the case of priests); feet (the upper part), though this unction is not essential and may be omitted for any reasonable cause.

The Rite

On entering the sick room the priest, who will be vested in surplice, says *Peace be to this house*, . . . ; he next places the oils, &c, on the table. He then puts on a purple stole and presents a crucifix for the patient to kiss, and then makes the aspersion, saying *Thou shalt purge me with hyssop . . . than snow*, omitting the psalm verse. But if the anointing immediately precedes *Viaticum*, he proceeds with the office immediately after hearing the confession. If the sick person's condition is such that it is not possible to carry out the full rite with all the anointings, it suffices, for the moment, to anoint the forehead or any one of

the senses, only, but in that case the other anointings should be supplied later on if it becomes at all possible.

Presuming the single anointing: the priest, holding a small piece of cotton wool between the forefinger and second finger of his right hand (or mounted on a little stick, as a mop) dips his thumb (or mop) into the oil and with it traces the sign of the cross (on the forehead), saying *Through this holy* ✠ *Unction and of his most tender mercy may the Lord pardon thee whatever sins thou hast committed. Amen.* He then casts the piece of wool (or the mop) into the fire—unless he defers doing this until later—and cleanses his fingers with bread and water; and concludes the office, giving his blessing to the sick person and to any others present, adding an aspersion of holy water in silence. He then lays his vestments aside and departs.

THE CHURCHING OF WOMEN

The woman who comes to be “churched,” and to give thanks to God for her safe delivery, shall, according to ancient usage, be “decently apparelled,” which means that she shall wear a white veil; it is desirable that a clean white veil for the purpose should be kept in readiness in parish churches, and offered to all women who come to be churched and do not bring veils of their own. It is also seemly that the woman should be accompanied by another married woman, who may kneel behind her during the office.

The “convenient place” of the rubric, according to ancient custom, would be just within the church door, and this is still the practice in some places, and is to be recommended. In the book of 1549 it is directed that the office be said “nigh unto the quire door” so that outside the chancel would seem to be a suitable and convenient place within the meaning of the rubric. The woman should hold a lighted candle in her right hand in memory of Simeon’s prophecy. The office should not be used for an unmarried mother until she has done penance and acknowledged her fault before the congregation. This was so enjoined by Archbishop Grindal in 1571; and also by the bishops in 1661.

The Rite

The priest wears a surplice and white stole, and, on coming before the woman, sprinkles her in silence with holy water. He stands in front of her throughout, facing west, and does not turn to the east at the *Glory be* of the psalm. He should be attended by a server, or the vergier, to lead the responses, but the rubric directs the psalm to be said by the priest alone; the woman joins in only mentally. The first psalm is said if she is going to make her Communion, or if

the child has died; otherwise the second is used. After the psalm the priest gives the left end of his stole for the woman to hold as he leads her up to the altar rail where she kneels to complete her thanksgiving to almighty God.

The proper time for this office is immediately before one of the public services, and especially before Mass, as is clearly indicated by the final rubric, which declared that "it is convenient that she shall receive Communion" and which seems to be the reason for the abrupt conclusion of the office; it is meant as a prelude to Mass. But more often in practice no Mass follows and the priest dismisses the woman with the blessing *The peace and blessing of God almighty, the Father ✠, the Son, and the Holy Ghost, descend upon thee and abide with thee for ever. Amen* (which, however, is only given to those in lawful wedlock). Then is made a second aspersion with holy water, after she has made "the accustomed offering" for which a bag should be placed in readiness, unless in the prudent judgment of the pastor this had better not be done.

SERMONS

The Prayer book, following catholic tradition, orders a sermon to be preached at Mass, after the Creed; the actual point in the service for the delivery of an address varies in different localities, though after the gospel or Creed has been the most usual point. This is the only sermon prescribed—its place at Evensong being taken, according to the Prayer book, by a public catechizing of the children of the parish after the second lesson, a duty now generally relegated to a separate service. It would, however, be fitting were a distinction so far observed as to let the morning sermon take the form of a homily on the gospel of the day, and the evening one be more in the nature of an instruction on the faith and practice of the catholic religion.

At Mass the preacher, if the celebrant, may speak from the altar standing on the gospel side wearing his vestments, though it is very usual to remove the maniple and hand it to a server to lay aside, but there is no rubric to this effect; while several approved authors point out that as the homily properly belongs to and is part of the liturgy the vestments should be retained. The address, however, may, if desired and probably more conveniently so, be given from the chancel step, in which case the celebrant will be attended by his MC or a server.

If he preaches from the pulpit, he may, and generally does for convenience, remove the chasuble and maniple at the sedilia, resuming them at the same place on conclusion of the sermon. If either of the assistant-ministers preach, he too may remove his vestments if he wishes to do so.

The preacher should not kneel to say a private prayer on entering the pulpit; it is more seemly for him to make his preparation before going to the pulpit; if he is one of the three sacred ministers he will of course not kneel to do so in the sanctuary.

When a priest in surplice preaches he may wear a stole if it is the custom of the place, though this custom would appear to be dying out, and indeed is nowhere prescribed; it should be used when preaching in the presence of the bishop, to whom the preacher goes for a blessing before proceeding to the pulpit. The stole is put on immediately before beginning the sermon, and taken off at once and kissed at the end of the address. The stole must always be worn by the preacher at Exposition, in which case the subject of the address must be the holy Eucharist, and during it the monstrance should be screened by a bannerette or veil.

The biretta may be worn while preaching, except at Exposition, but it is removed while announcing the text from holy scripture; and at mention of the holy name of Jesus or Mary, or of the saint whose feast day it may happen to be, the preacher uncovers, and it is usual though not obligatory for clerical listeners to do the same. If a preacher exhibits a tendency to over-frequent mention of the sacred name his clerical brethren might prefer to hold their birettas in their hands rather than have to be continually lifting them.

The bidding prayer is the most suitable preface to sermons and addresses which are preached apart from liturgical services; and in all cases the invocation should be said, and the sign of the cross made, after the announcement of the text. In the former case the ascription of praise is customarily added as a conclusion; while in the latter it is usual, in many places, to finish with the invocation and the sign of the cross.

Addresses (if any) in connexion with requiem Masses should be delivered after the last gospel and before the Absolutions of the dead; the preacher wears neither surplice nor stole; the *feriola* is sometimes worn over the cassock.

CHAPTER TWENTY-SIX

THE OFFICES OF THE DEAD

GENERAL NOTES

The rites surrounding the burial of the dead have, in the past, had as their background the solemnity of the judgment, and have been concerned to a large extent to pray for the souls in purgatory. This standpoint has now been to a great extent called into question, and it is considered that these offices should express more clearly than heretofore the "sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ."¹ It is to be anticipated that future revisions of the burial offices and associated services will have this in mind; and, moreover, it is perfectly proper for them to reflect traditions found in different parts of the world; indeed, this may even be reflected in the colours proper for the Offices of the dead.² However, since at the time of writing all that has been given is a statement of the preferable background, the notes following are entirely on the older lines, without any attempt to foresee the details of future changes.

Colours

The colour of the vestments and altar hangings is always black for adults, even nuns and sisters of mercy and young maidens; but at the burial of baptized infants white is employed, and flowers (forbidden in other cases) may be used in the sanctuary. Black is also proper for the missal cover and its desk; but black is never used for the *conopaeum* of the tabernacle which, if tenanted during the offices of the dead, must always be white or purple; if untenanted it should be left entirely bare without any covering at all. If the requiem Mass must of necessity be at the altar of reservation, and its sacred contents cannot conveniently be transferred to another receptacle, the altar frontal should strictly be purple, but black is tolerated for a reasonable cause.

The footpace alone should be spread with a rug of black or purple, or at least of some other sombre colour. The other steps are left quite bare. The credence cloth should be smaller than usual, falling a short

¹ Prayer book office.

² For example, it is said that in China *white* is the colour of mourning.

way only over the four sides. Holy water and sprinkler should be added to the things normally required.

Lights

Candles for mortuary purposes should strictly be of unbleached (brown or yellow) wax, though this rule does not seem to be a formal regulation. Certainly in practice votive hand-candles are more commonly bleached, and in any case the use of these votive hand-candles is entirely optional.

In many churches the hand-candles are given out not only to those in choir, as suggested by the rubrics, but also to the congregation, to be held lighted: (i) from towards the concluding verses of the sequence to the end of the gospel, and then extinguished; (ii) towards the end of the preface, and extinguished at the first ablution; (iii) after the last gospel to the conclusion of the Absolution or the departure of the funeral cortege from the church, unless they are carried to a grave in the vicinity.

For outdoor use it is desirable to use candle-lanterns in place of the acolytes' unprotected candles.

Acolytes' candles at high Mass of requiem are only used: (i) at the entry; (ii) during the solemn Absolution at the end; (iii) at the departure. They are not held during the gospel. At the entry for Vespers of the dead they are carried as at the ordinary office, notwithstanding a general but erroneous opinion to the contrary. On that occasion they are deposited on the bottom step, or, according to some authorities, on the credence, and at once extinguished, as they will not be needed again until the conclusion of *Magnificat*, when they are again lighted and held before the officiant as he recites the prayers. They are carried out at the departure at the head of the procession.

The Processional Cross

The processional cross must not be veiled, except in Passiontide when, on the other hand, the veil should not be removed even for a funeral. Only one cross, that of the parish in which the funeral takes place, should be used; but if the chapter of a cathedral is officially present, the cross of the chapter may be used. It should be carried between acolytes, before the choir and vested clergy, followed by the officiant immediately in front of the coffin.

The Catafalque

A catafalque (or bier) draped in black or purple—whether for the full obsequies or merely for an anniversary Mass with the Absolu-

tion—should be set up outside the chancel, with its foot towards the altar; but at the funeral of a priest or bishop (but not deacon) the head is placed towards the altar and—according to old English custom—in the midst of the choir.

Six candles in mortuary candlesticks are placed around the catafalque—usually three on each side—and lighted before the beginning of the functions. If the service be without chant, two candles suffice on the altar and four around the catafalque; and at least two should remain lighted throughout the watch by the bier, unless for safety, should there happen to be no watch, a sanctuary lamp is substituted.

Any emblem of the deceased's rank (sacred or secular) may be laid upon the coffin or catafalque, *e.g.* if a bishop, the simple mitre; if a priest or deacon, a biretta and purple stole; if a peer, his coronet; and so on, always provided it is not grotesque or irreverent. The coffin should be covered decently with a black or purple pall. An excessive display of flowers is contrary to the mind of the Church and greatly to be deprecated. It is desirable that not more than one wreath or floral cross should rest upon the pall or coffin during the service in church; any others might be grouped on the ground around, and in the procession carried behind the coffin.

In some places it is customary to set a small table at the head (west-end) of the bier, and on it a crucifix and two candles, lighted when private devotions are recited in common but not for the liturgical offices. The table must be removed before the solemn obsequies are performed.

Pall Bearers

The clergy are forbidden by canon law to assist in carrying the bier of a lay-person, however exalted his rank in life may have been, but the body of a cleric may be borne by his peers; and it is quite seemly and usual for them to act as "pall-bearers" in that case.

Clerical mourners, not officiating, are most suitably habited in *soutane* (cassock with small cape) and *feriola* and—out of doors—biretta, but *in church* they must be bareheaded unless wearing a surplice and stole, which they should do only if officiating.

It is a pious custom for everyone attending the obsequies and having to approach the corpse apart from the liturgical function, to sprinkle the bier with lustral water; and in any case on conclusion of the rite (whether it is the Absolution or the interment), to take the sprinkler and asperse the catafalque, or the coffin in the grave, with a triple aspersion. In the former case the vat and sprinkler should be near the catafalque; in the latter a server may stand by holding the vat; or, on either occasion, it may be found more convenient to provide a stool on which to stand the vat and sprinkler.

Flowers

It is not permissible to place flowers on or about the altar at a funeral or requiem Mass, or indeed at any other Office of the dead. Flowers are placed in church around the altar to express joy; and, plainly, they would be out of place on any of these occasions.

The Organ

The organ strictly should be quite silent and not played during the obsequies; but at a sung requiem it may be used to support weak singers so far as may be necessary; but interludes are rigidly excluded.

A Sermon

The sermon, oration, or panegyric at a funeral is usually preached after the Mass, between the last gospel and the Absolution, or if there has been no Mass, immediately before the body is borne out of the church. Sometimes, however, it is delivered after the interment at the graveside. The preacher wears a black cassock, but neither surplice nor stole; he may and often does, for greater dignity, wear a *feriola* over his cassock.

The Funerals of Clerics

Question is often raised as to the proper direction in which the body of a priest should be laid. The roman ritual makes it clear that in a church or crypt it should be placed with the head towards the altar. Authors explain this as indicating that the pastor—even in death—faces his people. And the same rule is followed, as far as may be, in the actual burial; but this is not always practicable in modern cemeteries. The grave of a cleric should be in the most prominent section of the churchyard, somewhat towards the east end of the church so as to be near the altar, and apart from the graves of laics.

Bidding

There is no prescribed form for bidding the prayers of the living on behalf of the holy souls. A form most commonly used runs thus: (i) *Of your charity pray for the repose of the soul of . . . (whose anniversary occurs at this time). On whose soul, and the souls of all the faithful, may God have mercy.* To which should be made the response *Amen*—a pious custom sadly neglected. Sometimes to the bidding is added *Ÿ. Rest eternal grant unto them. O Lord: R̄. And let light*

perpetual shine upon them. (ii) You are asked to remember in your prayers before God, the soul of . . . who has been called to rest, and for whose repose the holy Sacrifice will be offered on . . . day at . . . a.m. Rest eternal, &c.

Prayers for the Living

It is not permissible to introduce prayers for the living into the formal funeral Office. The sphere in which this is celebrated is not this earth, but the world to come, and, therefore, the people present are neither blessed nor prayed for: nor does the bishop carry his pastoral staff, for he has no longer jurisdiction over the souls in paradise.

This ruling, however, does not preclude prayers (very naturally desired) for the mourners, but such should be read outside the actual funeral Office itself.

The Obsequies

Impeded Days

Funeral obsequies (apart from the Mass) may be held on any day, provided they do not interfere with any of the ordinary fixed services of the church, particularly the parochial Mass on a Sunday or holy day of obligation, even in a church where there are several Masses.

On impeded days (*i.e.* the feasts of highest rank) the obsequies should be held in the afternoon or evening and without any ringing of the bells. From the Mass of Maundy Thursday until that of Holy Saturday a funeral (without requiem Mass) may only take place if absolutely unavoidable, and then without singing or solemnity; no sign of mourning should be put up in the church, nor should the office of the dead be recited.

The Watch

A vigil (or as more commonly called, a watch) of the dead should, if at all possible, be held in the presence of the body which will have been brought in procession, with lights, but not incense, into the church overnight; and attended by devout persons who will throughout the night, or for as long as may be convenient, recite at intervals the ancient offices of the Church—Vespers, Matins, and Lauds (one or more)—or other private devotions. But if this is not possible, the absence of all-night watchers should not debar the body resting before the altar in these last hours on earth. Lights should burn

continuously around the body the whole time it is in church; normally, six candles during the recitation of the offices; at other times two suffice.

In the Absence of the Body

If it happens that the corpse cannot, from any reasonable cause, be physically present, *e.g.* through death from a contagious disease, or by drowning and the non-recovery of the body, or because of civil prohibition, &c it is then regarded as being "morally present" and the obsequies may be carried out in its absence with all the privileges to which its presence would be entitled from the day of death until some early subsequent date permitted by the rubrics (but, according to some authorities, not now limited to two days, as formerly).

The rules for requiem Masses will be found on p. 148; the ceremonial of such is described on pp. 180 and 194; and the form of the absolution of the dead is on pp. 227-230.

THE ORDER FOR THE BURIAL OF THE DEAD

In Full Form

The complete rite for the burial of the dead consists of five parts, each of which is a separate ceremony, and may be celebrated independently, even by different priests except when the absolution follows immediately after the requiem Mass, for then the same celebrant must officiate at both; but if the bishop is present he may perform the absolution, although he has not celebrated the Mass.

The different parts are: (i) the bringing of the body to the church; (ii) the recitation of the funeral Office; (iii) the requiem Mass; (iv) the absolution; (v) the committal.

The Order of the Functions

Properly, but not necessarily, the funeral Mass, when even allowed by the rubrics, should follow, though it may precede, the burial office. If the latter is read first, the Mass will come after the lesson; but if the Mass is celebrated first, the office will be followed immediately by the absolution. When the whole office has to be said in church, *e.g.* on account of inclement weather, or other sufficient cause—the committal (and blessing of the grave, if necessary) alone taking place at the grave—the antiphon *May the angels . . .*, is said or sung after the absolution while the body is borne forth, and the rest of the office which is usually said at the grave, is continued and ended in Church. But if the body is not taken at once to the grave the antiphon *May the angels . . .* is

postponed and instead thereof the priest says *I am the Resurrection*,¹ . . . , with the *Benedictus*; all ending with *May the souls*,

The Reception of the Body

The clergy and choir go in processional order to receive the body of the departed at the house, or at the lych gate, or, if more convenient, at the church door, preceded by cross, and two candles (or lanterns, if out of doors), and the clerk with holy water (incense is not used). The officiant wears a black stole over his surplice (he may also use the cope for greater dignity). Outside the church all cover, uncovering when they meet the body, at which point the candles they hold will be lighted.

The priest, beginning psalm 130 (which is said with its antiphon), asperses the body thrice with lustral water. On the way to the church psalm 51 is recited (and if the way is long, one or more of the gradual psalms). Arrived at the church the recitation is discontinued, *Rest eternal*, . . . , is said at once, and the antiphon is repeated. As they enter and go up the church the responsories (often called "sentences") beginning *I am the Resurrection* . . . are sung; the body is placed on the catafalque at the head of the nave, the officiant goes to his place; the cross and candles are put away. If no formal office (*e.g.* Vespers of the dead, or the funeral service itself follows), the prayers which follow the *Magnificat* in those Vespers are now said.

The Funeral Service

This is said at any convenient hour on the day of the funeral. The officiant is at his place in choir; he wears surplice and (by custom) black stole; a black cope is sometimes worn, especially if the Office follows immediately on the bringing of the body into church. In this latter case, if no requiem Mass is to be celebrated now, the crucifer and acolytes may remain at the head of the bier.

One or both of the psalms are said or sung, with *Rest eternal* . . . at the end. The lesson follows; it may be read by the officiant or another cleric; no formula of announcement or conclusion is used.

The Requiem Mass

After the lesson, with which the funeral service itself concludes, the requiem Mass is celebrated; it is desirable that, whenever possible, it should be a solemn Mass; but a low Mass is always permissible.

¹ The form *I am the Resurrection* . . . in this place is the antiphon to the *Benedictus*, and not the first of the processional sentences.

Details of the rite of requiems will be found on pp. 148 and 180, and the days on which a funeral Mass may not be celebrated are set out on pp. 216-217.

The Absolutions

The part of the rite known in the western use as the "absolutions of the dead" forms the farewell of the Church militant to a member who has passed to the Church expectant. The form, as used in the western rite, and details of the accompanying ceremonial, will be found on pp. 227-230. The book of 1928 gave a rather different form, called the "prayers"; the book of 1662 appears to assume that this part of the rite will be taken at the graveside, after the committal; but more usually nowadays they are said in church before the cortege leaves for the interment.

If there has been no requiem Mass, then the absolutions, either as such or in the form of the "prayers," follow after the lesson of the funeral service; the officiant, in surplice, black stole and black cope, stands to the foot of the bier; the cross and candles are borne at the foot.

The Committal

After the absolutions (in whatever form they are said)—if the body is to be carried at once to the burial, and if the grave is situated in an adjoining churchyard—the procession reforms, and moves out of the church. The server with holy water leads; then come the subdeacon (or server) bearing the processional cross, with the acolytes, holding candles on each side of him; the choir and clergy, still holding their votive candles; then the celebrant (or officiant) with the deacon on his right and the MC on his left, lifting the borders of the cope. The bier is borne after the celebrant, with the pall-bearers walking on either side; the mourners follow; and lastly the general congregation, if they leave the church. As they go, the anthem *Into paradise may the angels lead thee . . .* is sung; if the way is long the canticle *Benedictus*¹ may also be said with its antiphon.

Arrived at the graveside the crucifer and acolytes go to stand at the head, and the celebrant at the foot, with the deacon on his left and the server with holy water to the left of the deacon, and the mourners on either side, while the MC will take his place to the right of the priest. The sentences *Man that is born . . .*, will then be said, followed by the committal, in the course of which the priest himself—in accordance with ancient custom—casts earth upon the coffin in the form of a cross, *i.e.* centre, left, right; or this may be done "by some standing by," *e.g.* a server, or a mourner desirous to do so as a last

¹ *I.e.* Blessed be the Lord God of Israel . . . (from Prayer book Matins).

mark of respect (but this act should never be relegated to a gravedigger); then follow the antiphon *I heard a voice from heaven*, . . . (and the *Benedictus*) the threefold *Kyrie*, and *Our Father* during which, continued in silence, the priest, without moving from the foot of the grave, thrice sprinkles the body with holy water in the form of a cross, and then saying: *The Lord be with you. R. Let us pray*, . . . , continues the rite to its conclusion. During the return from the grave the psalm *De profundis* is recited privately; and in the vestry the priest says the prayer *O God, the Creator and Redeemer*, . . . , before unvesting.

Interment at a Distance

If the burial ground is distant, or if the interment is postponed, the deacon and subdeacon need take no part in the ceremony, the cross being carried by a server in surplice. If the grave has to be blessed, the thurifer will attend with the censer; and in that case the blessing will be done at once on arrival; the priest, having said the prayer of blessing will bless incense as usual (without *oscula*); he next (without moving from his place) asperses the coffin and grave together in the form of a cross—centre, left, right—and then similarly incenses them with three double swings, before proceeding with the committal, as above.

Funerals in Simple Form

The priest who is to officiate vests in surplice and, by custom, black stole; if at all possible he should be preceded, when he goes to and from the church door, by a server carrying the processional cross. They go to meet the body at the church door or at the lych-gate; turning, they lead the way into church; while going up the nave the officiant reads the sentences beginning *I am the Resurrection* The body is placed on the catafalque, the mourners go to their seats in the nave; the officiant goes to his stall in choir.

There he reads, alternately with the congregation, one or both of the appointed psalms, and then without announcement or conclusion, reads the lesson; he may do so, either from his stall or, if preferred, from the lectern.

If a requiem Mass is to be said, it follows now. This ended, or after the lesson if there has been no Mass, the officiant goes to stand at the foot of the body; the crucifer stands at the head. Here the officiant reads the "prayers"; before the *Our Father* he blesses incense, if it is to be used here; and, during the prayer, he goes twice round the catafalque, first aspersing and then incensing the body.

The "prayers" over, he leads the way (or follows the cross) to the

church door, reading the anthem *Into paradise . . .* If the grave is in the churchyard, he goes directly thither, and stands at the foot of the grave, the cross being held at the head. Here he reads the committal, either sprinkling the earth on the coffin himself, or arranging that one of the mourners should do this; the duty should not be delegated to an undertaker or gravedigger. But if the grave is in a distant cemetery, the officiant would, if necessary, take off his stole and surplice at the church door,¹ and make his way there, re-vesting on arrival.

Hymns and Other Devotions

The clergy are very frequently asked by the mourners to arrange for one or more hymns to be sung at a funeral. There does not seem to be any rule or custom against this practice, which may (or may not) be of help to the mourners; but the incumbent must remember that, whatever be the wishes of those who request their use, the final responsibility for their suitability (or otherwise) rests with him. The Prayer book makes no mention of hymns, for the simple reason that, at the time when it was compiled, hymns were practically unknown in its services. The most suitable places for hymns, in the Prayer book service, would seem to be: (i) after the lesson; (ii) after an address following the lesson, or, if there is no address, after the "prayers" and before leaving the church.

It has been made clear that prayers for the living (*e.g.* for the mourners) must not be said in the course of a funeral service.² On the other hand, there is a very strong (and proper) feeling that such prayers ought not to be entirely omitted. The best place for them would be after the committal, and before returning into the church; but if this is not possible (because, for example, the general congregation do not attend the interment, or on account of inclemency of weather), they could be said after the Absolutions (or "prayers") and before the cortege leaves the church.

THE BURIAL OF INFANTS

By an infant is meant a child who has not reached the age of seven years; in which case the funeral should be of a festal character because the child is held to have preserved its baptismal innocence and to be unstained by actual sin. At its burial the church bells are rung joyfully, not tolled as in the case of adults.

Requiem Mass for infants may not be celebrated, nor the absolution

¹ Often the undertaker will arrange transport with the mourners, in which case it will often not be necessary to unvest.

² See p. 365.

given at the funeral; but a non-requiem Mass for the consolation of the mourners may be said or sung. It may be the Mass of the day, or, preferably if it is a day on which an ordinary non-privileged votive is permitted,¹ a votive of the holy Angels. If the body rests in church overnight (which is not very usual) and an evening service is desired, Vespers from the "Little Office of our Lady," would prove a most suitable devotion.

The Reception of the Body

The priest wears a white stole over his surplice, even on the last three days of Holy Week; he may also wear a white cope; the altar is vested in a white frontal; the coffin covered with an ornamental white pall and a cross or wreath of natural sweet-smelling flowers laid thereon: four lighted bleached candles are placed around the bier. The psalms end with the usual *Glory be*. Incense (apart from the Mass) will be used only at the grave; hand-candles are not held; the processional cross is carried without its staff, symbolizing the shortness of the little life, now ended, its pilgrimage being finished almost as soon as begun, and that the little one was not called to bear its cross in the world.

The priest may go to the house to escort the body to the church; in that case he sprinkles it with holy water on arrival; and he recites psalm 113. On the way to the church psalm 119 (or part thereof) may be said. But more often the body is received at the church door and the aspersion made there. While the body is laid before the altar the sentences *I am the Resurrection*, . . . , are recited, and all the rest to the end of the lesson to which might be added the collect for Holy Innocents' day, as a conclusion to the ceremony in church.

When, however, the votive Mass of the Angels is to be celebrated in presence of the body it follows at once without any special ceremonies or "propers" being attached to it.

If there is no Mass, then the priest in white cope and/or stole with his acolytes—one holding the cross without its staff—will stand around the coffin while the short office is sung, or said without chant.

The Office at the Burial of an Infant²

Psalm 24 (with antiphon before and after *He shall receive the blessing from the Lord, and mercy from the God of his salvation, for this is the*

¹ The Mass will be a votive of the fourth class only, no special privileges being attached to such an occasion. The days on which this Mass is permitted will be found on p. 214.

² This is the office for the burial of an infant from the (present) roman ritual, and is described here for the use of those places where no such office is formally provided.

generation of them that seek the Lord and with *Glory be*, &c); the three-fold *Kyrie*, *Our Father* (continued silently while the priest, at the foot of the coffin, without going round it sprinkles it thrice with holy water—incense is not used), and the following versicles and prayers:

℣. *For my innocency's sake thou shalt receive me :*

℞. *And stablish me in thy sight for ever.*

℣. *The Lord be with you :*

℞. *And with thy spirit.*

Let us pray.

O Almighty and most merciful God, who dost grant everlasting life unto all infants who have been regenerated in the laver of baptism, and that without any merit of their own, as we believe that thou hast done unto the soul of this child : grant we beseech thee, O Lord, through the intercession of blessed Mary ever-Virgin, and of all the saints, that we may serve thee with clean hearts, and be for ever numbered with the blessed little ones in paradise ; through Christ our Lord. ℞. Amen.

The procession to the grave follows, and during it psalm 148 is said or sung. Arrived at the grave the priest (with a server and thurifer) takes his place at the foot, while the acolytes stand at the head. The office is resumed at *Man that is born*, . . . , and continued to the end. At the anthem *They shall hunger no more*, . . . , incense is blessed; and during the *Our Father* (continued silently) the priest without moving from his place, first asperses the grave and the coffin together, and then similarly incenses them. On the way back to the church *Benedicite* is recited, and within the church the collect for Michaelmas day is said by way of conclusion of the rite.

Alternative Order

If desired the whole of the burial office (except the prayer of committal, with the aspersion and incensing) may be said in the church. On the other hand the entire service may be held at the grave without going into the church at all. In this case the priest, on receiving the body, will asperse it; and psalm 113 is recited and the office is read throughout as given in the form used; the second aspersion (and the incensing) taking place as indicated above.

CHAPTER TWENTY-SEVEN

EXPOSITION AND BENEDICTION

GENERAL NOTES

This form of devotion is canonically permitted on the feast of Corpus Christi in churches where the holy Sacrament is habitually reserved; at other times the sanction of the bishop is required.

The normal rite of Exposition and Benediction consists merely of the hymn *Tantum ergo*, a versicle and response, and the collect for Corpus Christi. These devotions may be sung, or said without chant if so desired, at simple Benediction, and the congregation may, but need not necessarily, join with the priest and servers in saying them. The use of the hymn *O Salutaris* at the moment of exposing the Sacrament rests upon custom and is not universal, which is also the case in respect of the "Divine Praises." Moreover the use of psalm 117 (*Laudate Dominum*) with its antiphon is nowhere prescribed and rests solely upon local usage.

Non-liturgical prayers at Benediction are said kneeling; but if liturgical commemorations (*e.g.* of our Lady, the saint of the day, or for some public necessity, &c) composed of antiphon, versicle, response, and collect are made—as they may be before *Tantum ergo*—the priest should stand to say the collect. The gospel canticles, *Te Deum*, and other liturgical hymns, should be sung all standing, except at any verse ordered to be sung kneeling. The collect of Corpus Christi is sung standing, in the tone of the versicles, *i.e.* without inflexion except at the end, and with the short ending, *Who livest and reignest world without end. R. Amen.*

The tabernacle should ordinarily not be surmounted by a permanent or fixed throne for exposition of the Blessed Sacrament. No throne is needed for the service of Benediction; it is sufficient to place the monstrance on the table of the altar which, after all, is the most hallowed spot in the church for this purpose; but for longer exposition, *e.g.* for the Forty Hours' Prayer, it is desirable to erect a temporary throne above the back part of the altar. Ordinarily a simple stand to elevate the monstrance so as to bring the Host into greater prominence is all that is required; the altar cross may be removed but it is not of obligation to do so. At least twelve wax candles (there may be more) should burn about it; in Eastertide the paschal candle is not lighted; but it need not be extinguished if it has been used at a liturgical

office to which Benediction serves as a conclusion. The monstrance, covered with a thin white silk or linen veil, stands sideways on the altar towards the gospel end; the burse containing a corporal, and the tabernacle key are on the altar; and a white humeral veil is also at hand. A cushion or kneeling-desk before the altar for the celebrant is forbidden.

None but a priest may conduct the service of Benediction; he wears a surplice, stole, and cope (white, except when the service immediately follows Mass or Vespers, at which another colour—not black—has been used); but if he is assisted by deacon and subdeacon *parati*, all three are vested in albs under their vestments; maniples are never used; birettas are worn at the entry and departure. In attendance on the celebrant there may be (i) deacon and subdeacon—with the deacon exposing and replacing the Host; or, (ii) instead of deacon and subdeacon there may be two assistants in surplices, one of them, if in Orders, putting on a stole before handling the sacred vessel, and performing the duties of the deacon as in (i); or, (iii) in addition to, or in place of, deacon and subdeacon, there may be another priest, in surplice and stole, who merely exposes the Host at the beginning, and replaces It at the end; or, (iv) the celebrant may be without such assistants and do all that is necessary himself. There will, of course, be an MC and thurifer; there may be two acolytes; two or four—there may be as many as eight—torchbearers. The assistants as in (i) and (ii) or, failing them, the acolytes, kneel on either side of the celebrant; the torchbearers kneel in line abreast, below the bottom step but not immediately behind the celebrant; normally, the acolytes will kneel on the epistle side near the thurifer, facing north; the MC will be wherever most convenient.

THE RITE OF BENEDICTION

For this popular devotion entrance is made in the customary order; all reverence the altar and kneel awhile in silent adoration. He who exposes rises and, without genuflecting, goes on to the footpace, spreads the corporal, uncovers the monstrance and stands it on the corporal, and then opens it; he then opens the tabernacle, genuflects, and takes out the lunette, fixes it in the monstrance, and turns the monstrance round so as to be facing west (if he should chance to have touched the sacred Particle he at once washes his fingers); he again genuflects, and then deposits the monstrance in the throne (or where it is to stand), genuflects and once more returns to his place, and kneels. (If someone else exposes, the celebrant remains kneeling with his assistants on the bottom step during the act of exposition.)

The thurifer approaches; the celebrant, and the two assistants and the MC bow and stand; the celebrant puts on incense without blessing it; there are no kisses: he kneels, receives the censer from his chief assistant, bows moderately, and then with solemn deliberation incenses the Host with three double swings; he again bows; and still kneeling, relinquishes the censer, which the thurifer takes to his place at the epistle side; there, kneeling, he may continue to swing it gently and unostentatiously; and during the actual Benediction he may incense the Blessed Sacrament as at the elevations in Mass, but the better usage is not to do so.

Meanwhile the hymn *O salutaris* is sung; and when that is finished, approved litanies, the *Te Deum* or other hymns, are sung and prayers may be recited. Then is sung *Tantum ergo*, all bowing moderately in the second line; at the beginning of the second verse the Host is again incensed as before, but the celebrant does not himself put on incense on this occasion. Then the *Ÿ.* and *℞.* are intoned, and the celebrant, alone rising, and without genuflecting, sings the collect of Corpus Christi in the tone of the versicles, with the short ending. He again kneels and receives from the MC the humeral veil, unless he himself is to take the monstrance from the throne, in which case the veil is not assumed until he has done so.

He who exposed the Host at the beginning approaches and ascends the footpace; he genuflects simply and puts the monstrance on the corporal; then genuflects without turning his back on the celebrant and, if there is a deacon, withdraws. The celebrant and deacon come up (or, if no deacon, the other priest remains), they genuflect; both standing, the other hands the monstrance to the celebrant, who takes and holds it within the folds of the veil; the deacon kneels on the edge of the footpace and holds the cope back while the subdeacon does the same on the other side. The celebrant makes the sign of the cross over the people with the monstrance; and turning back by his left returns it to the deacon, now standing, who rests it upon the corporal, and both genuflect. The sanctus bell is rung three times gently during the act of Benediction. The sacred ministers descend to the bottom step; kneel, and the veil is taken off. The celebrant then recites the "Divine Praises," which are repeated line by line by everyone; then the deacon, assistant, or priest, goes on to the footpace, genuflects, removes the lunette containing the Host from the monstrance and replaces It in the tabernacle; again genuflects, rises, closes the tabernacle; folds the corporal and puts it in the burse and stands the burse against a candlestick; covers the monstrance, standing it sideways as before, with its white veil; then without genuflecting he descends to the bottom step; there he genuflects with the others; and while they are retiring psalm 117 is usually sung.

PRIVATE EXPOSITION

This rite, as also that with Benediction (*see below*) is permissible at the discretion of the priest at any time. The structure of the function is based upon the solemn form described above. A priest or deacon in surplice and stole officiates, assisted by an MC and two acolytes. Six candles (or more) are lighted; incense is not used.

Having revered the altar and knelt awhile in silent adoration, the officiant opens the tabernacle and brings the ciborium towards the front so that it can be seen (it must not be taken out of the tabernacle—it is forbidden to expose the Blessed Sacrament solemnly except in a monstrance). He again genuflects, and returns to the foot of the altar and kneels. The rest proceeds as on p. 375, but after the prayer of Corpus Christi the “Divine Praises” are at once said. The officiant then goes up to the altar; genuflects; reverently moves the ciborium back into its normal position; genuflects; closes and locks the tabernacle; descends to the foot of the altar and genuflects with his assistants; all then retire.

If Benediction is to be given, the ceremonial is practically the same as the foregoing, slightly amplified. A priest officiates; he may wear a cope over his surplice and stole. At least six candles should be lighted; a burse containing a corporal will be on the altar; incense is not prescribed, but it may be used, and indeed usually is; and so the thurifer attends (or the MC may see to the censer—which in that case had better be on its stand in the sanctuary, prepared with lighted charcoal). The corporal will be spread before opening the tabernacle.

The Host (if incense is used) will be incensed (twice) as in the solemn rite but without removing it from the tabernacle. After the prayer of Corpus Christi the priest assumes the humeral veil, goes up to the footpace and genuflects; he now takes the ciborium out of the tabernacle, resting it momentarily on the altar while he adjusts the veil; he then gives Benediction as described above. He may then replace the ciborium direct into the front part of the tabernacle, or again resting it for a moment on the corporal kneel down to be divested of the veil, and then at once replace the ciborium; he genuflects, descends to the bottom step; kneels and says the “Divine Praises.” Then he goes up again, pushes the ciborium further into the tabernacle, genuflects; and closes and locks the door; he replaces the corporal in its burse and without genuflecting comes down, genuflects with the others, and retires.

CHAPTER TWENTY-EIGHT

PROCESSIONS

GENERAL NOTES

A solemn procession, as part of the ceremony proper to the occasion, is ordered to be held respectively at Candlemas, on Palm Sunday, at the Rogations (*i.e.* on April 25th and the three days preceding Ascension), and on Corpus Christi; and these should never be omitted without reasonable cause. They are the principal processions, but others which are incidental to various observances, not infrequently occur.

Stations

A procession is a distinct act of worship in itself, though it is desirable (and in accordance with ancient practice) that it should have a definite purpose, such as to commemorate some notable event, or to honour the Blessed Sacrament, our Lady, or the saints; or as an act of supplication. Therefore the entrance to and exit from the chancel by the choir cannot properly be described as processions; moreover for hymns to be sung during these perambulations does nothing (as Dunlop in his book on *Processions* pertinently points out) to enrich the liturgical character of Matins and Evensong; on the contrary, the penitential introduction of the offices (prior to *O Lord, open thou our lips*) becomes rather unreal if there has already been a festal opening of song; and the same applies to Evensong ended with a blessing. These so-called processions upset the carefully planned sequence of ideas.

Ordinary processions may be held at any time at the discretion of the parish priest, but it is desirable to restrict them to the greater feast days and to important events. Those ordered by authority should conform strictly in every detail to the rubrics; but at other processions it is an ancient and laudable custom to make one or more "stations"—at least that at the chancel step or "before the rood"; and other stations might appropriately be made, *e.g.* at a shrine or altar of a saint whose day it happened to be or in whose special honour the procession is held; or at the Christmas crib; the Easter garden, &c. At a station, whether before the holy rood or elsewhere, the choir will place itself so that the officiant can come and stand in front of the object to say a prayer and perform the incensing, if any.

Ceremonial Accompaniments

Incense is prescribed for certain liturgical processions; its use is also permissible, though not so ordered, in ordinary festal processions. Two censers (not more) are carried in front of the Host; and also before a relic of the true Cross; in other processions one censer only should be carried. The thurifers walk straight forward, not backwards, immediately in front of the Host; and they may walk immediately in front of a relic of the true Cross: in all other processions the thurifer walks at the head. If at any point the censer needs re-charging, the thurifer himself (or his boat-boy, if there is one) adds fresh incense without its being blessed. In penitential and less formal processions it is better that incense should not be used.

Banners carried in procession are distributed at the discretion of the MC; and when there are many available they should be selected for their appropriateness, and varied to suit the occasion; it is neither necessary nor advisable for all the banners available to be used on every occasion.

Lighted hand-candles are held by all whose hands are free in the Candlemas procession, and in procession of the Host. They may also be carried in non-liturgical processions if desired, *e.g.* in honour of our Lady, or of the patron saint. It is permissible and usual to light candles at altars and shrines along the route of the procession, but for the progress of the Host they should not be lighted at shrines (and if already alight should be extinguished).

RULES OF PROCESSIONS

The celebrant should preside at a procession held immediately preceding Mass, unless the bishop does so. After Evensong, or when a procession is held as a separate function, the principal priest of a church (or the bishop, if present) will naturally preside, unless other considerations intervene. The correct vesture for the officiant is a cope over the surplice (without a stole, unless it is required in some other connexion, *i.e.* a blessing to be performed); and dignitaries taking part may be similarly vested (without stoles, of course) as may be the cantors (the latter without cope-bearers).

The cross-bearer, even though he is a cleric, and the thurifer and acolytes, are not allowed any kind of head-covering; the MC, even if he is in holy orders, may not wear more than a skull cap, and that only out of doors. The clergy and choir may cover their heads outside, but within the church all must be bareheaded except those who are in vestments, and even the cantors if they be not in holy orders. The crucifer at the Corpus Christi procession (if he is

a cleric) wears a tunicle, provided the assisting-clergy wear the vestments of their respective orders, but this does not occur in other processions, even of the Host (not *e.g.* in the Forty Hours), for then the subdeacon-crucifer, and other clergy, are directed to wear surplices only.

On Palm Sunday and Maundy Thursday the crucifer is a subdeacon in tunicle.

The two acolytes (taperers) who walk on either side of the crucifer, hold their candlesticks by the knob with the outer hand, and the base with the other, at a uniform height. These three make no genuflexions or reverences even when others do so. Torchbearers (if any), however, carry the torches with one hand only, the other being laid flat on the breast. The boat-boy (if there is one) keeps to the left of the thurifer; cope-bearers on either side of the officiant lift the cope.

Lay confraternities and guilds in habits, Scouts, Guides, or religious orders (if there be any) walk in order of seniority—juniors first—before the thurifer; each society may have its own cross and emblems and banners, but not a censor. The congregation, or at least selected representatives as may be convenient, having in good time been previously marshalled in order, may fall in after the officiant and take part in the march, returning to their places at the end. It is forbidden for persons in lay dress, or even sisters in religion, to walk among the vested members; *i.e.* the liturgical part of the procession must not be broken up by the interposition of non-vested participants.

Persons remaining in their places should half-turn to face the procession as it passes, in due course saluting the cross and the officiant with bows; and then resume their former position.

If the procession goes out of doors, *e.g.* on Palm Sunday, persons remaining at their places may sit as soon as it is out of sight, standing again when it reappears, upon which all will turn in its direction, until the officiant has passed.¹

An open space (at least three feet or four—out of doors, more) should be carefully preserved between individuals and the respective files, so as to avoid the appearance of crowding; a banner-bearer had better walk between a pair of other persons—three abreast. If at any particular point the space narrows so that three cannot keep abreast, the acolytes precede the crucifer, and the assistant-ministers (or cope-bearers) precede the officiant. Care should be exercised by each pair to turn together on their own ground and to bow or genuflect

¹ Not only in processions but whenever a function takes place in other parts of the church than the east end, *e.g.* a baptism, or the Stations of the Cross, or the Blessing of the New Fire, or at a shrine, &c, the congregation should turn and face in that direction, standing for the prayers, if need be.

These directions apply also to the gospel, but not to processions (*e.g.* of the Blessed Sacrament) at which those not taking part should be kneeling.

simultaneously, the one behind the other—not coming up beside each other; otherwise the ranks get disorganized. All should keep in step; avoid swinging the arms, or swaying the body; refrain from conversation and from looking about.

THE ORDER OF PROCESSIONS

The order of processions is as follows:

- (1) the vergers with his mace;
- (2) robed sodalities preceded by their cross and/or banners;
- (3) the thurifer (and boat-boy, if there is one);
- (4) the crucifer, between two taperers;
- (5) the choir boys; choir men, two by two (or four by four, if very numerous);
- (6) the clergy in order of the dignity of their respective churches, if several take part; otherwise in order of personal seniority—juniors first—bareheaded (within the church) carrying birettas before their breasts;
- (7) the torchbearers (if any). Groups 5, 6, and 7, walk in twos or fours (if uneven the last three abreast);
- (8) the MC;
- (9) the officiant, in cope, between his assistant-ministers (in their absence between two cope-bearers).

The churchwardens with their staves of office lead the congregation or selected representatives.

The officiant and others in vestments ought not, in the interests of dignity, to carry hymn books, but to walk with hands joined before their breasts. If a priest, or even a prelate, presiding at a procession, is habited in choir dress, he walks alone, not between attendants. It is improper to carry a second cross before the clergy or the officiant—even if he is a bishop; this prerogative attaches to an archbishop only.

Special rules concerning the processions ordered by the rubrics will be found referred to under their respective sections; and notes concerning the occasion when the bishop is present will be found in the chapter on “Pontificals.”

The Route

One of several routes may be chosen, according to circumstances, but always starting from the altar and at the end returning thereto: (a) down the south aisle, up the centre, and back into the chancel; or (b) if a longer route be desired, down the centre, up north aisle, across front of chancel, down south aisle, and up the centre, into

the chancel; (*c*) if there is a passage way behind the high altar, the procession goes out through the gate at the north side of the chancel (if there is one, otherwise by the usual gate) turns by the right, passes behind the altar and so comes into the south aisle and proceeds as in (*a*); or, for a still longer route, (*d*) down the centre, up north aisle, behind the altar, and thence into the south aisle as in (*a*) above.

In some churches, following an old English custom, it is usual for processions of a penitential character to proceed in the reverse directions, *i.e.* to go anti-clockwise; on leaving the chancel they go by the north instead of the south aisle first, as described above. But this may be regarded as optional, seeing that modern rubrics are silent on the point.

The Start

Before the procession starts, the crucifer and acolytes take their positions towards the chancel gate but facing the altar; the officiant (if not already at the altar) comes to stand on the pavement below the steps, where, half-turned to the epistle side, he blesses incense in the usual manner; the thurifer then places himself behind the crucifer; the priest, without going up to the altar, turns west and sings *Let us go forth in peace* (but if there is a deacon he will then sing this; in which case the priest faces east, where he is) and the choir respond *In the name of Christ. Amen.* The priest and his assistants then bow (or genuflect) to the altar; they put on their birettas and stand facing west until the time comes for them to take their place at the end of the ranks. But if they are already at the altar, *e.g.* at Candlemas or on Palm Sunday, incense is blessed and *Let us go forth* is said on the footpace; the sacred ministers then descend to the pavement, reverence the altar, put on their birettas, turn to the west, and join in when their time comes.

Reverences

If it is necessary to pass before an altar on which the Blessed Sacrament is reserved, all except the crucifer and attendant-taperers and banner-bearers genuflect; and strictly—though often omitted to avoid disturbing the ranks—when passing *in front of* (but not if at a great distance from) the high altar all should turn, each on his own ground, and make a moderate bow (not a genuflexion unless the tabernacle is tenanted); those wearing birettas uncover. No notice in passing is taken of side altars or shrines.

It is customary for the congregation to bow to the officiant (if in cope) as he passes by; but it is quite improper for him to make the sign of the cross or to bow in acknowledgment. The people should genuflect or kneel (by way of soliciting a blessing) as the bishop of the

diocese passes; but this need be done once only; he is revered with a deep bow if he passes more than once in the course of a particular procession.

The Conclusion

At the conclusion of a procession, the thurifer, cross-bearer, and acolytes go up to the altar step: they then all back down, so that the thurifer faces north, and the cross-bearer and acolytes (who do not separate) face south: when the officiant has passed them and reached the step, they return to face east, as before the procession. Those who do not enter the choir should continue right up to the chancel step, and then file off right and left and re-enter their seats from the aisles; that this may be effected decently and in order an assistant-MC might be stationed in the nave, and another outside the chancel, to prevent people breaking away, as they generally do, when they come in line with their seats, thus causing an untidy and undignified finish.

When the procession immediately precedes Mass, it has no formal ending but is merged in the service; the sacred ministers go direct to the sedilia where the celebrant exchanges cope for chasuble and all three put on maniples; on no account may the celebrant receive the chasuble from the altar. On the other non-liturgical occasions the procession is concluded with versicle, response, and prayer at the foot of the altar and—if nothing else, *e.g.* the *Te Deum* is to follow—the blessing. On Palm Sunday a collect concludes the procession.

THE STATIONS OF THE CROSS

The Stations (or Way) of the Cross, recalling the scenes of our Lord's passion and death, is a devotion designed to enable the faithful, whose circumstances debar them from visiting the Holy Land in person, to make the pilgrimage in spirit; in the same way as the Christmas crib is intended to foster the pious desire to venerate his lowly birth-place. The only regulation put out by authority is that the priest conducting the devotion publicly should "read aloud the consideration corresponding to each mystery and station and recite a *Pater* and an *Ave* and make an Act of Contrition; then, while continuing his way from one station to another, the *Stabat mater* or another hymn is sung."

The stations themselves consist not of the pictures, as is often supposed, but of spots assigned to particular incidents of the passion, marked by wooden crosses blessed by a priest with the permission of the bishop. If, as is generally and praiseworthy done, pictures are employed, they need not be separately blessed, nor need they be set up so as to start necessarily on the north or south side of the church, so long as care is taken that the figures represented in them do not

appear to be walking backward; they should, however, start and end near the altar. They may be set up in practically any suitable place, such as a cloister (but not in a bedroom or a kitchen)—or even out of doors if the actual emblems are fenced round to protect them from animals or wanton molestation. It is permissible to have more than one set of stations in the same place.

The usual method of making "The Way of the Cross" is as follows: The priest, wearing surplice and (by common practice) a purple stole is accompanied by a cross-bearer and two taperers. They proceed in order to the bottom altar step where the priest, alone kneeling, recites some opening prayers; and then they go processionally to the stations in order. When they come before each one the priest announces the subject or title and while genuflecting—as do all except the three servers—he says *V. We adore thee, O Christ, and we bless thee: R. Because by thy holy Cross thou hast redeemed the world.* Then follows whatever form of devotions (of which there are a great many) may be chosen. After which, standing or kneeling at choice, are said *Our Father, Hail Mary*, and an act of contrition; and while moving on to the next station a verse of a suitable hymn is sung. After the last station the priest goes before the altar with his attendants, and kneeling there (the acolytes standing) closes the devotion with a prayer, and then, holding the cross in his hand, he may dismiss the people with this blessing: *May our Lord Jesus Christ, who for us was scourged, bore the cross, and was crucified, give you his blessing.* *R. Amen*, or with the customary formula.

Such (apart from this form of blessing) is the official order, but individually all that is required of those who would devoutly make the "Ways of the Cross" is that they should meditate to the best of their ability upon our Lord's Passion as they go from station to station, or at least, in order to conjure up and preserve the idea of a pilgrimage, to genuflect before entering on the consideration of each incident. The exercise is very appropriate for Lent or the Fridays throughout the year, but its use is not restricted to any particular day or time; it is suitable on almost any occasion; and it is sometimes assigned as a penance in confession. It may be undertaken by individuals, or by little groups of the faithful without, of course, lights and the cross, and provided the parish priest approves. In some places children are taught and encouraged to make the pilgrimage by themselves with any simple formula suggested by circumstances.

PART SIX

PONTIFICAL SERVICES

CHAPTER TWENTY-NINE

GENERAL CONSIDERATIONS

EPISCOPAL RANK

Prelates

Liturgically speaking, the word "prelate" is a technical one of ecclesiastical terminology; it signifies a cleric who has jurisdiction in such circles; it need hardly be mentioned that, of itself, it bears no connotation of autocracy or high civil position.

Prelates are of two degrees—"greater prelates" and "lesser prelates." Between them come bishops not holding positions of authority.

Greater Prelates

Greater prelates are those who have ordinary jurisdiction—that is, who have authority over the faithful generally throughout the territory over which they preside. Such are the bishop of the diocese within his diocese, and the archbishop (or metropolitan) throughout his province.

Pontiff is only another title for bishop: the name is derived from the latin word *pons* (a bridge), and means, therefore, a bridge-builder, implying that the bishop is the link between the local church and its Divine Head: and from it are derived the expressions "pontifical" and "to pontificate." A bishop is said to pontificate when he himself celebrates Mass or actually officiates at other services—and this whether he is *paratus*, *i.e.* in vestments (chasuble or cope and mitre), or simply in choir habit. Moreover, when a greater prelate is present officially but not actually conducting the service he is said to "assist pontifically" and he performs the blessings, &c; such a service is described as being held *coram episcopo*. On official occasions they are accorded special (and often considerable) ceremony as befits their exalted rank and office.

Lesser Prelates

Lesser prelates are those who have jurisdiction, not over the faithful in general, but only in a particular circumscribed area. Such are, for our purposes, abbots, who hold authority only over the house (or houses) of their own cure.

If lawfully elected and properly blessed, and governing a community, they enjoy the privileges of pontificals, but only within churches in which they have jurisdiction. They must not erect a permanent throne, though their chair may stand on two steps and have over it a canopy. Abbots are not entitled to the seventh candle, nor to use a precious mitre nor a *cappa magna*. They may carry the crosier only in their own churches, not in public processions. They take the vestments from the altar only when they are about to pontificate at solemn high Mass, not low Mass. They may give the blessing in the pontifical form, even at low Mass. They may not pontificate at funerals.

Visiting Bishops

All other bishops (that is, diocesans outside their own jurisdiction; suffragan and retired or unattached bishops) possess no right to a throne in a church in which they may be officiating, and—unless actually pontificating (*i.e.* at Mass or a choir office) or directly representing the diocesan (*e.g.* at an ordination or consecration of a church)—they receive very little ceremonial attention. They may conveniently be described as “visiting bishops.” They wear choir habit, and occupy the principal stall in the choir and are treated as the first of the clergy present. They are saluted individually with bows (not genuflexions), and they bow in return. They do not make the sign of the cross over others when being saluted or incensed or when moving from one place to another, as does the diocesan. They may not have deacons-of-honour, nor should they make a ceremonial entrance into church. When merely present at a service at which another celebrant officiates, it is improper to use the term “assist pontifically” to describe their part in the service.

In practice, however, it has become an anglican custom, too firmly established to be done away with or regarded as incorrect, for such bishops to assist in cope and mitre, although not entitled to the throne, and to be assigned seats in the sanctuary (generally, for convenience, on the gospel side). But such a seat must not be raised on steps or made to resemble a throne.

They are aspersed before any others at the *Asperges*; they are incensed with three double swings at the offertory, the *Benedictus* and the *Magnificat* only; and they receive the kiss of peace before the other clergy present. They should not bless the incense, the water cruet at the offertory, nor the deacon, nor give the absolution; but it has become customary for them, on the invitation of the parish priest, to give the blessing in pontifical form at the end of the service—of course without the staff.

A visiting bishop of territorial rank may for some special reason

be expressly invited by the diocesan bishop (not the parish priest; nor must it be taken for granted as in the case of the archbishop of the province) to occupy the episcopal throne for the purpose of *celebrating* at high Mass or another function. In that event the visitor is entitled to all the customary privileges attaching to the throne, including deacons-of-honour (*parati*) at Mass and the genuflexions—the seventh candle alone is excepted. But if he is merely present at Mass celebrated by a priest, he does not have the same privileges as the diocesan bishop.

Other Notes

Pontificals. By the term “pontificals” is meant the outward marks of episcopal rank, for example, the pectoral cross, or mitre. Such are now permitted only to those who are actually bishops, and to those others (*e.g.* abbots) who have some particular jurisdiction.

Obeisances. When a prelate offers his hand in greeting or farewell, it should not be shaken, but lightly held and touched with the closed lips (ordinarily, this should be done while genuflecting, or at least with a deep bow); but if the episcopal ring is worn on the right hand the ring itself is kissed and not the hand. The ring, or the cross on the glove, is kissed whenever *oscula* are prescribed in the course of functions. During a service everyone (except the celebrant, and canons in their cathedral and lesser prelates, who only bow) genuflects to a greater prelate on approaching, leaving, or passing before him; but to visiting bishops (not occupying the throne) a bow is substituted for the genuflexion. All should be careful not to turn their backs upon a prelate.

All obeisances to a prelate are omitted (i) while the Blessed Sacrament is upon the altar after the consecration; (ii) when the Blessed Sacrament is solemnly exposed in the monstrance; (iii) when he is kneeling.

The Pontifical Canon. When a bishop celebrates Mass he uses, in addition to the missal, a book—often highly illuminated—with this title, containing the invariable portions of the service. Its position on the altar is where the centre altar card usually stands; and it is used from the offertory to the ablutions in place of the missal.

The Hand-candle (scotula or bugia) is held in a saucer-like candlestick having a longish handle at one side. It is held near the book whenever the bishop reads or sings anything from it.

Candle-bearer and book-bearer. These attendants always kneel together when attending the prelate while he is seated. They stand when he does, even when others kneel. They do not use the *vimpa*, nor give any of the ritual kisses.

EPISCOPAL VESTURE AND CHOIR HABIT

Ordinary Vesture

The Cassock

A bishop's choir cassock should be made of purple woollen material, not silk. It has linings, cuffs, pipings, and buttons of crimson silk.¹ With the cassock is worn a belt (cincture) of purple silk terminating in tassels.

The house cassock is a black cassock with purple piping and buttons, with a shallow cape cut away at the front and with oversleeves. This, worn with the roman cloak (*feriola*), is the correct attire for receptions, &c. It is worn by an episcopal preacher of a funeral panegyric.

The Biretta and Zuchetto

The bishop's Biretta is made of purple cashmere or silk (not "watered," nor of satin or velvet), with a tuft (not tassel) of silk of the same colour as the biretta itself, and without red pipings or cord along the seams. The lining should be green, as this is the recognized episcopal colour. The biretta is used by a prelate inside the church when he is robed in choir habit, *i.e.* a rochet, &c, but never with a cope; for then it is replaced by a mitre. He wears it as does a simple priest when sitting at choir offices and also at Mass *coram episcopo* (if the cope is not used), while blessing incense, and while giving the absolution and blessing. When he himself celebrates low Mass he puts it on at the washing of his hands before the service. He always puts it on and takes it off himself.

The Zuchetto—a round skull cap of purple lined with red leather—may be used in addition to and worn under the biretta or mitre; but it is always taken off before the preface and not put on again until after the ablutions. If at Mass *coram episcopo* the cope is not used, the zuchetto is removed also for the gospel, and whenever the bishop is incensed. It is never worn in presence of the Blessed Sacrament solemnly exposed.

Choir Habit, etc

The Rochet is a garment with tight sleeves and reaching to the knees; it resembles an ungirded alb; and, as regards use, might be considered

¹ On certain days of penance the bishop's cassock, cincture, mozzetta or mantelletum, should be of black cloth, the cassock edged with purple, but this custom is very little observed nowadays, and the rule is practically obsolete. It should be noted that these three garments, whether black or purple, should be made of woollen cloth or russell-cord, and not of any silk material.

to be the episcopal equivalent of the surplice. Only bishops have the full right to the use of the rochet, which denotes jurisdiction, and they wear it on all official and semi-official occasions over the cassock; it is retained under the alb when vested for Mass.

Although only bishops possess the right of the rochet its use is also allowed by indult to canons, but within their own dioceses only. The cotta or surplice must always be worn by them over the rochet when the stole is used.

The Cappa magna is a large mantle with a long train and a fur or silk cape fastened at the back of the neck, worn by the Ordinary in his diocese, or the archbishop in his province, on days of first-class rite except in Holy Week. It is used at the ceremonial entry of the prelate, and usually instead of the cope when he assists at the throne on occasions of lesser importance; in these cases he uses neither staff nor mitre, and he puts on and takes off his biretta himself, wearing it to give the blessing. He is then incensed at the offertory only—the celebrant being incensed, as usual, at the gospel.

The Mozzetta (probably the modern equivalent to the medieval almuce) is a short-caped purple garment buttoned in front; it is worn above the rochet over the shoulders and falling to about the elbows or a little below. It has a small ornamental hood and is used by diocesan bishops within their jurisdiction (but not at the throne), even as the mantelletum is worn elsewhere. In the presence of their superiors, bishops, even in their own jurisdiction, wear the mantelletum, and sometimes over this also the mozzetta.

The Mantelletum is a kind of purple cloak, with reddish lining, reaching almost to the knees, open in front and fastened at the neck with a hook; it has two vertical slits for the arms. This garment is probably the old English chimere, grievously curtailed. It is worn over the rochet by bishops in places outside their own jurisdiction.

The black chimere over a rochet, and almuce (*i.e.* a tippet, lined or edged with grey fur), without the academic hood, is the traditional choir habit of a bishop, and also for ordinary “everyday” occasions. The scarlet chimere may be used on the more ceremonial occasions. The chimere (black or scarlet) should never be worn under a cope.

EPISCOPAL ORNAMENTS

Personal Ornaments

The Pectoral Cross is a symbol of the episcopal office and not, like the crosier, of jurisdiction; consequently it is worn by all bishops whatever their rank at all times and not merely when performing official duties.

It is convenient to possess two of this ornament: (i) for ordinary everyday use; it should be of good size and ornamental in character, made of gold or other precious metal; it is worn depending from the neck by, properly, a green cord (the episcopal heraldic colour); but more often, in practice, a gold chain is used; (ii) the other (distinguished as the pontifical cross) should be larger in size and of rich and costly appearance set (if means allow) with jewels; it is worn suspended on a heavy cord of green silk interwoven with gold threads. Its use is confined to pontifical high Mass and the more important functions and ceremonial occasions, but very often the distinction is not observed in practice, prelates using the same cross both in their daily life and in church.

On no account should this emblem be made to resemble in any way the small crosses sometimes worn by clergy and laics as an adornment for the watch chain or necklace.

The *Episcopal ring* (*annulus*) is worn on the right hand (over the glove when used), usually on the first or second finger; it should be presented whenever the ritual requires the *oscula*; and also in greeting and farewell. Like the pectoral cross, it is worn at all times and not merely on official occasions.

The *Morse* (*formale* or *pectorale*) is a metal clasp ornamented with jewels, used for fastening the cope across the breast, and in this form is confined to the use of bishops. For this purpose other clerics are allowed to use only a broad band of the same material as the cope.

The Pastoral Staff

The Pastoral Staff (known also as the crosier) is now regarded as the symbol of jurisdiction (not of office); and its use is properly confined to a bishop within his own diocese; but when another prelate is acting by commission for, or is directly representing the diocesan (*e.g.* at the consecration of a church, or at an ordination), then it is not unknown for such delegate to use the crosier.

An abbot within his own jurisdiction also possesses the right to a crosier.

The crosier in use is held by the prelate in the left hand with the crook turned outwards, *i.e.* away from himself; it is used as a staff to walk with, not as if it were a verger's mace. At the gospel, the *Magnificat*, and the *Benedictus*, it is held, about the middle, with both hands. The prelate should always carry the crosier himself (unless disabled by age or infirmity) in processions and when moving from one place to another, *e.g.* between the throne and altar, except in the Candlemas and Palm Sunday processions, when his left hand will be engaged with the candle or palm. In these cases the staff is borne by

the bishop's chaplain within the folds of a *vimpa* raised a little as would be a processional cross, immediately in front of the prelate with the crook turned forwards; but when handing it to the bishop the crook is reversed and turned towards the bearer himself; on being received back it is reversed so as to face outwards.

At Mass *coram episcopo* on Candlemas day, the prelate holds the candle instead of the crosier during the chanting of the gospel, and also on his way to and from the centre and while kneeling before the altar at the consecration.

The crosier is never used at funerals or Offices of the dead (over whom the bishop has no longer jurisdiction), nor on Good Friday; and further, if the cope or chasuble and mitre are not worn, neither normally is the crosier carried. When not in actual use the staff may be laid aside; or its bearer will hold it within the folds of the *vimpa* (never with bare hands), he genuflects or kneels whenever he would do so ordinarily were he not so engaged. It is always handed to or taken from the prelate by the bearer genuflecting and kissing the prelate's hand as well as the staff itself; but authors are not agreed about the genuflexion, which in practice is often omitted, and in some countries the omission is formally sanctioned.

The Archiepiscopal Cross

This cross, more correctly called the "metropolitan cross," is quite distinct from the pastoral staff (crosier). In appearance it somewhat resembles an ordinary processional crucifix, but smaller in size and often very ornate in character; formerly it was double-beamed, but is not so nowadays. The archbishop does not himself hold the cross—in fact he never handles it ceremonially except on the one occasion of his investiture to office. It is borne immediately before him by a chaplain in surplice who walks alone, not between acolytes, with the figure of our Saviour turned towards the archbishop whenever he moves processionally within his province; but if he is wearing pontificals the cross is carried by a subdeacon in tunicle, between two taperers bearing lighted candles. When thus used no other cross should be carried unless the processionists are very many in number, for then it is permissible to have a second cross at the head. During the service the cross is laid aside in some convenient place if no special stand is provided.

This cross should never be used in place of the bishop's crosier when pronouncing the pontifical blessing, which is given by the archbishop holding the pastoral staff in his left hand when in his own diocese, exactly as other bishops do, except that he remains bareheaded; and the bearer of his cross, contrary to the otherwise invariable rule,

kneels while holding it before him. It is never used at Offices of the dead.

The Mitre

Three mitres are used by bishops, namely:

(i) *The Precious Mitre* is made of silk, ornamented with gold, jewels, and needlework. It is used on festal occasions, *i.e.* with white and red vestments and on green and rose Sundays. In pontifical high Mass and at sung Mass *coram episcopo* this mitre is used (when a mitre is prescribed) from the beginning until the introit and from the Creed until the end of Mass.

(ii) *The Gold Mitre* is made of cloth-of-gold, or of white silk interwoven with gold, without jewels or other rich ornamentation. It is used with purple vestments and on green ferias; also throughout the baptismal office, at Confirmation, at the consecration of churches and generally on non-liturgical occasions. It is usually worn in place of the precious mitre while the prelate sits, as being lighter than the other.

(iii) *The Plain or Simple Mitre* is made of linen or plain white silk or damask, with ruddy ends to the *infulae* (ribbons at the back). This is the only mitre worn when the vestments are black. Abbots should use only gold and simple mitres.

Two mitres at least should be possessed by every prelate entitled thereto: the simple mitre and another of more ornate style for general use. Except on rare occasions he does not himself put on or take off the mitre, these acts being performed for him by an attendant. When not in use, the mitre is held by the mitre-bearer between the folds of a *vimpa*; or it may be laid aside on the credence, or on a table provided for the purpose, with the ribbons (*infulae*) hanging over the front.

The mitre is worn normally only with vestments, *i.e.* cope or chasuble; but it is used, even over the rochet, at Confirmation. It should always be worn when giving the blessing, in solemn processions and when the bishop moves from one part of the sanctuary to another; but it is given up (i) before ascending the altar steps, (ii) while giving the final blessing at Mass when the ablutions are deferred and he gives the blessing from the altar itself, and (iii) when an archbishop (even in the absence of the Blessed Sacrament) pronounces the blessing with his cross held before him.

It is worn (i) when the bishop, sitting, blesses incense away from the altar; (ii) while he is being incensed (but not after the holy gospel, for then he remains uncovered out of reverence for the gospel); nor is it worn when he is incensed at the *Benedictus* and *Magnificat* if he is only assisting; but if he is himself officiating, he retains it until

after he has been incensed); (iii) at the washing of his hands (but he uncovers for *Glory be* of the *lavabo* psalm). The mitre also is invariably worn; (iv) while a prelate is seated; (v) during psalms, lessons, and non-liturgical hymns; (vi) during the delivery of a sermon or address given seated if the cope also be retained, and (vii) during the litany, even although the bishop is then kneeling.

The mitre is not worn (i) at the *Magnificat* in Evensong and *Benedictus* in Matins *coram episcopo*; (ii) during prayers said by himself or in his presence; (iii) while he is kneeling except during the litany; (iv) at *Gloria in excelsis*; and the *Glory be* of the *lavabo* psalm; (v) during the chanting of the gospel and until he has been incensed after it; (vi) at the Creeds, canticles, and liturgical hymns; (vii) while he is at the altar except at points in the rite described elsewhere. The mitre is never worn by an archbishop when giving the blessing with his cross held before him.

Other Ornaments

The episcopal gloves should be of woven silk of the same colour as the vestments, and ornamented with gold around the borders. They are worn by the prelate only when celebrating full pontifical high Mass (other than requiems) whether at the throne or the faldstool; but they are removed at the offertory and not again put on. The ring should be worn over the glove when gloves are used.

Episcopal buskins and sandals. The liturgical stockings are close-fitting coverings for the foot and leg, fastened above or below the knee with a garter. They are made of woven silk of the colour for the office of the day. Sandals also are made of silk of the same colour; they are shaped like low shoes with thin sole and flat heel. Buskins and sandals are worn at pontifical Mass, but not at requiems.

The Gremial Veil (gremiale) is an oblong of plain silk of the same colour as the vestments, ornamented with gold or silver fringe; it is used at pontifical Mass as a kind of apron placed over the prelate's knees when seated, really to protect the vestments and keep them from getting soiled; it is also laid over the vestments while they are on the altar. The gremial may also be used on other occasions, *e.g.* a confirmation, when the bishop washes his hands; but if not available at the moment an ordinary amice may be used instead.

The Vimpa, used for enveloping the hands when handling the mitre and crosier, is a long, fairly broad scarf, usually made of thin white silk, or it may be of the colour of the vestments. It is worn over the shoulders, falling half way down the back, and in the front to about the knees. To keep the two ends in position it may be twisted at the breast, or fitted with cords, or hook and eye.

THE EPISCOPAL THRONE AND FALDSTOOL

The Throne

The throne (technically so called) will, in parish churches, often of necessity be nothing more than a comely seat (*e.g.* of the "glastonbury chair" type) standing on a carpet and raised if practicable on a step—three steps are prescribed—and placed on the gospel side of the sanctuary with a hanging of decent stuff on the wall behind it, surmounted by a canopy, if possible.

The throne should not be permanently fixed except in the cathedral church; elsewhere it is put up when required and removed after use. Its use is confined to greater prelates, but the diocesan may grant its occupation to a brother prelate of rank not inferior to his own (consequently not to his suffragan or assistant bishops). When such permission is expressly conceded, it is held to embrace, in practice, all the ceremonial privileges of diocesan, always excepting the seventh candle on the altar, but including the use of the crosier in functions only if and when specially authorized.

An archbishop, as a greater prelate, may use the throne in any church within his province: but if both he and the diocesan are present together, then the latter occupies his usual throne on the gospel side; and a special throne is erected for the archbishop on the epistle side of the sanctuary. The archbishop does not carry his pastoral staff outside his own diocese unless it is liturgically required; but the archiepiscopal cross is used everywhere within the province. If the archbishop of the province assists pontifically he may occupy the throne while the diocesan celebrates at the faldstool.

The Faldstool

The Faldstool is not to be confused with a litany-desk or *prie dieu*. It is primarily a seat—although on occasions it serves for kneeling purposes—and, for convenience in carrying about, is in the form of a collapsible folding-stool. It should be covered with handsome drapery of the colour, if practicable, of the office. It is used by all bishops alike at ordination and confirmation, and then occupies a position before the centre of the altar or at the entrance to the chancel. In practice, a faldstool will rarely be available in ordinary parish churches and may have to be replaced by a low-backed chair suitably draped; one with very low arms, or even none at all, is best.

Visiting prelates occupy the faldstool when they pontificate at high Mass or solemn Evensong; its position then being on the epistle side of the sanctuary in line with the horn of the altar. The prelate

when standing at the faldstool turns towards the east; while seated he faces west.

An abbot uses the faldstool only when celebrating in the presence of the ordinary; or outside his own territory by special indult.

At prayers—recited by himself or another—the bishop, with head uncovered, remains standing at his place, except on ferial days in Advent and Lent, Ember days and vigils, when (without the mitre) he kneels in the midst before the altar; as he always does for the consecration when he is assisting pontifically.

THE BISHOP'S ATTENDANTS

Assistant-deacons

When a greater prelate celebrates solemn high Mass, he is attended by two clerical assistants called assistant-deacons (familiarly, deacons-of-honour), vested in dalmatics; they are additional to the deacon and subdeacon of the Mass, who attend him at the altar. The assistant-deacons in dalmatics also attend him when, on feast days of the highest rank, he himself sings Evensong as well as the Mass of the solemnity. These are practically the only occasions on which these assistants wear the vestment; at other times they attend the diocesan at the throne in choir dress; *i.e.* the surplice or cotta over the cassock being the correct vesture. The dalmatic is worn over amice and cotta, without a stole; a stole is never worn by a prelate's attendants when acting in that capacity.

Assistant-priest

When any bishop pontificates at solemn high Mass at the throne or the faldstool, he is attended by an assistant-priest vested in amice, cotta, and cope, but not a stole. At other times the assistant-priest wears only choir dress (surplice or cotta). He does not attend at Evensong at the faldstool. At Mass *coram episcopo* his duties are of the simplest and are practically confined to the incensings—he presents the boat, incenses the prelate; and imparts the Pax to him.

Minor Attendants

The bishop's minor attendants are technically called chaplains, and should strictly be in holy orders if at all possible; but, if that is impossible, laymen as bearers may so act and perform the necessary duties. At least three bearers (four if the crosier is used) are required to look after the mitre, book, candle, and crosier (staff). The mitre and staff are held through the folds of a vimpa.

There should be two masters of ceremonies (MCs), the first of whom will be in direct attendance upon the bishop, while the second carries out the usual duties of the MC of the Mass, and directs the function generally.

At pontifical low Mass on occasions of importance the bishop should, if possible, be served by two chaplains in orders, with, if desired, two servers, and two others as torchbearers. When this is impracticable at least one cleric should be in attendance to cover and uncover the chalice, &c, failing which, however, two lay servers suffice; but they must not, of course, touch the sacred vessels in the course of the service.

CHAPTER THIRTY

CERTAIN LESSER CEREMONIES OF THE BISHOP

PONTIFICAL BLESSINGS

The correct method of giving the blessing, as described by the rubrics, is as follows: the left hand (unless holding the crosier—which normally will only be the case when the prelate is the diocesan within his own jurisdiction) is laid flat on the breast with the fingers pointing slightly upwards. The right hand has the last two fingers folded in and held with the thumb; the other two fingers are close together and extended with a very slight curve. At the moment of giving the blessing the right hand is raised to about the level of the eyes, with elbow close to but not touching the side; the little finger is in the direction of the object to be blessed. He makes three signs of the cross—left, centre, right—over those he is blessing.

The pontifical blessing at the end of Mass celebrated by a bishop is, of course, given at the altar; but at Mass *coram episcopo* it is given from the throne (or episcopal seat). It is given thus: if from the altar or faldstool he faces east, if at the throne he faces south; and chants *Blessed be the name of the Lord*; meanwhile making a small sign of the cross on his breast with his right thumb (the left hand resting on the altar if he is there). The choir respond *From this time forth for evermore*. Making the holy sign on himself in the usual way the bishop sings: ✠ *Our help is in the name of the Lord*; and the choir answer *Who hath made heaven and earth*. Then the bishop lifting up his eyes, extends, raises, and rejoins his hands, saying the accustomed form of blessing; and, at the words *God almighty* (he receives the staff in his left hand and faces the people) and with his right hand traces the sign of the cross in the air—towards his left, while saying *the* ✠ *Father*; to the centre at *the* ✠ *Son*; and last towards his right at *the Holy* ✠ *Ghost*; and then completes the formula.

But when an archbishop gives the blessing, even at the altar, he does so bareheaded and says the whole formula facing the people, so as not to have his back turned upon the cross which is held before him; otherwise everything is done as described above.

To the diocesan alone belongs the prerogative of pronouncing the absolution at Mass and of giving the blessing at the end instead of the celebrant, but this applies only when the diocesan is himself actually

ceremonially assisting at the throne (*coram episcopo*). On other occasions it is understood that he delegates these functions to the celebrant of the Mass; and if it should happen that another bishop is celebrating in his presence—even when he is occupying his throne—the diocesan may quite properly give the celebrating bishop permission to impart all blessings and to pronounce the absolution provided he is not of rank inferior to the diocesan. Moreover it is an established custom in anglican churches for the celebrant (in the absence of the diocesan) to invite any visiting bishop present in the sanctuary in vestments to give the final blessing, but not to pronounce the absolution, which, in that case, is reserved to the celebrant himself.

Minor blessings, *e.g.* of incense or of the water at the offertory, &c, are performed by the bishop seated and mitred; but such blessings if given at the altar or in the form of a set prayer are normally given bareheaded and standing. The person presenting an object to be blessed says, *Bless, most reverend father*; and at the blessing of incense the bishop himself puts it into the censer. After being incensed a prelate instead of bowing in acknowledgement blesses him who censes by making the sign of the cross over him in silence.

PONTIFICAL PROCESSIONS

General Observations

When the procession is in connexion with Candlemas, Palm Sunday, or the Rogations—the bishop having elected not to celebrate the Mass following (as is permissible in the case of the diocesan)—the sacred ministers take no part in the procession; they come ready vested and wait at the sedilia. This would seem to be the correct procedure when, on occasions of great solemnity, the diocesan bishop elects to preside at the procession; at other times, if the bishop so wishes, the sacred ministers (*parati*), precede him, and in that case he may be either in cope and mitre, attended by assistant-deacons (*non-parati*); or he may wear the *cappa magna* (or chimere), walking alone.

If the bishop of the diocese (or, in his absence by long established anglican custom, even a visiting prelate) presides at the procession, the people should genuflect as he passes, in order to obtain his episcopal blessing, rising at once as soon as he has passed; but this need be done once only in the course of a particular procession and not each time the prelate passes, for then the proper obeisance is a low bow.

Chaplains, except the one carrying the diocesan's staff before him when that is the case, walk behind the bishop, as do also the clerks of the mitre, book, and candle.

The Manner of Blessing in Processions

The bishop as he goes turns his head, and directs his right hand from side to side in a more or less continuous movement towards the persons he blesses, and without saying anything he signs the cross over those whom he observes to be kneeling as he approaches. When several prelates are present and one of them is the diocesan, he alone imparts the blessings and in such case the people should not kneel to or reverence the other prelates.

Visiting Bishops

A visiting bishop, whether in cope or merely in rochet, not presiding at a procession, but taking part in it, precedes the officiant; he removes his cope after the procession. Some authors insist that a visiting bishop may not preside at the procession on the days mentioned on p. 400 unless he is to celebrate the Mass that follows, in accordance with the rule requiring the same minister for both the procession and the Mass; on the other hand some authorities say, in reference to the Rogations, that the rule is not urged where there is real difficulty. On other (*i.e.* non-liturgical) occasions, if the bishop himself celebrates the Mass, there should be no previous procession. The visiting bishop may not have deacons-of-honour; he does not carry or have carried before him, a pastoral staff; nor strictly (but *vide ante*) should he bless the people as he passes through the church.

In the Candlemas and Palm Sunday processions the staff is borne before the bishop who himself holds his candle or palm in his left hand while with his right he blesses the people. Likewise during the chanting of the gospel he holds the candle with his right hand, instead of the crosier.

RECEPTION OF THE BISHOP

The visit of the diocesan, or of the archbishop of the province, to a parish church is an event of the greatest importance, and should be surrounded with all possible dignity and solemnity and suitable provision made to this end.

The Formal Reception

If it is a canonical visitation a kneeling desk and cushion on a strip of carpet is in readiness inside the principal door of the church, where the bishop will be met by the parish priest vested in cope and white stole accompanied by servers carrying holy water, censer, and

a small crucifix on a tray. If a full procession is organized the choir also may attend, and a crucifer between two taperers, with the churchwardens (the bishop's liaison officers) leading; but if it is immediately prior to Mass, the sacred ministers do not go to the door; they wait ready vested at the sedilia.

At the ceremonial entrance the church bells are rung joyously and the organ played. If the prelate is the archbishop of the province his archiepiscopal cross is carried before him.

On arrival the bishop kneels, and so also all others, except the crucifer and taperers. The parish priest presents the crucifix for the bishop, kneeling, to kiss. He rises, and all others with him; receiving the sprinkler the bishop asperses himself and the bystanders. He then blesses the incense and is incensed by the priest; and the procession moves on (the bishop under a canopy, if there is one), during which is recited or sung the responsory proper to the occasion *Ecce sacerdos magnus*, or the antiphon *Sacerdos et pontifex*; and as he goes the bishop (if the diocesan) blesses the people who kneel as he passes. He is escorted first to the altar of the Blessed Sacrament, when he kneels in private prayer for a brief space before continuing to the high altar. At the chancel gate the churchwardens stand aside, and the bishop proceeds to the faldstool at the foot of the altar steps and kneels in prayer again, as do all others. The priest takes off the cope and stole, and, when the bishop has gone to his place, the celebrant begins the service, unless the vesting of the bishop takes place then. If Mass follows immediately, the bishop stands at the step with the sacred ministers and begins the office of preparation.

A visiting prelate does not ordinarily enter ceremonially with a full entourage, but it is a common anglican custom for the visitor, vested in cope and mitre and attended by at least two surpliced attendants, to come direct from the sacristy—after the choir have taken their places—and occupy a seat (not a throne) in the sanctuary or the principal place in choir; he is saluted with deep bows (not genuflections) from those whom he passes.

Other Visits

General Preparations

If the Blessed Sacrament is reserved at the high altar, it should be removed to another altar before the pontifical service begins and replaced after the service.

Whenever a greater prelate is to be present four (or, preferably, six) large candles burn at the chancel-screen, if it can be conveniently arranged. The six altar candles are lighted for all solemn episcopal functions; and when—but only when—the diocesan himself celebrates

high Mass a seventh candle burns behind and above the altar cross; this extra candle, however, is not used at funerals or requiem Mass, nor on Good Friday, and never if the bishop is merely assisting pontifically; under no circumstances whatsoever is it used at the high Mass of any prelate other than the diocesan.

A kneeling stool and cushion should be placed in the centre before the altar steps for the bishop's private devotions when he arrives before the altar; they will be laid aside when he rises and replaced when required; *e.g.* at the preface and at the end of the service.

The Vesting

Where possible a vestry will be reserved for the use of the bishop and his immediate attendants; but if this is not practicable and a chapel in the church is available it might quite properly be utilized for the purpose, which will include his vesting and unvesting if the Blessed Sacrament is reserved at the high altar and cannot be removed. Ordinarily the bishop vests in cope and mitre in the vestry or a chapel apart, and makes his entrance processionally with his attendants, and with incense; but, at least on the more ceremonial occasions, it is desirable that he should vest at the altar in accordance with custom of great antiquity. Anciently the bishop always vested at the altar, it being the practice for him to seat himself at a small altar in the nave to receive the obeisance of the faithful as they passed in to the service. When all had assembled he would vest at this altar and then go in solemn procession to the sanctuary for the beginning of Mass. And so this custom, slightly modified, survives to the present day in the East as well as in the West.

But if the bishop has vested at the throne in the sanctuary, or at the faldstool, the procession is not made, and the bishop goes to the altar without cross or lights or incense, accompanied by the ministers as above and some others.

LOW MASS SAID BY A BISHOP

All bishops (and abbots, within their jurisdiction), may at their discretion say low Mass exactly as a simple priest does except that they defer putting on the maniple (unless at a requiem Mass) until after the absolution in the Preparation; they wash their hands (as at the *lavabo*) after the second ablution, and the blessing at the end is given in the episcopal form with the triple sign of the cross. It is, however, desirable that they should on all occasions of importance, and at least on the greater festivals, celebrate with the added solemnity of the pontifical rite as described hereunder.

The Preparations

The ordinary vestments of a priest are laid on the centre of the altar—the maniple, except for requiem Mass, being set apart on the gospel side; but if the Blessed Sacrament is solemnly exposed, the vesting and unvesting should be done in the sacristy.

Two candles (or four if desired) are lighted; the missal open at the introit is on its stand at the epistle corner. The usual altar cards are not required, their place being taken by the pontifical canon which is used instead of the missal from the secrets (or prayer for the Church) to the ablutions.

Before the service the veiled chalice and paten (with large wafer) will have been placed on the credence ready to be brought to the altar for the offertory; but if the chaplain is not in holy orders the sacred vessels are set at once upon the spread corporal on the centre of the altar, and in that case the vestments will have been placed on the gospel side. There will also be the usual cruets, &c; and three finger-towels on a salver; also a second salver to receive the bishop's ring, pectoral cross, biretta and—if used—skull-cap, when any of these things need to be handled by the servers [also a stole of the colour of the vestments for the chaplain if he has to assist in the administration of communion].

At the altar steps in line with the epistle corner is placed a bishop's faldstool with two cushions, one for the bishop's knees, the other for his arms; on the stool the "canon" and a lighted hand-candle (*scotula*) which is held at the bishop's side whenever he reads anything, except at the consecration—at which time it is left on the altar, and the bearer withdraws and kneels before the steps. The bearer never kisses the bishop's hand; neither does he kneel while holding the *scotula*. Two large candlesticks with candles at first unlighted, are set below the altar steps opposite the corners of the altar; the servers will light the candles at the preface and extinguish them after the communions (if any), or the ablutions. If torchbearers, however, are available this will not be done, for in that case torches will be brought in at *Sursum corda* and taken out after the elevations as usual at high Mass.

Servers

There should be two chaplains, of whom one will if possible be in holy orders, in surplice but not stole; and he will handle the sacred vessels; or, if only one chaplain is available one or two lay-servers perform the ordinary duties of their office; and it is also desirable that there should be two torchbearers to bring in torches at the preface and take them out after the elevations (or communion).

In proceeding to and from the altar the chaplains or servers precede the bishop. The diocesan is saluted with genuflexions; visiting bishops with bows only.

The bishop's private preparation is made kneeling at the faldstool. The canon, when he has done with it, is placed on the altar, and the *scotula* on the credence. He is then assisted to put on the vestments. He takes off the chimere (or *mozzetta* or *mantellettum*), puts on the biretta (over the skull cap, if he is wearing one) and then washes his hands, while a chaplain holds the towel, kneeling; as do also the servers. The bishop takes off the biretta and, assisted by the chaplains assumes the ordinary vestments (without the maniple unless for a Mass of requiem); he also puts on the pectoral cross before the stole, and episcopal ring. The stole is worn pendent, uncrossed.

The Mass

The Beginning of the Mass

The bishop with the chaplains kneeling on either side begins the preparation as usual; the servers kneel in front of the sedilia. When the bishop has said *May the almighty*, . . . , the second chaplain standing presents the maniple to be kissed by the bishop, and puts it on his left arm (unless at a requiem he is already wearing it). When the bishop goes up to the altar he is accompanied by the chaplains, one of whom will attend to the book, turning the leaves when required, and holding the candle.

From the Gospel to the Preface

The first chaplain takes the book after the epistle to the gospel corner and stands there at the bishop's left. After the Creed [the second chaplain carries the sacred vessels to the altar; he spreads the corporal; wipes the chalice and pours in the water]. The *scotula* is laid on the altar; the servers attend to the cruets; one chaplain and both servers, kneeling, assist at the washing of the bishop's hands, as before; the chaplains return to their places at the bishop's sides. After the secrets (or before the prayer for the Church) the chaplain places the canon on the missal desk at the gospel side, and removes the missal to the credence. A chaplain takes off the bishop's skull cap and gives it to a server who carries it on its tray to the credence.

From the Preface to the Ablutions

At the preface torches are brought in (or the standard candles lighted by the servers). The bell is sounded as usual and not only at

the elevations. At the *memento* the second chaplain leaves his candle on the altar and both chaplains retire a little and kneel on the edge of the footpace lifting the chasuble at the elevations. [The second chaplain uncovers and covers the chalice when necessary, and after *Our Father*, &c, he wipes the paten and gives it to the bishop with *oscula*. Having assisted at the ablutions he puts the skull cap on the bishop's head; and then sets the *canon* in its place at the centre]; the first chaplain puts the missal on its stand at the epistle corner, and the second takes the candle over to the same place. [The chaplain takes the pall and chalice to the gospel side and there purifies and assembles the sacred vessels as is done at high Mass, and finally transfers them to the credence.]

At the blessing the bishop makes the triple sign of the cross over the people—towards his left, centre, right—and completes the circle by turning back on his right. The unvesting of the bishop is done as was the vesting, *i.e.* at the faldstool or in the sacristy.

If no Chaplains are Available

If no chaplain is available in holy Orders the directions within [square brackets] will be disregarded and the bishop himself will act as at a priest's Mass; in which case the vessels should be on the altar from the beginning and remain there until the end. Two lay-assistants serve the bishop's Mass according to the rules for serving Mass with two servers.

LOW MASS IN THE PRESENCE OF A GREATER PRELATE

The bishop does not wear cope and mitre nor carry the crosier. The celebrant enters first and prepares the vessels, as usual; he stands aside until the entrance of the bishop, whom he reverences with a deep bow; he then goes to the foot of the altar (to the gospel side unless the bishop kneels there); and, having again saluted the prelate, begins the preparation, turning towards and bowing to the bishop while saying *thee father*. The bishop kneels at a faldstool placed before the altar and below the steps (or at the side facing across). There are no genuflexions to him in the course of the service.

The bishop stands for the gospel; at the end he kisses the book which is brought by the server, who makes no reverence to him until after he has kissed the book; but he genuflects before retiring with the book. The bishop does not bless the water at the offertory; nor does he pronounce the absolution, though most anglican bishops prefer to do so; neither, strictly, should he give the blessing at the end. Where the custom prevails he receives the kiss of peace, kissing the

osculatory which the server, standing and without any obeisance, holds towards his lips; when he has kissed it the server genuflects and withdraws. At the end of the Mass the celebrant, standing at the foot of the steps, reverences the altar and then bows to the bishop before retiring. The bishop departs in the same manner as he arrived.

THE ASPERGES

Before the Bishop

The *Asperges* is not given before a pontifical high Mass when the bishop has made a ceremonial entrance and aspersed the bystanders; but if on a Sunday the Mass is *coram episcopo*, the ceremony takes place as usual. In this case, after the aspersion of the altar, the celebrant does not asperse himself; but leaving the deacon and subdeacon at the altar, he goes, accompanied by the MC and vat-bearer, before the bishop to whom he makes a profound inclination and presents the sprinkler with the usual *oscula*. The prelate, having taken holy water himself, asperses the celebrant and his own ministers, and returns the sprinkler, which the celebrant receives with *oscula*, and then proceeds as on other occasions, except that the deacon and subdeacon do not accompany him, whereas the MC and vat-bearer do.

PONTIFICAL BAPTISM

A bishop is, of course, at liberty to administer baptism in the same manner as does a simple priest if he so wishes, wearing a stole over his rochet; but it is desirable, certainly on occasions of importance, that he should perform the ceremony with all possible solemnity, wearing pontificals. In which case he may either assume his vestments (see below) in the sacristy, and with his attendants proceed ceremonially to the place of the baptism; or, if he is the diocesan, it will be more seemly for him to vest at the throne in the sanctuary, in which case the altar is adorned with the purple frontal, over a white one to be displayed at the proper moment in the function. The six altar candles also are lighted. A visiting bishop may vest at a faldstool placed before the altar.

A second faldstool will be wanted near the door of the church, and a third at the font itself; nearby, a white stole and cope; and all other things required at an ordinary baptism must also be made ready. The bishop should be attended by one or two deacons, and chaplains of the (crosier, if the diocesan officiates), mitre, book, and hand-candle, together with a crossbearer and two acolytes with candles, to lead the processions, and a couple of servers to assist generally as may be required.

The Ceremony

The bishop is received as usual, and is assisted to assume the amice and his alb, girdle, pectoral cross, purple stole and cope, and the gold mitre; unless he enters already vested. In either case, a procession is formed and goes to the door of the church. Mitred and seated on the faldstool placed in readiness and facing inwards, with the book and candles (as always) held before him, the bishop enquires the name of the child and reads the exhortation. Uncovering he then stands and reads the appointed prayers, and the holy gospel; after which he sits and puts on the mitre; and gives the address. On conclusion of the address he removes the mitre and stands to say the prayer which follows. Then, mitred, and in processional order, the bishop leads the candidate into the baptistery, where, seated and mitred, he reads the address and asks the questions; this done, he changes the purple stole and cope for white, and while the creed is repeated stands unmitred (but holding the staff if he be the diocesan). Then seated and mitred, with the *gremiale* (or, if none is available, an amice) spread over his knees, the bishop performs the baptismal act. A vessel to catch the poured water should be conveniently before him. In some places it might happen that the position of the font necessitates the bishop having to stand while performing this act. In any case he will, mitred, sit to give the short address, standing unmitred once more for the prayers which follow. The final address to the godparents and the dismissal are given by the bishop standing, mitred. He then washes his hands, and all retire in the same order as they came, the bishop unvesting at the place where he vested.

THE RITE OF CONFIRMATION

For this rite the altar is vested in white frontal; the six candles are lighted; also—if the diocesan himself is to pontificate—four or six at the chancel screen. The bishop's vestments (amice over the rochet,¹ white stole and cope, and cloth of gold mitre) are laid out in order on the middle of the altar; unless, as is more usual in anglican churches, he comes in fully vested.

He should be attended, if possible, by two clerics in surplice and cotta (not dalmatic), but not wearing the stole. Two chaplains also are required to hold the book and candle; and two others to hold the mitre and crosier when not in use; they do so within the folds of *vimpæ*.

A prayer-desk and cushion are set in the midst below the altar steps for the bishop's private devotions on entry; they are removed out of

¹ Many bishops in practice wear the girded alb.

the way when done with and replaced when wanted again at the end of the service.

Sponsors

In accordance with ancient custom and the requirements of the Prayer book, every candidate should have a godparent (preferably of the same sex, but who should not be one of the baptismal sponsors) who, kneeling, and resting their right hand on shoulder of the candidate, presents him (her) to the bishop at the moment of the laying-on-of-hands. Female candidates must have their heads covered (white veils are usually worn).

All the candidates kneel during the whole time of the laying-on-of-hands, except, of course, while going to and from the bishop; and it is right and desirable that the people be requested to kneel in private prayer for the candidates unless, owing to the length of the ceremony, it be considered advisable for them to stand and, without any interruption to the act of confirming, sing suitable hymns.

The Rite

The bishop, seated mitred at the chancel step (and holding the staff) addresses the candidates; they may sit during the address if the bishop so permits, but they must stand for the questioning; the congregation should be directed to sit for the address and questioning only. After the questioning all kneel except the bishop, who gives up the mitre (and staff), and with his hands joined before his breast he faces the candidates; he signs himself with the cross and he says the versicles, and then, with both hands extended over the candidates, the prayer, the book being meanwhile held before him to read from.

He then sits, putting on the mitre and taking his staff into his left hand (unless, indeed, he directs it to be held behind or near him during the act of confirmation). The candidates approach in order and kneel before the bishop, each having his sponsor standing near him; while the bishop lays his hands upon the head of each candidate severally, repeating the formula *Defend, O Lord, . . .* (after which in accordance with ancient custom he may dip his right thumb in the holy chrism and with it sign the cross on the candidate's forehead saying *N . . . I sign thee with the sign ✠ of the cross, and I confirm thee with the chrism of salvation: in the name of the Fa ✠ ther, and of the S ✠ on, and of the Holy ✠ Ghost. R̄. Amen.* The last three signations are made in the air over the candidate's head. Then gently striking him on the cheek, to remind him that he must endure hardness for Christ's sake, the bishop says *Peace be with thee.* An attendant priest wipes off the oil from the foreheads of the newly-confirmed).

When all have been confirmed, acolytes bring an ewer of water and a small towel (and, if chrism has been used, a piece of bread and a lemon), and covering the bishop's knees with a *gremiale* (an amice may be substituted for the latter) they assist in washing his hands. The bishop at once greets the newly-confirmed, saying *The Lord be with you*, to which they answer *And with thy spirit*. The mitre is then taken off (and the staff laid aside), and the bishop stands facing the altar, with his hands joined before his breast; everyone else kneels. He says the *Our Father* and the two prayers following without break or interval and then, still uncovered, turns towards the newly-confirmed and says over them the valedictory benediction.

Hymns, prayers, and/or address may follow, if the bishop so desires; after which, if he wears the cope, he puts on the mitre (and takes the staff into his left hand) and standing at the altar dismisses the congregation with the episcopal blessing: but if he is not so vested he may more conveniently pronounce the blessing where he happens to be standing.

If the cope is not worn the crosier will not be used, even if the bishop be the diocesan. Nevertheless, in every case the mitre is put on for the actual laying-on-of-hands.

Confirmation at Mass

It is now perfectly permissible for the sacrament of confirmation to be given at Mass; at which Mass the newly-confirmed receive their first communion. The Mass may immediately follow the confirmation service; but the new rules permit that it be within the Mass itself, after the gospel.

CHAPTER THIRTY-ONE

COMMON PONTIFICAL FUNCTIONS IN FULL FORM

FUNCTIONS OF THE BISHOP OF THE DIOCESE OR OTHER GREATER PRELATE

The following four functions—pontifical high Mass at the throne, pontifical Evensong at the throne, high Mass and solemn Evensong *coram episcopo*—are, strictly, confined to the bishop of the diocese or the archbishop of the province. But, nevertheless, the diocesan bishop may, if he think fit, permit another bishop of equal rank to himself (*i.e.* another diocesan bishop, but not a suffragan, assistant, or visiting bishop) so to celebrate at the throne; though in this case certain minor variations are made in the ceremonial. The same rule would, presumably, apply to this form of solemn pontifical Evensong, though it does not appear to be very usual: bishops other than the diocesan, when they preside at Mass, do so in the manner given on p. 388.

PONTIFICAL HIGH MASS AT THE THRONE

Preparations

A throne should be erected on the gospel side of the sanctuary, with stools on either side of it for the assistant-deacons; and one for the assistant-priest on the side more convenient. A kneeling desk is placed before the altar for the bishop's private devotions, and then removed and replaced at the end of the service. The Blessed Sacrament, if reserved at the high altar, should be removed before the functions begin; but if this is impracticable the bishop, having prayed before the tabernacle, will vest in a chapel apart and come ready vested and with incense in procession to his throne.

The six altar candles are lighted (together with a seventh behind and above the altar cross), and four or six at the chancel screen. A second credence table near the throne will be found useful; on it may be placed the book of gospels with a maniple within its leaves at the place of the gospel proper to the occasion; also the *canon episcopalis*; the *scotula* with a lighted candle; and an ewer for water and a dish and two small towels for the washing of the bishop's hands; during which, it should be noted, servers and the choir always kneel. On the credence are the usual requisites for high Mass; and nearby eight torches for the consecration.

The bishop's vestments are laid out on the altar¹ in inverse order, namely: chasuble, gloves on a salver, dalmatic, tunicle, stole, girdle, alb, and amice, all being covered with the *gremiale*. On the gospel side is set the precious mitre, and on the epistle side the golden mitre; the crosier will be close by, and also the processional cross.

The Ministers and their Duties

The ministers required are a deacon and subdeacon of the Mass; two assistant-deacons who wear dalmatic over amice and surplice; assistant-priest in cope over amice and surplice; bearers (in surplice²) of the mitre, and staff (which they hold within the folds of the *vimpa*), the hand-candle, and the book from which the bishop reads; a second MC to assist the principal MC; two acolytes; and a thurifer; and also six or eight torchbearers, who may also convey the vestments to and from the altar.

The assistant-priest takes off and puts on the bishop's ring; holds the towel at the laving of the bishop's hands; at the throne he holds the boat and hands the spoon for the blessing of incense; and he incenses the bishop when at the throne; he holds the book when the bishop sings from it, but not when he reads anything; at the altar he removes the missal, and places the *canon* when necessary; and he stands beside the bishop except at the moment of consecration.

The mitre is put on for the bishop, and removed as follows:

The first assistant-deacon (on the right of the bishop) puts it on (and spreads the *gremiale*): after the first incensing of the altars; after the recitation of *kyrie*, if the bishop sits; after he has recited the *Gloria*; after the collect(s); after he has said the Creed; after *Let us pray* (before the offertory); after the second incensing of the altar. (He also removes it before *Gloria* of lavabo psalm.)

The assistant-deacon (on the left) removes the *gremiale* and mitre: before the bishop reads the introit at the throne; after the *kyries*; after the sung *Gloria*; before the deacon sings the gospel; after the sung Creed.

The deacon of the Mass puts the mitre on the bishop: after the bishop has received the chasuble; after the second ablution; before the blessing; at the bishop's departure from the altar.

The deacon also removes it: at the foot of the altar for the preparation; at foot of altar before the offertory; when the bishop has washed his hands after second ablution; after the blessing; on arrival at the throne for the unvesting.

¹ Presuming that the bishop vests at the altar; for what is done if he vests elsewhere, see p. 403.

² If the celebrant is the bishop of the diocese, these chaplain-bearers wear copes over the surplice and *vimpa*.

The subdeacon does not handle the mitre at any point in the service; but at the vesting of the bishop—prior to handling the chasuble—he puts the bishop's left glove on, first kissing the bishop's hand and, after it is put on, the glove itself. The deacon previously will have acted similarly with the right glove.

The book-bearer holds the *canon* (book) or missal under the lower edge with both hands, resting the book against his forehead when the bishop reads; he kneels on the top step of the throne if the bishop reads sitting but stands on the pavement if the bishop stands. He has no duties away from the throne. He does not bow or genuflect, or give any of the ritual kisses. He finds the places and presents the book open at the proper text to read from. But when the bishop *sings* anything the book is held by the assistant-priest, except at the *Let us pray* before the offertory. The order is as follows:

Canon: held by bearer at the throne while the bishop is vesting;

Missal: by bearer during the introit;

Canon: by the assistant-priest at the intonation of *Gloria in excelsis*;
by bearer during the rest;

Missal: by the assistant-priest for the collect or collects;

Missal: by bearer after epistle;

Canon: held by the MC on this occasion at *Cleanse my heart*;

Canon: by the assistant-priest for the intonation of the Creed; then
by the bearer during the recitation of the rest;

Missal: by bearer at the offertory;

Canon: by bearer for the bishop's thanksgiving after Mass.

The candle-bearer at the throne acts in unison with, and at the left of, the book-bearer. At the altar he is on the left of the assistant-priest, withdrawing with his candle at the incensings; at the consecration he puts his candle on the altar and goes down to kneel on the lowest altar step. At the communion, &c, he stands by the book at the epistle corner.

The crosier is used as described on p. 392. The bearer, when carrying it in procession, walks in front of the bishop with the crook turned outwards, *i.e.* away from the bishop. When not carrying it its bearer walks behind the bishop among the chaplains. He genuflects while handing the staff to, and taking it from, the bishop always with *oscula*; but authors are not agreed about the genuflexions, which are certainly awkward to perform gracefully; and in some countries custom seems to sanction their omission in this connexion.

The bishop carries the staff: at the entrance (if he is already fully vested); in passing between the throne and altar, or *vice versa*; during the chanting of the gospel; at the final blessing; at the departure (if the unvesting is not done at the throne or faldstool).

The Ceremonies of Pontifical High Mass

The Vesting of the Bishop

The bishop, having prayed before the Blessed Sacrament, comes to the faldstool at the foot of the altar and kneels there for a brief space, and all others kneel with him; he then goes to the throne where the assistant-priest and assistant-deacons in choir dress await him. The bearers of book and candle approach: he reads the private prayers of preparation; at the *kyrie* therein he takes off his biretta; standing and facing the altar he finishes the prayers. Then he sits, covers, and, if he so decides, reads all the vesting prayers forthwith.

The deacon and subdeacon approach the throne. The second MC (and the torchbearers) go to the altar; the latter, standing in line, receive the vestments from the MC; genuflecting in unison to the altar they receive the vestments, and again genuflecting, they approach the throne, genuflect to the bishop; they present the vestments to the deacon and subdeacon; and again salute the bishop on retiring. Meanwhile the assistant-deacons retire to put on amices and dalmatics. The bishop, covered, washes his hands; an acolyte, kneeling, pours the water; the assistant-priest, who has previously removed the ring and covered the bishop's knees with the second towel, presents the other in due course to the bishop; he then withdraws to put on his cope, and comes back to the throne. The deacon and subdeacon having assisted the bishop to vest—the deacon putting on the right glove, the subdeacon the left; and the deacon the precious mitre (the assistant-priest puts the ring on)—retire to the sedilia to assume their maniples; the assistant-deacons approach the throne.

All those about the throne and in the choir kneel whenever the bishop washes his hands.

The Approach to the Altar

The bishop, mitred and holding his staff, goes between the assistant-deacons (the assistant-priest preceding them) to the centre, where they are met by the deacon and subdeacon; the crosier is given up and the mitre removed; all reverence the altar. The assistant-priest stands on the right of the bishop, the deacon on his left, the subdeacon slightly in the rear, on the deacon's left; the assistant-deacons stand behind the bishop with the four bearers in line behind them. The first MC, holding the gospel book, stands at the left of the subdeacon. And so the preparation begins. When the bishop says the absolution, the deacon steps back a little, and at the end the subdeacon with *oscula*, puts the maniple on the bishop's left arm.

When the bishop goes up to the altar, the assistant-priest passes

to the left, and the deacon to the right; the subdeacon takes the book (which he has received from the MC) to the left of the bishop, who then kisses the text of the gospel of the Mass; the book is then handed to an acolyte to lay aside; the assistant-priest goes down and stands between the assistant-deacons. The incensations follow the usual procedure, except that the deacon presenting the spoon says *Bless most reverend father*; and the thurifer kneels. The bishop without mitre, incenses the altar and then, putting on the mitre, is himself incensed, after which he goes to the centre, receives the crosier, and between the assistant-deacons preceded by assistant-priest, goes direct to the throne, saluting the clergy as he passes. Meanwhile the deacon and subdeacon return to the sedilia.

From the Introit to the Epistle

The bishop stands unmitred and reads the introit and says the *kyrie* antiphonally with his attendants; he then sits and receives the mitre and *gremiale*; at the end of the sung *kyrie*, he uncovers, stands, and intones *Gloria in excelsis* (if it comes at this point in the Mass), continuing it with his attendants; at the end he sits again, mitred, while the choir sings the *Gloria*.

For the prayers the bishop stands unmitred: turned towards the people he sings (if the *Gloria* does not occur in the Mass, *The Lord be with you*, otherwise) *Peace be with you*; and then facing the altar he chants the collect or collects; after which he sits, and is covered with the mitre. The subdeacon chants the epistle and on its conclusion brings the book, and, laying it on the bishop's knees, kneels and kisses his hand. Rising, he genuflects, retires, and gives the book to the MC to lay on the credence. The bishop meanwhile sitting reads the gradual, &c.

The Gospel

Towards the end of the gradual the deacon lays the book of gospels on the altar, and goes to the bishop with the proper reverence and kisses his hand; he then kneels on the lowest step to say the prayer *Cleanse my heart*; he then takes the book from the altar and stands with it until the incense has been blessed by the bishop (as usual). Towards the end of the chant all go in order to the throne, with customary reverences, and kneel before it; the deacon being in front, says *Bid, Sir, a blessing*, and is blessed by the bishop. All rising, the deacon and subdeacon and all others genuflect to the bishop; and all go in procession to the place of the gospel. The bishop, unmitred, stands holding his staff with both hands facing the gospel group. After the gospel he gives up the staff; kisses the book brought by the subdeacon; and is

then incensed by the assistant-priest standing immediately in front of the throne.

The Creed

The bishop standing unmitred, intones the Creed, and continues it in a low tone; when he comes to *Et incarnatus* he genuflects on a cushion placed for the purpose; having finished the recitation he sits and receives the mitre and *gremiale*; but at the sung *incarnatus* he bows (on Christmas day and Lady day he kneels) without removing the mitre.

If the bishop himself preaches, he should do so seated at the chancel step, attended by the assistant-priest, and assistant-deacons; at the end of the address he returns to the throne. If a priest preaches in his presence, the bishop blesses him at the throne before he (the preacher) goes to the pulpit.

The Offertory

At the end of the Creed or sermon the bishop uncovers, stands, sings the salutation *The Lord be with you*, and reads the offertory (the book-bearer—not the assistant-priest on this occasion—holding the book); then the bishop sits and receives the precious mitre (which alone is used from now on to the end of Mass). The assistant-priest (with *oscula*) takes off the bishop's ring; the first assistant-deacon kissing the right glove takes it off and kisses the bishop's hand, the second assistant-deacon does the same with the left glove (the gloves are not worn after this); the assistant-priest covers the bishop's knees with one towel; a server with the ewer of water kneels before the bishop and pours the water; the bishop wipes his hands with the second towel presented by the assistant-priest who then (with *oscula*) puts the ring on the bishop's ungloved hand.

The assistant-priest puts the missal on the altar (or the book-bearer may do this). The bishop, mitred and with the staff, goes to the altar, giving up the staff and mitre at the step; the assistant-priest will be on his left, with the candle-bearer to his left; the deacon being on the bishop's right; and the subdeacon arriving at the altar the same moment as the bishop. The assistant-deacons with the bishop between them, come to the foot of the altar and remain there when the bishop goes up, the bearers of staff and mitre stand behind the assistant-deacons; the first MC is on the pavement at the epistle side, and the second MC at the gospel side.

The offertory and incensations are as usual in high Mass, except that the assistant-priest moves the missal, and the bishop is mitred to be incensed, and while again washing his hands at the epistle

corner, the assistant-priest presents the towel. The assistant-priest and the assistant-deacons are incensed before any others. After the secret the MC removes the missal to the credence, and the assistant-priest puts the pontifical canon on the desk; the prayer for the church (Communion devotions) and preface follow.

The Canon

Before the preface the MC takes off the bishop's skull cap and hands it to the mitre-bearer. The deacon stands on the right and the assistant-priest on the left of the bishop and says the *Sanctus* with him (the subdeacon remains where he is); at the end of *Sanctus* the deacon goes behind the bishop and stands there until the consecration, but he covers and uncovers the chalice whenever necessary, as usual, and kneels (with the assistant-priest) on the edge of the footpace lifting the chasuble at the elevations; he then again stands behind the bishop until towards the end of the *Our Father*, when the normal course is resumed until after *Agnus Dei*; at this point he changes places with the assistant-priest who will now be on the bishop's right and the deacon on his left.

The *pax* is received first by the assistant-priest, and he conveys it to the clerical choir; the assistant-deacons, the deacon, and subdeacon next approach the bishop in turn and receive from him the *pax*, but they do not kiss the altar. The deacon then goes to the bishop's left (the subdeacon being at his right) and assists there, but when the assistant-priest comes back the deacon gives way to him and takes the place of the subdeacon, who, having conveyed the *pax* to the second MC then retires to his place in the middle. The MC gives the *pax* to the thurifer and he to a server; and so it is passed on to all the lesser ministers (and lay choir).

From the Communion to the last Gospel

After the communion and ablutions, the MC replaces the skull cap on the bishop's head; the assistant-priest puts the canon in its place at the middle, and the missal on its stand at the epistle corner. Receiving the mitre, the bishop washes his hands; the mitre is taken off again; he then says the communion and prayer of thanksgiving, which the assistant-priest points out; if the *Gloria in excelsis* is sung at this point the bishop remains at the altar.¹ When he has said *Let this my bounden duty*, . . . , the mitre is put on and, facing the altar, the bishop sings the proper versicles and the formula of the pontifical

¹ Or he may go to sit at the throne; but this introduces an awkward movement.

blessing; and then at once, without staff and mitre, he goes to the gospel corner and announces the gospel as usual.

Then, having announced it, he receives the mitre and staff at once, and goes to the throne reciting the gospel on his way. At the throne he sits, retains the staff, while the mitre is removed, and then continues the gospel to the end, genuflecting, as usual, at *The Word was made Flesh*. He is then divested of his robes in the same manner as the vesting at the beginning.

When the Celebrant is not the Bishop of the Diocese

When another bishop celebrates (by leave of the diocesan) with the foregoing ceremonies, the seventh candle is not used under any circumstances; the bearer-chaplains do not wear copes. If the celebrant is the archbishop of the province, he uses his metropolitanical cross, which is carried before him when he enters and leaves; it is held before him (by its bearer, kneeling) when he gives the blessing; for this reason the archbishop gives the blessing unmitred.

When the Bishop vests elsewhere than at the Altar

If the bishop prefers, he may vest and unvest in a side chapel (called the *secretarium*), or in a vestry. In these cases he enters the church, fully vested, in solemn procession. The processional cross is borne in front, between the acolytes; the thurifer with incense burning in the censer precedes, the bishop having blessed incense before the procession sets out. The return is made in similar manner while the bishop says the last gospel, except that incense is not carried.

PONTIFICAL REQUIEM

When the bishop of the diocese celebrates a solemn requiem Mass, neither the seventh candle on the altar nor the crosier are used. The bishop vests at the throne, putting on the maniple with the other vestments. The gospel-book is not kissed after the preparation; the bishop goes up to the altar, kisses it; resumes the mitre, and with his assistants goes back to the throne: the altar is not now incensed.

The deacon is not blessed before the gospel, nor is incense used at that point. No one kisses the book after the gospel.

After the last gospel, if the absolutions are to be given, the deacon and subdeacon assist the bishop to remove maniple, mitre, chasuble, dalmatic, and tunicle, and vest him in black cope and (once more) simple mitre. The subdeacon carries the processional cross; the deacon and assistant-priest precede the bishop (who walks between

his two assistant-deacons) to the catafalque. The assistant-priest assists at the blessing of incense, and presents the sprinkler; the assistant-deacons accompany the bishop round the catafalque.

The bishop of the diocese, or another "greater prelate" may officiate at the Absolutions, even if he has not celebrated the Mass; but this does not apply to any other bishop.

SOLEMN EVENSONG AT THE THRONE

The bishop officiates at the throne on the gospel side of the altar, assisted by two assistant-deacons and an assistant-priest, who wear surplices only (not stoles). Chaplains for the mitre, crosier, book, and candle are also required, together with two MCs. There may be two, four, or six cantors in copes, who act as usual, seated in the middle of the choir. The bishop's vestments, *viz.*, cope, stole (pectoral cross), girdle, alb, amice, are laid out on the altar; the precious mitre and the gold mitre are also to be in readiness, also the crosier. The acolytes' candles are ready lighted on the credence; they will be left there at the end of the service. Strictly, there should be six (there may be fewer) cantors in copes—the first two in holy orders. The bishop enters as usual and goes to the throne—the choir and assistants will have entered previously. The assistant-deacons vest him: he sits and is covered with the precious mitre; the bishop rises and begins Evensong. All sit during the psalms, the bishop (as also during the lessons) wearing the gold mitre; the deacons are at his sides; the assistant-priest sits on a stool at his right; the four servers (without their implements) on the steps of the throne; the first MC is at the bishop's left, the second at the sedilia. The bishop stands uncovered to intone the Office hymn. Before *Magnificat* he sits, assumes the precious mitre, and blesses incense. At the intonation of the canticle he rises, takes the crosier, and goes to the altar (between the deacons) preceded by the assistant-priest and first MC; the four servers are behind. Before the altar the bishop gives up mitre and crosier, then incenses the altar; the assistant-priest stands on the pavement on the epistle side. The bishop resumes mitre and crosier and goes back to the throne as before, and is then incensed by the assistant-priest; he is uncovered but holds the crosier thereafter. The first cantor incenses the assistant-priest, the deacons, and the other cantors, &c. For the rest of the service the bishop is at the throne, the attendants with him. The acolytes with their candles stand before the throne for the versicles and collects, but not for the Office hymn. *May the souls . . .* is not said.

The bishop, wearing the precious mitre and holding the crosier gives the blessing from the throne or from the altar. An archbishop gives the blessing uncovered, because of the cross which is held (by

the bearer kneeling) so that the Figure of our Lord faces him; the archbishop holds the crosier in his left hand while giving the blessing if he is in his own diocese.

The bishop unvests at the throne.

A more solemn form is provided when the bishop is to sing the high Mass on the following day; and for the second Evensong on certain other greater feasts when the bishop has celebrated the Mass. In these circumstances the assistant-deacons wear surplice, amice, and dalmatic; the assistant-priest wears surplice, amice, and cope. The assistant-priest holds the book when the bishop sings, but not when he reads. The lessons are read in the place where the epistle is sung at Mass, by a subdeacon vested in alb and tunicle.

HIGH MASS IN PRESENCE OF GREATER PRELATE

General Notes

On occasions of great solemnity the bishop may assist pontifically at the throne in cope and mitre, with full attendance of ministers (*non-parati*). The order is thus:

The throne is occupied by the prelate, and he is vested there in amice, alb, girdle, pectoral cross, stole, cope, and mitre. The precious mitre is prepared on the gospel side of the altar, and the gold-cloth mitre on the epistle side. The crosier is placed near the gospel corner of the altar. The *gremiale* is not used (nor are sandals and gloves).

The bishop is attended by an assistant-priest and two assistant-deacons, who all wear surplices, not vestments. There is also a second MC, and the four bearers of crosier, mitre, book, and hand-candle, as in pontifical high Mass at the throne. All these are, of course, in addition to the sacred ministers and servers required in every high Mass. The assistant-priest's place at the throne is on the right of the first assistant-deacon, unless it is more convenient for him to be on the left of the second assistant-deacon, in which case he must pass over to the bishop's right at the blessing of the incense. His duties are to minister the blessing of incense, and to incense the bishop with three swings (i) before the introit, (ii) after the gospel, and (iii) at the offertory. This is done after the celebrant has been incensed by the deacon with two swings only, except that after the gospel the incensing of the celebrant is omitted. The assistant-priest receives the *pax* from the celebrant before all others, and imparts it to the bishop and then gives it to the subdeacon, who conveys it to the clergy in choir (if any) and then to the deacon, who passes it on to the MC and he in turn to the clerks, as usual. The assistant-deacons receive the *pax* direct from the bishop whom they are attending.

The assistant-deacons vest the bishop at the throne, and lift his cope when he goes to or from the altar and the throne. When he reads from the missal the first assistant-deacon turns the leaves; the second points out what is to be read or sung. The assistant-deacons wear the biretta only when sitting in the sanctuary. The mitre is put on by the first assistant-deacon and taken off by the second.

If the *Asperges* is given (which will only be the case on a Sunday) the celebrant, having aspersed the altar (the bishop standing, uncovered), leaves the deacon and subdeacon at the altar and, accompanied by the MC, goes to the throne, bows low to the bishop and presents the sprinkler with *oscula*; and the bishop asperses himself, and then the celebrant and his own attendants, and returns the sprinkler to the celebrant who receives it with *oscula*, and returns to the centre; he proceeds as usual, except that the sacred ministers remain where they are and do not accompany him when he goes to asperse the choir and people.

The Mass

The Office of Preparation

The bishop, mitred and with crosier, comes between his assistant-deacons to the foot of the altar; at the same time the sacred ministers will have come to meet him. He gives up the crosier and mitre. The positions before the altar will be as follows: the bishop stands in the centre, with the celebrant on his left; behind them the others, thus:

		Cel		Bp		
2nd MC	Sd.	D	2nd AD	1st AD	1st MC	
	candle-b.	book-b.	staff-b.	mitre-b.		

All bow in unison, and the bishop leads the office. After *May the almighty . . .*, the celebrant stands back between the deacon and subdeacon and the assistant-deacons come up to the bishop's sides. As soon as he has said *Let us pray*, adding no prayer, he bows to the altar, receives the mitre, takes the crosier, and goes to the throne, blessing the celebrant and others as he passes. At the throne the mitre is removed; the bishop stands up, and continues the prayers privately. Meanwhile Mass proceeds on the usual lines.

The First Incensing

The bishop sits and receives the mitre: he blesses the incense; the thurifer rises, genuflects, and goes to the ministers at the altar. The bishop sits down. Now and throughout the Mass the deacon omits the usual kisses, except of the chalice and paten at the offertory

and the celebrant's hand and paten after *Our Father* in the canon. The celebrant is incensed with two swings only; then the assistant-priest takes the censer and incenses the bishop—standing, mitred—with three swings; the thurifer retires with the proper reverences.

From the Introit to the Gospel

The bishop, unmitred, stands; he reads the introit from the book which is held before him, as is also the candle; he then sits, wearing the mitre. He stands, unmitred, to say the *Gloria* (if it comes at this point), and sits mitred while the choir sing it out. He stands, unmitred, during the collects; after which he sits, mitred, while the subdeacon, half turned towards him, chants the epistle. At the end the subdeacon comes to the throne; kneels; places the book on the bishop's knees, and kisses his hand, receives the bishop's blessing, and then retires and gives up the book. The bishop, sitting, mitred (with book and candle before him), reads the gradual, &c. The attendants then retire.

The deacon, having placed the book on the altar, comes to the bishop and, kneeling, kisses his hand, and then, genuflecting to the prelate, goes to the lowest altar step and kneels in the middle to say *Cleanse my heart*, . . . ; he then takes the book, descends and waits before the epistle corner. Meanwhile the thurifer, with the proper reverences, holds the censer before the bishop who puts on and blesses incense as usual. Thereupon all at the throne, except the bishop, stand; the gospel procession comes to the throne and all kneel; the deacon in front of the bishop says, *Bid, Sir, a blessing*; the bishop responds, but does not present his hand to be kissed; all then rise, genuflect, and go to the place of the gospel.

The Holy Gospel

The bishop, having given up the mitre, stands and faces towards the deacon; he signs himself at the announcement and takes the staff in both hands. At the end, he gives up the staff, and kisses the gospel book brought to him by the subdeacon, who makes no obeisance until after the *oscula*; the subdeacon then genuflects to the prelate and gives the book to the MC to lay aside; the deacon, subdeacon, and acolytes retire to their places. The assistant-priest incenses the bishop; the celebrant is not incensed.

The Creed and Sermon

The bishop, standing unmitred, recites the Creed with his assistant-deacons and assistant-priest; a cushion is placed at the foot of the throne upon which he genuflects at *Et incarnatus*; having finished

the creed, the bishop sits, mitred; he bows without uncovering while the choir sings *incarnatus*; but on Christmas day and the feast of the Annunciation he kneels but does not uncover. If the bishop preaches the sermon he may do so sitting, mitred, before the altar, or at the chancel step; or he may use the pulpit and will then probably prefer to remove cope and mitre before ascending the pulpit steps. If a priest preaches, he first goes to the bishop and kneeling receives a blessing; he always wears a stole.

The Offertory

The bishop uncovers; he rises when the celebrant sings *The Lord be with you*; then he reads the offertory verse, book and candle being held before him; again he sits and assumes the precious mitre. The subdeacon at the altar genuflects to the bishop and holds up the water cruet towards him, saying *Bless most reverend father*; the bishop then blesses it, saying *In the name, . . .*, but the celebrant himself says the prayer without signing the cross. The bishop blesses incense with the special formula *By the intercession, . . .*

After the celebrant has been incensed (with two swings) the deacon takes the censer to the throne; genuflects to the bishop; gives the censer to the assistant-priest who incenses the bishop (standing and mitred); and is then himself incensed by the deacon who also incenses the assistant-deacons, genuflecting to the bishop as he turns from one to the other. The rest of the incensing proceeds as usual. The assistant-priest retires to his place by the throne. (N.B. At requiem Mass *coram episcopo*, the bishop is incensed as usual, notwithstanding that in an ordinary requiem Mass no one but the celebrant is incensed.)

During the prayer for the Church the bishop stands, unmitred, and so remains until towards the end of the confession when he sits to receive the mitre, and again stands; he takes the staff in his left hand; pronounces the absolution; gives up the staff; sits, still mitred, during the comfortable words.

The Preface and Canon

At the *Sursum corda* the bishop, uncovered, rises; he recites the *Sanctus*; then puts on the precious mitre and takes the staff, and, with his assistant-deacons, goes to the centre; there gives up the staff and kneels at the faldstool which will have been placed in position for him. The mitre and *zuchetto* are removed. The subdeacon must be careful to stand a little towards the epistle side so as not to turn his back upon the prelate. After the elevations the bishop rises, as do also those with him; he receives the *zuchetto* and mitre, and the staff; genuflects

and returns to the throne where he gives up the staff, sits and gives up the mitre and *zuchetto*; he then stands again.

The Pax

The assistant-priest says the *Agnus Dei* with the bishop and then goes to kneel at the right of the celebrant for the prayer for unity; the deacon retires to the left of the celebrant. The celebrant gives the *pax* to the assistant-priest who imparts it to the bishop at the throne; the bishop imparts it to his assistant-deacons; the assistant-priest gives it to the subdeacon, and he in turn conveys it to the clergy as usual; and, on returning to the altar, to the deacon, and lastly to the MC who accompanied him. The MC (if it be customary) passes it on to the other MC and he to the thurifer, and so on until all the clerks have received the symbol.

From the Post-Communion to the Conclusion

After the communion the bishop sits and receives the *zuchetto* and precious mitre; the book and candle are brought to him; he reads the communion antiphon; the mitre is taken off; the bishop stands for the prayers and *Gloria*, sitting mitred after reciting the form. Before the blessing the sacred ministers go to the epistle corner and stand as at the collects but turned towards the bishop; at the moment of blessing the celebrant bows low; the ministers kneel. The bishop sings the versicles, takes the staff in his left hand, turns towards the people; and gives the blessing in pontifical form, the assistant-deacons meanwhile holding back the cope. All but the celebrant and bearers of the book and candle kneel. The bishop, unmitred, stands for the last gospel, making the customary genuflexion. He is then unvested by his assistant-deacons. The sacred ministers wait at the sedilia until after he has retired, and then they also go out.

Diocesan Assisting without Cope and Mitre

On less ceremonious occasions the ordinary may decide to assist pontifically at the throne without cope, mitre, and staff, in which case all else is done as described above, with the following exceptions:

He will enter ready habited, carrying his biretta, with his attendants (assistant-priest, and two assistant-deacons in choir dress—not vestments).

The sacred ministers, at the sedilia, await his coming, and go to the foot of the altar to begin Mass as soon as he has finished his private devotions; or, if the *Asperges* are given, when he comes from the throne.

The bishop is incensed once only, at the offertory, with three swings after the celebrant who, however, is incensed, with two swings, at the usual places in the rite, *i.e.* introit, after gospel, and offertory.

The bishop does not kiss the book after the gospel nor is he incensed then: the celebrant kisses the book as usual in high Mass.

He puts on his biretta when he sits, and also for the absolution (if he gives it) and the blessing at the end. He wears the *zuchetto* (even when he has taken off the biretta) except during the gospel and preface and while being incensed; and all the time from the consecration till after the communion.

SOLEMN EVENSONG IN THE PRESENCE OF A GREATER PRELATE

The bishop assists at Evensong either at his stall in choir or at the throne, and in the last event is vested in rochet and biretta or cope and mitre. If at the stall, he takes no part in the service, but is saluted before and after. He is incensed next after the celebrant—who remains at the epistle corner of the altar to be incensed.

If he assists at the throne, he is attended by two deacons and an assistant-priest, who wear surplices only (not stoles). The officiant of Evensong has no lectern or desk before him. The assistant-priest is at his place in choir.

The bishop enters after the officiant and goes to the throne. Before singing *O Lord open thou our lips*, the officiant bows to the bishop as if for permission to begin the service. At the beginning of the psalms the assistant-priest comes to the throne. Before the *Magnificat* the thurifer, kneeling, presents the incense, which the bishop blesses, the assistant-priest assisting. The bishop stands with head uncovered during the canticles. The officiant incenses the altar as usual and is there incensed, at the epistle corner, as at Mass, but with two swings only. The assistant-priest then incenses the bishop at the throne with three swings, and is then himself incensed; then the assistant deacons, and all others, are incensed as on ordinary occasions. If the blessing is given at the end of the service it is given by the bishop from his throne; the book- and candle-bearers attending. If he is the archbishop, he does not cover, for the archiepiscopal cross is held before him, the bearer kneeling. The officiant should not go out until the bishop has retired.

If the bishop assists in cope and mitre, he uses the crosier. He wears the mitre while seated and, as always, while blessing incense. During the whole of *Magnificat* he stands, uncovered, and holds the crosier in both hands.

FUNCTIONS OF VISITING BISHOPS

PONTIFICAL HIGH MASS AT THE FALDSTOOL

The ceremonies for this rite are in the main similar to those for Mass at the throne (*ante*), and those instructions should be carried out when not varied by the following directions.

The throne is not used; but instead the prelate will occupy a faldstool placed on the pavement in line with the epistle corner, and all the ceremonies take place here and not at the throne; the bishop sits thereon facing the people; when he stands or kneels he does so turned towards the altar looking east. Neither the crosier nor the seventh candle is ever allowed; there is an assistant-priest but there are no assistant-deacons, their duties being performed by the deacon and subdeacon of the Mass. There are four, or there may be six, torch-bearers.

The vesting may be done in the sacristy if the bishop wishes (and in any case, he puts on the buskins and sandals there). The entry into the sanctuary will be made processionally with lights and incense. Or, entering less ceremonially without lights and incense, the vestments may be put on at the faldstool in the same order as the vesting at the throne is done.

The deacon takes off the ring, and the assistant-priest puts it on. The deacon puts the mitre and the *gremiale* on the bishop and removes both except when otherwise stated below. No one kneels to the prelate; he is saluted with a deep bow.

The Mass

The Opening Section

After the first incensing of the altar the bishop is incensed as usual; he then goes to the faldstool and sits; the deacon removes the mitre. The bishop standing, turns to the altar and reads the introit, with the assistant-priest and deacon on his right and the subdeacon on his left these last two being behind him. After the *kyries* he sits again, mitred and with the *gremiale*. The assistant-priest and ministers salute him and go to the sedilia. [If the *Gloria* comes at this point, at the last *kyrie* they come again to him; the *gremiale* and mitre are removed; the bishop stands and turns by his left to face the altar and intones *Gloria in excelsis*, the assistant-priest holding the book; the ministers stand in line behind the bishop. As soon as the *Gloria* is intoned the ministers go up beside the bishop as usual: at the end the bishop sits again, mitred and with *gremiale*; the ministers go to the sedilia.]

The Collects to the Creed

At the end of the *kyries* (or *Gloria*) the deacon and subdeacon come again to the bishop; the *gremiale* and mitre are removed; the bishop stands and, facing the people, sings *Peace be with you*,¹ and, turning towards the altar with the ministers behind him in line, he sings the collects.

Towards the end of the collects the subdeacon takes the epistle book, and, when the bishop is again seated and mitred, sings the epistle; at the end he is blessed by the bishop, before whom he kneels as usual to receive the blessing. Standing before the bishop he holds the missal from which the bishop reads the gradual, &c. He stands a little aside during the blessing of the incense and the usual gospel preliminaries. For the deacon's gospel the bishop stands, after the MC has removed the *gremiale* and mitre. After being incensed the bishop turns to the altar and intones the Creed, and at the end of his private recitation he resumes his seat, covered, and bowing at *incarnatus* as usual.

The Offertory to the Conclusion

After the Creed or sermon, the *gremiale* and mitre are again removed and the bishop (still at the faldstool—with assistant-priest and deacon on his right and subdeacon on left) reads the offertory, and then sits down and receives the precious mitre and *gremiale* (no one kneels) from the deacon and washes his hands. Which done, the assistant-priest takes the missal and canon to the altar. After the incensing of the altar the MC puts the mitre on and removes it after the *lavabo*.

The *pax* is given to the assistant-priest, who conveys it to the deacon, and he in turn to the subdeacon; all the rest proceeds as in Mass at the throne. The whole of the last gospel is read at the altar, the subdeacon holding the canon; the assistant-priest is between the bishop and the subdeacon, and the candle-bearer attends as usual.

After the last gospel the bishop may retire with his attendants direct to the sacristy, and be unvested there; or if he prefers he may unvest at the faldstool, in which case the assistant-priest will retire, and the ministers—first removing their own maniples at the *sedilia*—will assist the bishop to disrobe. The subdeacon takes off the maniple and the deacon the mitre, and so on alternately until the *chimere* (or *mantellettum*) and pectoral cross are resumed. The ministers then salute the bishop and retire, while he sits at the faldstool and says the prayers after Mass, unless he elects to do so in the sacristy.

¹ *The Lord be with you* if the *Gloria* is not sung in the Mass.

SOLEMN EVENSONG AT THE FALDSTOOL

A faldstool for the prelate should be prepared at the foot of the altar steps, on the epistle side. The bishop wears amice, girded alb, stole, pectoral cross, cope, and mitre; the crosier is not used. The acolytes' candles are placed ready lighted on the credence, and will be left there at the end of the service. Strictly, there should be six (there may be fewer) assistants in copes—the first two in holy orders—also servers for the mitre, the book, the candle; two MCs. There are no assistant-deacons and no assistant-priest. The choir and clergy make their entrance in the usual manner and await the bishop, who, wearing rochet, chimere, and biretta, is conducted to the high altar by the first MC. Everyone bows low. After bowing to the cross, he goes to the faldstool, sits, and puts on his biretta. When the amice is presented the bishop hands his biretta to the first assistant (who gives it to the first MC), and then rises. He is then vested, and after receiving the cope sits and the precious mitre is placed upon his head. He is saluted by the assistants and the cantors, and after this the first assistant takes off the mitre; the bishop stands, and turned towards the altar begins the service.

After the intonation of the first psalm the bishop sits; the MC arranges the cope, and the first assistant puts on the gold mitre. The two assistants sit and, if in holy orders, cover with their birettas as usual.

The bishop, facing the altar, intones the Office hymn from the book held before him. Before the *Magnificat* begins, the bishop sits, is covered with the precious mitre, and blesses incense. At the intonation of *Magnificat* he rises and makes the sign of the cross, the assistants holding back the cope. They then escort him to the altar; the mitre is taken off; the bishop bows low; he ascends, with his assistants, the altar.

The altar is incensed as usual; and at the end the bishop, standing at the epistle end of the altar, receives again the precious mitre; he goes to the centre, bows to the cross, descends to the pavement, bows again to the cross, and then returns to the faldstool. Standing and facing across the sanctuary the bishop is incensed by the first assistant, and then sits and the first assistant takes off the mitre.

The bishop then rises and remains standing turned towards the altar (the assistants at his sides). The first cantor incenses the two assistants and the other cantors (the thurifer meanwhile holding back his cope). The thurifer then incenses the first cantor, the MC, choir, and people. When the canticle is ended, the bishop sits and is covered with the gold mitre.

At the prayers following the *Nunc dimittis* (as at *O Lord open Thou our lips*) the assistants stand in two lines behind the bishop; the acolytes

hold their candles as usual on either side of him; the first MC points the places.

For the blessing at the end of the service the bishop wears the precious mitre. He gives the blessing from the footpace of the altar; he salutes the altar without removing the mitre. He afterwards returns to the faldstool, and having received the salutations of those about him, he is invested in similar manner as he was vested.

SOLEMN MASS WITH A VISITING PRELATE PRESENT

If a solemn Mass is sung in the presence of a bishop to whom has been given permission to use the throne (which is not permissible in the case of a visiting suffragan or assistant bishop), the ceremonial is in some respects similar to that given for high Mass in the presence of a greater prelate. But the following differences must be noted:

(1) the bishop does not say the preparation with the celebrant, but does so with his own assistants at the throne;

(2) after the gospel he (and not the celebrant) kisses the book;

(3) the bishop is incensed with three double swings; but at the offertory only, unless he is in cope and mitre;

(4) he does kneel before the altar from the *Sanctus* until after the elevations;

(5) he gives the blessing at the end of the service—unless indeed the bishop of the diocese is also present;

(6) the celebrant (and not the bishop) gives all the blessings (*e.g.* those of incense and of the water at the offertory).

At such a Mass the celebrant (and not the bishop) is considered to be presiding.

CHAPTER THIRTY-TWO

SIMPLIFIED EPISCOPAL CEREMONIAL

The official books of ceremonial assume that pontifical functions will always be carried out with the full ceremonial described in the last chapter—that, for example, whenever a bishop celebrates Mass it will either be a low Mass or a full pontifical high Mass. But this is, under present circumstances, by no means always possible. Indeed, the books referred to appear to have as their background the cathedral rather than the parish church; they assume, that is to say, that there will always be a full complement of clerics to assist the bishop, and that the presence of a bishop will not be anything out of the ordinary. In parish churches, however, there will in all probability be only one or two priests available when the bishop comes—one of whom will need to be the celebrant or officiant when the bishop presides without himself celebrating or officiating: and in such a church episcopal visits are not so frequent as to make them anything but an event of great parochial importance.

For this reason, there have been included in this book certain directions (which follow in this chapter) indicating how, in the opinion of the editor, these reduced pontifical functions can reasonably be carried out on the same general lines as the full forms.

SOLEMN MASS, A BISHOP CELEBRATING

Pontifical High Mass

If the bishop of the diocese is to celebrate high Mass, and there are not the proper complement of clergy for a full pontifical high Mass at the throne, it is always permissible for the deacon and subdeacon of the Mass to carry out, in addition to their ordinary duties, those of the assistant deacons. They act in this latter capacity from the moment when the bishop goes to the throne until he leaves it at the offertory, except at the epistle and gospel. Such a ceremonial requires three priests (or a priest and two deacons).

If only two clerics are available, they will need to act as deacon and subdeacon, and the deacon will have to add to his own duties those of the assistant-priest. If only one cleric is available, the Mass will need to be a sung Mass, as suggested below.

Pontifical Sung Mass

For this rite—which, let it be repeated, has no formal authority—the bishop should be attended by a priest (or deacon) and a senior lay server, together with the thurifer, acolytes and torchbearers, and the three or four bearer-chaplains.

A bishop wishing to celebrate sung Mass with incense should conform to the usages of the rite commonly called sung Mass with incense, combined with a few necessary alterations and additions as described hereafter.

If two clerics were available, the form could be that of a high Mass, as given above.

The suggestions are based by analogy on the prescribed functions of high Mass at the throne or faldstool, and a bishop's low Mass.

The mitre is used; and also, if the diocesan himself officiates, the pastoral staff; as follows. The former is worn: (i) at the entrance; removed on reaching the altar step; (ii) whenever the bishop is incensed (but not when he blesses incense or incenses the altar), removed immediately after; (iii) at the first *lavabo*, removed for the *Glory be* of the psalm; (iv) for the absolution, removed before *Sursum corda*; (v) at the second *lavabo* after the ablutions, removed for the prayer; (vi) at the blessing in pontifical form; removed immediately after, (vii) at the departure; (viii) whenever the bishop sits at any stage in the service, put on when seated, removed before standing.

The diocesan bishop carries his staff: (i) at the entrance, giving it up before the mitre; (ii) at the absolution, given up before *Sursum corda*; (iii) at the final blessing, given up immediately after; (iv) whenever the bishop walks to or from the altar, given up on arrival; (v) at the departure.

There should be two chaplains (one, at least, in holy orders) one acting as MC, the other attending to the mitre. One of them carries in the sacred vessels before the service and puts them on the credence. He chants the epistle; spreads the corporal at the Creed; prepares the oblations and hands them to the bishop; assembles the vessels after the ablutions and removes them to the credence.

The other servers required are: (a MC); thurifer; two acolytes; bearer(s) of the mitre (and crosier); two or four torchbearers for the consecration. They reverence the bishop—if he is the diocesan—with genuflexions; but other prelates only with bows. In his own diocese the bishop does not return any bows but he signs the cross, in silence, over him who salutes. Outside his jurisdiction, or to a brother prelate, he bows in the usual manner.

The six candles on the altar should be lighted, but not a seventh unless the diocesan himself is officiating and confers Holy Orders.

After the first incensing of the altar the bishop would go to the throne or faldstool, as the case may be, and take the service there until he goes to the altar at the offertory. One of the assistants should read the epistle; though it is conceivable that, if only lay servers were present, the bishop might have to read this pericope himself. In any event the bishop himself would read the gospel, from the throne or faldstool, the two acolytes holding their candles before him.

From the offertory onwards, the ceremonial would be almost exactly that of a pontifical low Mass; one "chaplain" on the right (presuming him to be in holy orders) assisting with the chalice as would the deacon of high Mass, and the other, on the left, seeing to the book; the candle-bearer would be on his left.

SOLEMN EVENSONG, A BISHOP OFFICIATING

No very detailed directions are needed. If the bishop is the diocesan, he officiates at the throne; if he is not, then he takes the service at the faldstool; this latter is placed in line with the epistle end of the altar, in such a manner that, when the bishop sits there, he faces the people.

In either case the bishop vests in amice, alb, girdle, stole, pectoral cross, cope, and mitre. He would be attended by the usual MC, thurifer, and acolytes; the diocesan at the throne might also have two clerics or senior servers at his sides.

The mitre would be worn (i) at the entry and departure; (ii) while seated—*i.e.* during the psalms and lessons; (iii) while blessing incense, which he does just before the *Magnificat* is intoned. The diocesan carries his staff at the entry and departure. The acolytes hold their candles before the bishop at *O Lord, open thou our lips*, and for all that which follows the *Nunc Dimittis*.

SOLEMN MASS OR SOLEMN EVENSONG WITH A BISHOP PRESENT

When a visiting, suffragan, or assistant bishop is present at Mass or Evensong, he does not preside, as would the diocesan. Indeed, such bishops properly take no ceremonial part in the service. They sit in the first seat in choir, where they are treated as the senior of the clergy present; they are incensed before all other clergy, but at the offertory and *Magnificat* only; the celebrant or officiant receives three double swings as usual.

A Visiting Bishop at Solemn Mass

A visiting bishop ought not to be received ceremonially at the church door. He should vest in the sacristy, and proceed with his attendants direct to his place in the sanctuary, before the ceremonial entrance of the sacred ministers. At the *Asperges* he is sprinkled before

any of the other clergy present. He does not use the crosier, nor should he occupy a throne. He has no assistant-priest, but he may have two servers (clerics, if available)—one in charge of the mitre the other to look after the books and find the places. On entering the sanctuary he is saluted with the profound bow, and again at his departure; at other times he receives merely the usual bows accorded to the clergy. There are no genuflexions to him; he gives no blessings (*e.g.* of the incense or the water; nor of those who incense him, or the people as he passes); and he does not pronounce the absolution.

(i) *The Preparation.* He stands at his place uncovered, and recites the office with his two attendants.

(ii) *The First Incensations.* He sits, mitred, but does not bless incense nor is he incensed.

(iii) *The Introit and Kyries.* He stands, uncovered. If the *kyries* are long he may, after reciting them privately, sit down and put on the mitre.

(iv) *The Collect.* He stands unmitred.

(v) *The Epistle and Gradual.* He sits, mitred. He does not bless the subdeacon or deacon; nor the incense.

(vi) *The Holy Gospel.* He stands, uncovered, turned towards the reader. He does not kiss the book nor is he incensed.

(vii) *The Creed.* He stands uncovered and privately recites the creed, genuflecting at *Et incarnatus*, and when he comes to the end sits and covers. He bows without uncovering while the choir chants *Et incarnatus*.

(viii) *The Sermon.* The bishop if he is to preach may well do so from the pulpit, laying aside cope and mitre and reassuming them after the address. If he speaks sitting he may, but need not, remove the cope and mitre.

(ix) *The Offertory.* He stands until the celebrant has read the offertory; he then sits mitred; but stands without uncovering to be incensed—which is done with three swings, after the celebrant (also with three). He does not bless the water or incense.

(x) *From the Prayer for the Church to the Preface.* He stands uncovered (but at requiems, &c, he kneels). He does not pronounce the absolution.

(xi) *From the Sanctus until after the Elevations.* He kneels uncovered at his place.

(xii) *The Pax.* Standing uncovered, he receives the *pax* from the subdeacon of the Mass on whose shoulders he rests his hands (but at sung Mass without ministers, and if the prelate's attendant is not a cleric, the *pax* may be given with the *pax-brede*, but it is more commonly omitted in these circumstances; it is never given in *requiems*). He remains standing.

(xiii) *The Post-Communion.* He continues to stand uncovered (but at requiems, &c, he kneels).

(xiv) *The Gloria in Excelsis.* He stands uncovered and privately recites the hymn. At the end he sits down and puts on the mitre. But if the ablutions are deferred he remains standing, uncovered.

(xv) *The Blessing.* If invited by the parish priest to give the final blessing, he stands, mitred, at his place, turned towards the people and gives the blessing in pontifical form; at requiems the blessing is omitted.

(xvi) *The Last Gospel.* He uncovers and remains standing, genuflecting if the text requires it.

(xvii) *The Departure.* He puts on the mitre, reverences the altar and departs, followed immediately after by the sacred ministers of the Mass.

The Diocesan Assisting

If the bishop of the diocese elects to adopt the foregoing ceremonial (as may also often be needed in small churches where the celebrant himself is the only priest available), it should be remembered that he is saluted with genuflections, and not merely bows; and that the following variations must be observed. He may choose to enter ceremonially fully vested, carrying the staff in his left hand, silently blessing the people as he passes. Arrived before the altar he uncovers and kneels in silent prayer, and then (mitred) goes to his throne on the gospel side of the sanctuary. At the *Asperges* (on a Sunday) all is done as described elsewhere.

In due course he blesses (i) the incense; (ii) the subdeacon (at the epistle); (iii) the deacon (at the gospel) both of these at a high Mass only; and (iv) the water at the offertory, meanwhile sitting and mitred.

At the introit and offertory he himself—standing and mitred—is incensed with three swings *after* the celebrant, who receives only two. During the chanting of the gospel he stands (without the mitre) facing towards the deacon holding his staff about its middle with both hands. At the end of the gospel he gives up the staff, kisses the book presented by the subdeacon (the MC at a sung Mass) and, still unmitred, is then incensed instead of the celebrant. He may pronounce the absolution, if he so decides, from his place, mitred and holding his staff in his left hand.

He should kneel on a cushion at a desk before the altar from the preface to the second elevation. Before kneeling he gives up the staff; the mitre is removed as soon as he kneels. Mitre and staff are re-assumed after the elevations.

He receives the *pax* from his chaplain (if a cleric) or the deacon, and imparts it to his immediate attendants.

He gives the pontifical blessing from his place, at the close of the service, mitred and holding the staff.

At Solemn Evensong

No very detailed notes are needed. The bishop is at his seat throughout the Office, mitred only when he is seated. If the diocesan is presiding, he blesses the incense at the opening of the *Magnificat*; he is incensed with three swings after the officiant, who receives two only, standing at the epistle end of the altar, and not at his place.

CHAPTER THIRTY-THREE

SOME FUNCTIONS OF THE PONTIFICAL

THE RITE OF ORDINATION

Holy orders are always conferred at Mass, which if necessity compels may be a low celebration; but ordinarily the ceremony is at a solemn pontifical high Mass—at the throne if the diocesan officiates; at the faldstool in the case of visiting bishops. Whether the Mass be high or low, the bishop sits (at throne or faldstool) mitred during the sermon. He will at first be vested in amice over the rochet, alb, girdle, pectoral cross, ring, stole, tunicle, dalmatic, and chasuble and mitre; and the gloves are put on.

The archdeacon, whose duty it is to present the candidates, may be vested in stole and cope over his surplice. There should also be not fewer than three assisting-priests at the imposition of hands, and they should be vested in the Mass vestments, though more commonly and sufficiently, they may wear surplice and stole only.

In view of the fact that the Prayer book provides a collect, epistle, and gospel for the ordination Mass, whereas the latin rite uses the Mass of the day with a special (additional) collect, the question would seem to arise as to what "proper" and colour should be used. It is suggested that the most suitable procedure would be to use the "proper" (introit, &c) of the day in question, with the collect of the day and that of the ordination above one ending, and with the special epistle and gospel of the ordination rite; the colour would then naturally be that of the day. There seems to be no justification for using white at all times.

It should be noted that when an ordination takes place on an Ember Saturday, the Mass of the Ember day is used at that rite whatever festival may occur on that day.

The Ordination Service

The Presentation and Challenge

After the sermon a stool will be placed in the centre on the footpace. The bishop sits mitred, and holding his staff in his left hand. The candidates, presented by the archdeacon, kneel before him.

The Litany

Still mitred but without staff, the bishop kneels in the same place for the litany. The candidates lie prone on the pavement before the altar the whole time of the litany. At the special suffrage for the ordinands the bishop rises, takes the staff into his left hand and, himself saying the special petition, signs the cross over them at the words ✠ *bleſs theſe thy* ✠ *ſervants; and pour thy* ✠ *grace upon them;* and finishing the petition he gives up the ſtaff (but retains the mitre) and, kneels again until the litany is ended. The candidates then riſe, go to their places, and kneel there. The ſtool is removed; but it will be replaced for the ordination act, and finally taken away after the reception of the instruments.

The Maſs

The Maſs proceeds as is uſual at pontifical high Maſs, to the end of the epiſtle, except that this is chanted by a newly ordered ſubdeacon, if there be one, aſſiſted by the ſubdeacon of the altar.

After the epiſtle the ſtool is placed again on the altar footpace and the ordering of deacons takes place; which done the biſhop returns to the throne (or falſtool) for the ceremony of the holy goſpel; after he has been incenſed at the end of it as uſual, he goes again to the ſeat for the ordination of prieſts. After which the ſervice is continued as at any ſolemn pontifical Maſs.

The Ordering of Deacons

Candidates (wear amice, girded-alb, and maniple; and) carry in the left hand a ſtole, (and over the left arm a dalmatic folded ſo that it can be eaſily paſſed over the head. If there are not enough veſtments for all, one dalmatic will ſuffice; in that caſe it will be put on each in turn and left finally on the laſt to be ordained, who ſhould be the one who will chant the goſpel at the proper time).

The epiſtle ended, the candidates kneel before the biſhop, who mitred, is ſeated before the altar, with ſtaff in hand for the examination; at the end the ſtaff is given up; but he retains the mitre until all the deacons have received the New Teſtament, of which a ſufficient number of copies muſt be provided, ſo that every deacon may receive one.

The ſenior ordinand, kneeling, places his joined hands between thoſe of the biſhop during the queſtioning. (Then the biſhop uncovering and riſing, with hand outſtretched over the ordinands ſays the preface given in the book of 1928.) He then ſits and puts

on the mitre; laying his right hand on the head of each one severally he says *Take thou authority to execute*, etc. Then taking the stole from the candidate's hand he presents the cross at its centre to be kissed, and lays it on the candidate's left shoulder; the MC or deacon of the Mass arranges and fastens it. (The bishop then puts on each of them the dalmatic, saying *The Lord clothe thee with the garment of salvation, the robe of joy and the dalmatic of righteousness. In the Name of the Lord, . . . R. Amen*); and finally he delivers to every one a New Testament saying *Take thou authority to read, . . .* No other instruments are delivered at the ordering of deacons.

The Epistle and Gospel

The epistle and gospel respectively at solemn Mass are chanted by a newly-ordered subdeacon and deacon—if there be any—accompanied by the corresponding minister at the altar, to see that mistakes are avoided. The customary ceremonies are gone through. The new deacons do not perform any of the other duties of the Mass.

The Ordination of Priests

The ordinands will be vested in (amice, girded-alb, maniple and stole worn deacon-wise and over the left arm they will carry a chasuble so folded that it can be easily passed over the head. If necessary one vestment will suffice as in the case of the dalmatic described above.

After the gospel the ordinands stand, and the bishop, mitred and holding his staff, seated before the altar, reads his charge, but the candidates should kneel for the questioning and promise of canonical obedience, the senior meanwhile kneeling before the bishop with his joined hands placed within the bishop's. The bishop rises and stands for the blessing with which the examination ends.

After the period for silent prayer the assisting-priests put on stoles and come and take their stand at the sides of the bishop. The staff is given up and the mitre taken off. All then kneel for the *Veni Creator*, but the bishop himself (no one else) stands up after the first verse and so remains until the conclusion of the hymn.

Throughout the prayer which follows (or the preface as in the book of 1928) the bishop, unmitred, faces the ordinands and says the prayer with hands outstretched over them. He then sits, mitred, and with both hands laid severally on the head of each candidate says the appointed formula, during which the assisting-priests hold their right hands above the candidate's head, saying nothing; and when all have been ordained the assisting-priests return to their places in choir and take off their stoles.

The Vesting of the Ordinands

As each new priest is ordained the bishop, assisted by the MC or the deacon of the Mass, adjusts the stole of the ordinand priest-wise, saying *Take thou the yoke of the Lord, for his yoke is easy and his burden is light.* (He then vests him with the chasuble, or at least places his hand on it, saying *Receive this priestly garment which symbolizes charity; for God is well able to give thee an increase of charity and a perfect work.* *R. Amen.*)

(Then if it is to be done in accordance with both ancient and modern custom, the anointing with the holy oil is performed. Each new priest kneels before the bishop with his hands spread out flat, touching at the line of the little fingers; and the bishop anoints the whole palms; after which he washes his hands. The bishop next delivers into the hands of each, to hold momentarily, a chalice containing wine and water, and a paten on which rests a large wafer, saying *Take thou authority to offer sacrifice to God, and to celebrate the Eucharist both for the living and the dead. In the Name of the Lord.* *R. Amen.*)

The bible is then presented to each, the bishop saying *Take thou authority to preach, . . .*

The Concelebration

The newly-ordained priests then kneel in a semicircle around the altar and join with the bishop in repeating—in low tones, without gestures—all the words of the priest's part of the service, including the consecration, which the bishop says just loud enough to be heard by them. The newly-ordained deacons join in saying the confession but the priests do not, seeing that they are co-offerers with the celebrating bishop. The priests do not join in giving the blessing, but they do recite the last gospel. They kneel where they are for the communions. The *pax* is given by the bishop direct to the senior ordinee of each order, and they pass it on to their fellows in the customary manner.

At an Ordination without Chant

If holy orders are conferred at low Mass:

Six altar candles are lighted; and, if the diocesan himself is officiating, a seventh behind, but showing above, the altar cross; MC and extra servers are in attendance; the bishop wears tunicle and dalmatic under his chasuble. The mitre (simple, or plain cloth-of-gold) is worn at the entrance; whenever the bishop sits; during the litany; at the washing of hands; at the absolution, and final blessing; and at the departure.

The crosier is held by the bishop at the special suffrage for ordinands (deacons and priests). If the diocesan himself (not otherwise) is officiating he will use the staff in the usual manner.

The epistle and gospel respectively are read without note by a newly ordained subdeacon and deacon—if there are any—but the bishop does not read them privately at the altar (unless, of course, if there are no such ordinands).

The subdeacon stands at the usual place for the epistle, but at the end does not go to kiss the bishop's hand. The new deacon does not say the prayer *Cleanse my heart*, &c; nor does he ask a blessing. He stands below the steps in line with the corner of the altar, and at the end he does not take the book to be kissed by the bishop (who kisses his own book) but lays it aside and returns to his own place.

THE CONSECRATION OF BISHOPS

The consecration of bishops takes place after the gospel in a Mass (preferably a full pontifical high Mass) celebrated by the archbishop. The question of the "proper" to be used is the same as for ordinations, for which see p. 436. The archbishop has for deacon and subdeacon two other bishops, who wear dalmatic and tunicle with mitres. Two other bishops present the bishop-elect; they wear cope and mitre; other bishops may join in the consecration, they also wear cope and mitre; but it is generally not advisable to have too many (the archbishop and the two presenting bishops make the required number of three) owing to the resulting complication of the ceremony.

After the gospel, the archbishop comes to sit on a faldstool before the altar; the bishop-elect, wearing rochet, is presented to him by the two presenting bishops; the new bishop bows low to the archbishop, the presenting bishops make a slight inclination without removing their mitres. The new bishop kneels before the archbishop and takes the oath of obedience. All kneel for the litany, the archbishop mitred, who himself stands to say the special consecration petition over the bishop-elect. The interrogation follows, the archbishop and all other bishops sitting mitred; the bishop-elect still kneels. The archbishop rises unmitred (as do the other bishops) for the prayer which follows.

The bishop-elect then retires to put on the rest of the episcopal habit; this should mean, over the rochet, amice, alb, girdle, pectoral cross, stole (pendent, not crossed), tunicle, dalmatic, chasuble, and maniple. He returns, and all kneel for the *Veni Creator*, the archbishop (alone) rising after the first verse; so he says the prayer following. He sits mitred; the bishop-elect kneels before him, and he says the consecratory words, laying his hands on the new bishop's head;

all other bishops (mitred) also lay their hands on the new bishop. Then the archbishop delivers the bible, and, if it be the custom, at the words *Be to the flock of Christ*, . . . , the pastoral staff. Then follows the delivery of the mitre and ring.

Mass then continues as usual with the Creed; the new bishop, standing at the epistle side between the presenting bishops, says with the archbishop the prayers of the Mass, including the consecration; he receives Holy Communion from the archbishop.

After the blessing, the consecration may fittingly be concluded with the *Te Deum*.

CONSECRATION OF A CHURCH

A church may be solemnly consecrated on any day except those enumerated below; it is, however, appropriate that it should be done on a Sunday or great festival. It is prohibited on the vigil and feast of Christmas, on the feasts of the Epiphany and Ascension of our Lord, on any day from Palm Sunday to Easter day, both inclusive, and on All Souls' day. The reason for this is that at the consecration of a church the Mass which forms part of the function is invariably that of the dedication, and on the above-mentioned days it would be most unseemly to supersede the Mass of the day.

Preparations

Twelve crosses should be marked or inset at equal distances, $7\frac{1}{2}$ feet from the ground, on the interior walls of the church with a lighted candle before each. If the church is already in use and the Blessed Sacrament reserved, it should be removed out of church before the ceremony begins; the altars are entirely bare and without ornaments of any sort; holy water stoups are empty and clean; water is blessed during the course of the function for the various hallowings; incense is not used until the consecration of the altar.

The bishop wears amice, alb, girdle, white stole and cope, and the plain gold mitre; he uses the crosier even though he is not the diocesan. He is attended by a deacon in alb and white stole, and sub-deacon in alb—dalmatic and tunicle are not put on until the Mass. Two acolytes with torches precede him wherever he goes.

The Rite

The bishop, with his attendants, comes to the church, and, standing before the closed door of the principal entrance, receives the petition for the consecration. He then gives up the staff and mitre and

says the prayer *Prevent us, O Lord, &c.*; after which he blesses holy water and sprinkles the bystanders therewith, while the choir sings the antiphon *Thou shalt purge me, O Lord, &c.* He then receives his mitre and again takes the sprinkler, and, accompanied by his attendants, goes round the exterior of the church, aspersing the walls.

A threefold circuit of the exterior should take place at this point in the function; and a similar threefold circuit of the interior before the hallowing of the altars, but often, in practice, one procession only takes place at each of these stages. During the processions the bishop (using a bunch of hyssop as a sprinkler) continually asperses the walls with the lustral water, saying repeatedly as he goes, *In the name of the ✠ Father, and of the ✠ Son, and of the Holy ✠ Ghost.*

Having completed the circuit, the bishop gives up the sprinkler and takes the crosier. At the door, which is still closed, he knocks once upon it with the end of his staff saying, *Lift up your heads . . . shall come in.* From within a cleric in alb and white stole (worn deaconwise) answers *Who is the King of Glory?* The bishop and choir reply *The Lord strong . . . in battle.* This is done thrice, but the reply the third time is, *The Lord of Hosts, He is the King of Glory. Open. Open. Open.* The door is then opened wide from the inside, and the bishop with the tip of his staff traces a cross on the threshold saying, *Behold the sign of the ✠ cross; may all the spirits of evil be put to flight.*

The Entry

The keys of the church (by anglican custom) are presented to the bishop and he enters just within the threshold and halts saying, as he signs the cross in the air, ✠ *Peace be to this house*, to which those within respond. *At thine incoming.* He goes still a little further into the church; halting towards the west end he says thrice ✠ *Peace be to this house* adding the first time, *from God our heavenly Father*; the second time, *from his Son who is our peace*; and the third time, *from the Holy Ghost the Comforter.* He then proceeds to the altar and, ascending thereto, lays the keys on it.

After that he goes to the faldstool set in the middle of the church and gives up the staff and mitre.

The *Veni Creator* and the litany are next sung; the bishop is uncovered for the hymn and kneels at the first verse but (alone) stands for the rest. Following the hymn the litany is sung, the bishop wearing his mitre, kneeling, but towards its end—before the special petitions for the church—he rises and takes his staff into his left hand and with the right makes the sign of the cross in the air at the appointed places in the petitions. After the third of these petitions, the staff is laid aside and the bishop (still mitred) kneels down again and the litany

is continued. At its end he rises and unmitred, facing the high altar, says the two prayers.

Then during the singing of the *Benedictus*, the bishop, wearing the mitre, traces with his staff on the floor of the church the letters of the Greek and Latin alphabets; then on the inside of the principal door, on the upper and lower parts, he again forms the cross and, standing in the same place, he puts off the mitre and says the consecratory prayers of the church.

The Consecration of the Altars

The consecration of the altars is then proceeded with, the choir meanwhile singing psalm 43. The bishop dips his thumb in the specially blessed water and traces therewith five crosses on the top of the altar, thus:



and, removing the mitre, says the consecratory prayer, and then goes all round the altar sprinkling it on every side, psalm 51 being meanwhile sung by the choir. And the same is done at each one of the other altars (if any) which are to be consecrated.

The Circuit of the Interior

The circuit of the interior next takes place, with the sprinkling of the inner walls as was done to the outer walls at the beginning; and finally the church is aspersed, namely, from before the altar to the main entrance, and across from the north-west wall to the south-east wall; and then, standing in the middle of the church the bishop, unmitred, says the consecratory prayer with proper preface.

Proceeding, mitred, to the high altar, he there puts on incense and blesses it, and incenses the altar on every side, right, left, front, top, and all around it; which done he gives the censer to a priest (vested in surplice) who—until the consecration is over—continues going round the altar repeatedly incensing.

The Anointings

If the holy oils of the catechumens and the chrism are not available the oil of the sick ought not to be used in lieu thereof, but the bishop at this stage should proceed to consecrate holy oil for the present purpose. Which done, he dips his thumb into the oil, and with

it traces five crosses on the altar top as was done with the holy water; he then pours the oil upon the altar and spreads it on the surface with his right hand. He next blesses incense and goes round the altar once, incensing it, during which the choir sing a responsory, after which he proceeds to the other altars (if any) and repeats the ceremony at each.

The consecration crosses let into the walls are then, each in turn, anointed by the bishop while psalm 147, 12, is sung by the choir. Returning to the high altar, he first sprinkles it with holy water and then, with his own hand, forms five crosses made of incense-grains on the places where he traced the holy sign on the altar top, and over each he places a cross of the same size made from a wax-taper. He lights the top of each of these crosses, and the incense is burned and consumed with the wax. The bishop next goes to the other altars and does the same, at each of them. He then returns to the high altar and kneels, bareheaded, before it and intones the antiphon *Come Holy Ghost . . .*, which the choir continues, and at its end, the bishop, standing and facing the altar, says the prayers and preface appointed.

The legal instruments are then read aloud by the chancellor or registrar standing before the altar; and duly signed by the bishop. And last of all the cloths and ornaments are dedicated and put in their places during the singing of psalm 63, after which the bishop once more incenses the altar top in the form of a cross and with the saying of a final prayer.

The Mass

The ceremony is ended by the offering of the Holy Sacrifice; which, however, need not, necessarily, be celebrated by the consecrating bishop, but may be high Mass *coram episcopo*. At this Mass (for which the colour is white) the proper is invariably that of the dedication of the church; there is a special collect for such occasions, and this is followed under one conclusion by that of the church's title; Creed and *Gloria in excelsis* are both sung.

The *Te Deum* could fittingly conclude the function.

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