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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
recently Revised "WESTERN USE."

Compiled by

HENRY CAIRNCROSS

and prepared for publication by the

REV. E. C. R. LAMBURN.

NINTH EDITION

(An entirely new version, considerably enlarged)

1946

LONDON

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A Comprehensive Guide to the
RITES AND CEREMONIES

From the Original Manuscripts of the
Church of England, as preserved in the
Library of the "British Museum."

Compiled by

HENRY CAINCROSS

and
REV. E. C. R. LAMBERT

THIRD EDITION

(The Revised and corrected, completely enlarged)

1878

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PREFACE TO THE FIRST EDITION.

THE distinct favour accorded to these Notes in their original shape, has encouraged the Editors to collect them together, and after a careful and thorough revision, to issue them in such a form as will make them permanently useful.

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

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

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

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

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

J. NELSON BURROWS.

WALTER PLIMPTON.

Lent 1894.

EXTRACT FROM THE PREFACE TO THE EIGHTH EDITION.

RITUAL NOTES is intended as a ceremonial and ritual guide for those Anglican clergy who, mindful of our former place in Western Christendom, hold that the directions of the Book of Common Prayer, while of primary authority in these Provinces, may legitimately be interpreted in accordance with the Use authorized for the Catholic West as a whole in 1570 and revised in 1911. Such a course is but the continuance of the policy adopted by the original editors of "Ritual Notes," and sufficiently justified in their Preface to the first edition (1894), which is reproduced below.

The present compilers, while in entire agreement with the substance of that Preface, would wish, however, without casting any reflections upon the judgment of their esteemed predecessors, to dissociate themselves from what appears to them the unnecessarily severe strictures made in it upon the "Old English Use," which in its time served our forefathers well.

On the other hand a word with regard to the attitude taken in this edition towards the strict Rite of the Prayer Book of 1662, may not be out of place. The history of the last half-century has shown that some measure of revision is inevitable. They, therefore, have not hesitated to take advantage of the revision proposals of 1927-8 in so far as they appear to have commended themselves to Catholic-minded clergy: while, since this is not the case with the Eucharistic Liturgy of the proposed Book, no attempt has been made to follow its suggestions in that direction; but rather to regulate departures from the letter of the "Order of the Administration of Holy Communion" by the current usages of such churches as are likely to adopt "Ritual Notes" as their guide. It is admitted that this course is far from ideal, since the unofficial revisions of the Rite in these churches necessarily lack due authority from the Provincial Synods; but it is felt that, not only some justification for such private revision can be found in the way Mediæval Uses were developed from the ancient Sacramentaries of the Western Church, but that such a course is likely in the long run to produce an order of

Mass more acceptable, and therefore more generally adopted, than that of the Proposed Prayer Book; since the changes, whether by way of additions or transpositions, will have been tested by practical experience before the seal of official sanction is set upon them.

H.C.

E.C.R.L.

G.A.C.W.

Michaelmas 1935.

PREFACE TO THE NINTH EDITION.

RITUAL NOTES, which first appeared as an appendix in the "Order of Divine Service" in the years 1887 and onwards, was first issued as a book in 1894, the original editors being the Rev. J. Nelson Burrows and Mr. Walter Plimpton. It passed through several editions, the last (the eighth) being published in 1935 as the joint compilation of Mr. Henry Cairncross, the Rev. G. A. C. Whatton, and the present writer. Soon, however, it became clear that a ninth edition would be required; and the task of preparing this was undertaken by Mr. Cairncross alone. A very considerable amount of work had been done on it—indeed, the greater part of the book was actually in type—when the World War, with the consequent shortage of paper, delayed production. Mr. Cairncross, who had greatly looked forward to completing the work himself, was obliged by advancing age and increasing blindness to abandon this hope: and the task of seeing this ninth edition through its final stages has fallen on me.

This is Mr. Cairncross's book. The immense labour of preparing and arranging it has been his, and only the unavoidable results of the War have prevented his seeing it through to the end. It represents indeed a wealth of liturgical knowledge and experience, and a lifetime of devotion to the Church.

It only remains to thank the Rev. G. A. C. Whatton for his help in the preparation of this edition, and especially for the section on Low Mass, which is entirely his work.

E. C. R. LAMBURN.

Whitsuntide, 1946.

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ABBREVIATIONS.

Ac., Acc.—Acolyte, acolytes.	GrD.—greater double.
A.P.—Assistant Priest.	mb.—mitre-bearer.
A.D.—Assistant Deacon.	M.C.—Master of Ceremonies.
B.C.P.—Book of Common Prayer.	S.—Server; S ¹ , S ² —first (second) server.
Bp.—Bishop.	Sd.—Subdeacon, semi-double.
Cel.—Celebrant.	S.M.—Sacred Ministers.
Ch.—Chaplain.	tb, tbb—torchbearer(s).
D.—Deacon, Double.	

Baldeschi (or Dale-Baldeschi) : *Ceremonial according to the Roman Rite*, J. D. Hilarius Dale.

Dearmer : *The Parson's Handbook*, P. Dearmer. (The references are to the 6th edition).

Directions : *Directions to Altar Societies and Architects*, compiled under the direction of Cardinal Vaughan.

E.L.P. : *Eucharist, Law and Practice*, Durieux-Dolphin.

F.O'C. : *The Ceremonies of the Roman Rite Description*, Fortescue, Ed. O'Connell, 7th Edition.

Fonct. Pont. : *Les Fonctions Pontificales selon le Rit Romain*, Le Vavasseur & Haegy.

H. or Haegy : *Ceremoniale selon le Rit Romain*, Haegy.

Lit. Law : *Liturgical Law*, Augustine.

M.L. : *Matters Liturgical*, J. Wuest.

Nainfa : *Costumes of Prelates*, Nainfa.

O'Brien : *History of the Mass*, O'Brien.

O'Kane : *The Rubrics of the Roman Rite*, O'Kane.

O'Loan : *Ceremonies of some Ecclesiastical Functions*, O'Loan.

Sac. Man. : *Sacristan's Manual*, Dale.

Stehle : *Manual of Episcopal Ceremonies*, Stehle.

Woywod : *The New Canon Law*, Woywod.

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Cabrol "Day Hours" : *The Day Hours of the Church*, by Abbot Cabrol (Burns, Oates & Washbourne).

Chapman "Peregrinus" : *Peregrinus Gasolinus (i)*, and *Peregrinus Abroad (ii)*, by Rev. Michael Chapman (New York).

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Dale-Baldeschi, see Baldeschi above.

Dale : *Sacristan's Manual*, by Rev. J. D. Hilarius Dale (B.O.W.).

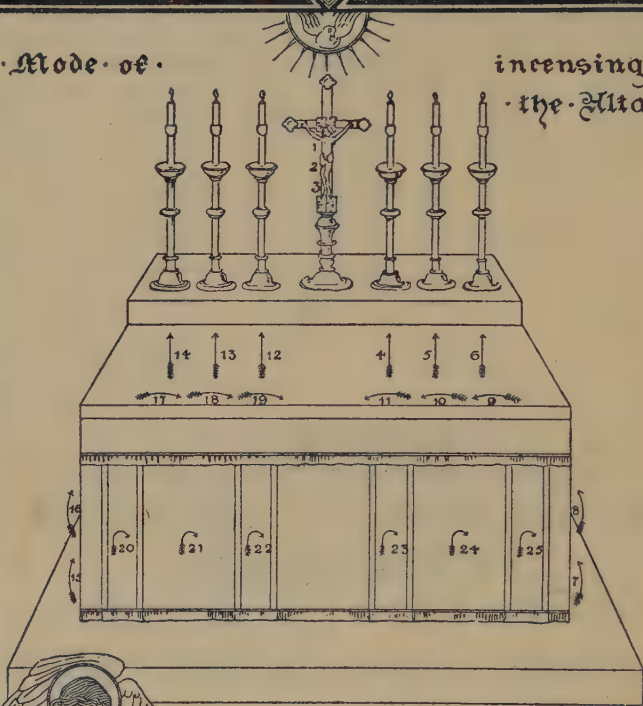
Dickinson "Mis. Sar." : *Missale and usum Sarum*, by F. H. Dickinson (Parker & Co.).

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- Parson's Handbook*, by Rev. Percy Dearmer (Henry Frowde).
- Stehle "Epis Ceremonies": *Manual of Episcopal Ceremonies*, by Rev. Auelius Strehle (Pa. U.S.A.).
- Vaughan "Directions": *Directions for Altar Societies*, by George B. Tatum—Ormond Bentley. (Out of print).
- Woywod "Canon Law": *The New Canon Law*, by Rev. Stanislaus Woywod (New York).

NOTES
ON THE RITES AND CEREMONIES
OF THE CHURCH

Mode of.

incensing.
the Altar.



Mode of.
incensing.
the Oblations.

RITUAL NOTES

CHAPTER ONE.

Of the Church's Ornaments and Vestments

AS UNDER

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THE ALTARS &c.

THE PRINCIPAL ALTAR of a consecrated church should be fixed and immovable¹, its top consisting of a single block of stone or marble. It should be not more than 3ft. 6ins. nor less than 3ft. 3ins. high and from 8ft. to 12ft. long, and 21 to 25 inches wide—not more, because of the difficulty otherwise in reaching the tabernacle—clear of any shelf or gradine (n. 4) on which the ornaments stand.

2. 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 wood² measuring 3ft. 10in. or 4ft. 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 sub-deacon stand at high mass) 15 to 18 inches wide and 5 or 6 inches high, also returning at the ends as lateral steps.

1 Woywod, p.244. 2 F.O.C. p.6.

3. A CHAPEL (or SIDE) ALTAR should be the same height as the high altar and not less than 5ft. long, raised on one step of wood, about 3ft. 6in. wide; two or even three steps are optional in large chapels.

(a) 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-stone³—15in. by 12in. by 1½in., having 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.

4. A GRADINE⁴ 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. If however a gradine (there ought not to be more than one) is considered desirable or necessary, e.g. to accommodate extra candlesticks (and vases for flowers if used), it should be raised not more than a couple of inches above the top of the altar table.

5. 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; such articles 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; nor may a room above the church be devoted to secular purposes. If of necessity a chapel is underneath a bedroom a canopy (n. 6) should certainly be erected over the altar⁵.

6. AN ALTAR CANOPY⁶ 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 baldaquin; but a more usual form is of wood with a flat surface, panelled and ornamented in colours, and called a tester.

7. THE FRONTAL (*antependium*) should be of silk or other rich fabric of the colour of the day and suitably ornamented.

3 F.O.C. p.3. 4 "Directions," p.16. 5 Lit. Law, p.325. 6 F.O.C., p.3.

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 to have transparent covers of glazed gauze to protect it out of service times.

8. 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, or it may be long enough to hang half way down at the ends which might be bordered in coloured thread or fringed or, as is more usual, 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 censed⁷. The altar dust-cover should be put on after the last mass, or between the services if there is any appreciable interval of time.

9. THE PAVEMENT (often referred to as "*in plano*") of the sanctuary should be a plane about 6ft. or more wide, (not broken by steps), and covered with a suitable carpet up to the base of the steps; at solemn requiems the foot-pace or *predella* (n. 2), is laid with a purple or black rug, the other steps being left bare. Green is the correct colour for altar carpets⁸, but other colours may be used in carpets reserved for use on festivals. 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.

THE TABERNACLE

10. THE TABERNACLE is sometimes made of wood⁹, 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. 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, etc., 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 *conopæum* described in the following note. It is convenient to have two tabernacles

7 "Directions," p.34; Dale-Baldeschi, p.65.
8 "Directions," p.36. 9 O'Kane, n.605.

but there should ordinarily not be more than two ^{9a}. 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.

11. THE CONOPÆUM¹⁰ (which it is desirable 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 Blessed Sacrament), or the *conopæum* may at any time be white, if desired. The tabernacle when it contains the most holy Sacrament, and then only, must be enveloped with the *conopæum* (which however is drawn aside temporarily so as to leave the door uncovered at Benediction &c.). The *conopæum* must never be dispensed with¹¹, even if the tabernacle itself be exceeding magnificent; its disuse is an abuse of the rubrics. If however the tabernacle is so constructed that a proper *conopæum* is impossible there must be, at the very least, a suitable veil hanging before the door.

12. A special corporal to fit the bottom of the inside of the tabernacle must be provided (n. 52.a) The keys (in duplicate) of the tabernacle should be gilded and each furnished with a ribbon or chain; they must be in the custody of the priest¹² and kept in a safe place, inaccessible to unauthorized persons and on no account allowed to lie about unguarded.

13. It is of strict obligation, under pain of grave sin, that one lamp at least (preferably with an uncoloured glass container) should burn day and night before the reserved sacrament (n. 31).

14. 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, even a relic of the true Cross¹³, 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, or an unpurified chalice when a priest has to duplicate mass) may be

9a Matters Liturgical, n.367.

10 "Directions," p.12.

11 E.L.P., n.357.

12 E.L.P., n.361.

13 E.L.P., n.358.

deposited in the tabernacle; not even the holy Oils, or anything however sacred¹⁴.

15. THE AUMBRY. In some dioceses the bishop requires the 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 (n. 10), including the ever-burning light, and a veil to cover the door which, however, cannot properly be a *conopæum* (n. 11).

16. 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*, according to the contents.

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 bishop¹⁵.

ALTAR CARDS AND MISSAL

17. 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; they should be uniform in design; and may be glazed or not, at choice. They should not be left on the altar out of mass. They are not required in pontifical mass when a book called the "episcopal canon," containing the invariable parts of the service, is used, rendering the altar cards unnecessary (n. 614).

18. THE MISSAL or altar book, containing the whole text of the mass, is usually of quarto size, handsomely bound, and the pages are often illuminated. It should have several (preferably ten) large ribbons or markers, so that the particular "Proper" of the day and commemorations might have their distinctive ribbons for easy reference; and certain parts of the Ordinary—such as the creed, preface, gloria, &c.—should be distinguished with tabs affixed to the respective pages, and so also each page of the canon of the mass for easy turning of the leaves. Support for the book when in use on the altar may consist of a cushion, (but this is really not very convenient and is seldom employed), or a book-rest of wood or metal with an adjustable top covered with a hanging of the colour of the mass. The book-rest is

¹⁴ E.L.P., n.356 and footnote. ¹⁵ O'Kane, n.855.

placed, when at the epistle corner, square with the altar front but when at the gospel side, slanting 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 book itself, 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.

THE CROSSES

19. THE ALTAR CROSS. On every altar there should be a crucifix (not merely a cross¹⁶) sufficiently large to be seen, not only by the celebrant but also by the congregation. 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.

(a) The cross may be placed on the tabernacle if there is no room behind¹⁷; 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.

(b) 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 place¹⁸.

20. 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 forwards¹⁹ not towards the bearer as is, on the contrary, the archiepiscopal cross (n. 641). When the processional cross is being moved from one place to another—apart from functions—it is not held aloft

16 "Directions," p.23. 17 Matters Liturgical, n.51.

18 Lit. Law, p.39. 19 F.O.C., p.78.

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.

(a) The processional cross ought not to be veiled at funerals except in Passiontide; it should have a detachable staff so that the cross alone can be carried at the burial of infants (n. 603). For the archiepiscopal cross see n. 641.

21. 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 holy sign. Acolytes with candles, *attending the cross-bearer*, do not genuflect or kneel, nor make the sign of the cross, even when all others are directed to do so²⁰.

THE LITURGICAL LIGHTS

CANDLESTICKS

22. TWO CANDLESTICKS, at least, 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 six²²—three on each side of the cross—and these need not be all of the same height, but may rise in pairs from the other ones towards the cross. The practice of adding more candles on festivals, though not specifically forbidden, is not regarded with favour by liturgical authorities^{22a}.

23. FOR A CHAPEL ALTAR 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 devotions before the Sacrament, but they should not be left on the altar out of service time.

24. 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.

25. WHEN THE BISHOP of the diocese (but not any other prelate) celebrates high mass, a seventh candlestick²³ is required to stand behind, but showing above, the altar cross; and on such

20 F.O.C., p.78. 22 Lit. Law, p.36. 22a Haegy, i, p.45. 23 F.O.C., p.154.

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 (n. 673).

26. It is not permissible to substitute for altar candlesticks candelabra having branches, nor brackets fastened to the wall; the two, four or six candlesticks must be separate and stand alone. Their material and design 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 Passiontide the ordinary candlesticks might quite suitably be replaced by others of simpler and less costly character, e.g. of fumed oak, but of whatever material they should not be veiled.

27. THE ACOLYTES' CANDLESTICKS may vary in height from 2ft. 6in. to 3ft. 6in., with triangular bases, ²⁴ 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,²⁵ and, of course, care must be taken that all the candlesticks are held at the same level.

28. TORCHES may be made of wood, painted a creamy-white, and grooved to resemble a cluster of four candles, hollowed out at the top to take a large sized *Palmer's* candle-spring, the socket having a small aperture near the top so that it can be seen whether the candle is sufficient for the occasion. The torches should not have any base to stand upon; in use they are always held in the hand. A rack to hold them when not in use should be constructed outside, but very near to, the sanctuary.

(a) Torches—two, four or six (not more, except for a pontifical high mass when a maximum of eight is allowed²⁶) according to the rank and quality of the celebration, and of the number of bearers available—are required as consecration lights at every solemn high mass. At simple high mass (n. 553, 14) two or four torches should be used, and even at sung mass without incense two are permissible.

(b) Strictly, acolytes' candlesticks should not be used in lieu of torches²⁷; 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

²⁴ Sac. Man., p.16.

²⁵ F.O.C., p.86.

²⁶ Fonc. Pont. i, p.84.

²⁷ F.O.C., p.98n.

before the Blessed Sacrament, and therefore every effort should be made to provide them.

29. MORTUARY CANDLESTICKS for standing around the catafalque or bier at funeral offices, are usually made of wood and may be about four 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.

30. CANDLE-LANTERNS—two or more—should be available for use at out-door functions, funerals, &c.; 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 four feet high; they are carried with both hands.

31. LAMPS. As stated above (n. 13), at least one lamp is required to burn in close proximity to the tabernacle in which the most holy sacrament is reserved, and it should remain alight, day and night, perpetually.^{27a} When the light has to be extinguished for the renewal of the wick or oil, or for the cleaning of the lamp, a lighted candle may first be placed in position lit 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). 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 *vegetable* oil should be substituted. While only one lamp, or candle, is absolutely essential, more may be freely used if they can be provided.

(a) The lamps may be hung from the roof, or stand upon candelabra, or be fixed to brackets conveniently near the tabernacle so as to be seen readily. The containers should, preferably, be of uncoloured glass so as to give a white light^{28a}, 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.

CANDLES

32. 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)^{28a} 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—or ten on high festivals (n. 22)—at solemn high mass; four

27a E.L.P., n.365.

28 E.L.P., n.367.

28a Matters Liturgical, n.58.

suffice on simple feasts and ferias, and also at sung mass without ministers. For Ordination, even without music, (n. 712), six candles should be lighted, and when the diocesan bishop himself officiates a seventh should be added.

(a) AT SOLEMN EVENSONG, the six candles are lighted, while at ordinary choral evensong four only need be used²⁹. For solemn Benediction at least twelve (preferably, twenty or more); and for simple Exposition with the ciborium at least six. At other rites celebrated before the altar—such as, *e.g.* marriage, burial of the dead, blessings &c., and 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 are enough.

33. 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 may serve in lieu of candles³⁰.

34. HAND-CANDLES. In processions of the Host, and in the Candlemass procession, 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 &c., at the specified points in solemn requiem mass; and at the Absolutions of the dead (n. 563f).

(a) When the Sacrament is exposed, candles before shrines and relics, &c. (at any rate, within sight) should be extinguished the whole time of the exposition³¹, but at a procession of the Host candles on other altars might be lighted.

35. THE PASCHAL CANDLE (solemnly blessed and lighted before the mass of Holy Saturday, n. 388) 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 (n. 408.a), and it may, in fact, be lit for any liturgical service, but its use is not permissible at non-liturgical devotions, *e.g.* at Benediction, unless such devotion immediately follows a liturgical service without any break or going out, for then the candle need not be extinguished^{31a}. 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 in purple vestments.

29 Haegy, i, p.539. 30 E.L.P., n.176. 31 Haegy, i, p.555.
31a Matters Liturgical, n.607.

(a) It is permissible to bless a second paschal candle³² along with the main one for use, if need be, in a mission chapel, or for the blessing of the font on Whitsun eve; 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, before continuing the *Exsultet*.

(b) There is no obligation to have a new candle each year³³; provided the part left over from the previous year is sufficient to outlast the next season it is permissible to use it again, and it makes no difference to the ceremony. Or the unused portion will be taken back and allowed for by the wax-chandler. In some churches the overplus is used up at the shrine of our Lady, which is preferable to its going back to be melted down.

(c) Prepared incense grains can be purchased from church chandlers. They are generally shaped like spear-heads and are gilded. More natural looking grains can be easily and cheaply home-made by slightly warming particles of raw incense, just sufficient to adhere, and moulding them into small balls, and while still soft inserting long pins through the centres^{33a}. Great care should be taken to make certain that shop-bought "grains" actually consist of or contain real incense.

36. A TRIPLE CANDLE can be purchased of church chandlers; or three large wax candles can be twisted together so that the bottom part may have a cable-like appearance. This is done by gradually and moderately warming the candles and when in that condition twisting about four inches into one "cable" and so arranged that the candles, when alight, will appear as an equilateral triangle.

37. THE REED, as the holder for the triple-candle is called, should, properly, be a real reed and not an imitation³⁴ but, in practice, a thin pole about 5ft. long, painted and decorated and fitted with a socket to take the candle, is often substituted. A base in which to stand the reed is also required, as the triple candle is left burning until the conclusion of the mass on Holy Saturday, and then extinguished.

38. THE MATERIAL OF CANDLES. The law about 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% of beeswax. In all other cases an inferior material is allowed

32 Matters Liturgical, n.605.
33a Haegy, ii, p.107.

33 Matters Liturgical, n.604.
34 F.O.C., p.7.

provided it is not tallow, which is entirely forbidden. The use of painted altar candles is not allowed.

(a) It may be pointed out that wax candles improve by being kept in store for a few months; when dirty they can be cleaned with a cloth dampened in spirits of wine or turpentine. When the burning down of candles makes an appreciable difference to their height, it is desirable—at least for the greater festivals—to replace them with new ones; the ends can be used up at shrines, &c., and in the torches; but, out of reverence for the holy Sacrament, they should not be used up at low mass³⁶.

39. THE COLOUR OF CANDLES is always white except at requiem mass and funerals; at *Tenebræ*; and on Good Friday; on these occasions candles of brown or unbleached wax are generally used; but hand-candles at requiems may be, and usually are, white, as they must be in the procession of the Host on Good Friday.

40. LIGHTING. The candles nearest to the altar cross are lit first, beginning on the epistle side³⁷. When there are many candles on the altar, two acolytes should conjointly 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.

(a) 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. At low mass, if the candles are extinguished before the priest leaves the altar (as is sometimes done for convenience), the server must be careful not to put them out until after the last gospel is ended and he has answered *Thanks be to God*.

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

41. GAS AND ELECTRIC LIGHT may not be used:—(1) to replace the candles at mass or other sacred functions, nor in any form whatsoever on the altar, even in addition to candles; (2) nor to burn before the sacrament, statues, relics or shrines generally; (3) 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 for cultural purposes³⁸.

36 "Directions," p.27.

37 Matters Liturgical, n.56.

38 "Directions," p.28.

THE SACRED AND OTHER VESSELS

42. 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 sides should be gilt³⁹, the principle being that the consecrated elements may rest only on gold, or upon white linen. They are to be treated with the greatest reverence; they should normally be handled only by clerics, and never, while containing the sacred sacraments, 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 service⁴⁰. The parish priest, however, may give explicit permission to a few persons, (*e.g.*, the sacristan, the M.C. a Religious), to handle them privately when duties in connexion therewith render it necessary.

43. THE CHALICE should have a boss or knob about the middle of its stem, but no other projection which might in any way impede its being handled while the priest has his thumb and first finger conjoined 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.

44. THE PATEN should have its upper 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.

45. 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 consecration⁴¹. As soon as the fact is known or realized, the necessary hallowing should forthwith be supplied. If it is necessary to have the chalice or paten regilt reconsecration is not now considered necessary⁴², 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 should be renewed. Both these sacred vessels should be thoroughly washed every six months by a clerk in Holy Orders, with soap and water, and then in two other waters; the water afterwards being poured into the piscina, or on to clean earth—not into a common drain.

46. THE CIBORIUM is similar to the chalice—as a rule smaller—but with a cover or lid surmounted by a small cross;

39 F.O.C., 16. 40 Haegy, i, p.10. 41 E.L.P., n.158.

42 Matters Liturgical, n.79.

the centre of its interior should be 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.

47. 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 is the usual vessel in which the Host is reserved, and sometimes 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. It is forbidden to carry the pyx in the pocket of one's clothes⁴³.

(a) 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 (n. 49), holding the large Host for Benediction might stand upright within it. It is usually, but not necessarily, made of silver; in any case the inside should be gilded.

48. Authors are not agreed as to the necessity of *consecration* for the ciborium and the pyx, but they certainly should be *blessed* by at least a simple priest⁴⁴, and of course the same care and reserve must be observed in the handling of them as of other sacred vessels; and they must not be touched by laics when they contain the Host or after such use until they have been rinsed by the celebrant.

49. 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 monstrance⁴⁵ (n. 286).

43 O'Kane, n.807, but other and better authorities do not give this definite prohibition. 44 E.L.P., n.364. 45 E.L.P., n.372.

50. ORDINARY CLEANSING POWDERS and such like preparations should not be used for cleaning surfaces of sacred vessels that come into contact with the most holy Sacrament. Any necessary cleaning should be done only by clerics or persons expressly authorised to handle them when not in actual use. (n. 42).

THE ALTAR LINENS

51. 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 FAIR LINEN CLOTH is the uppermost of the three cloths which must cover the altar in time of mass. It should be slightly wider than 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.

(a) 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. On Good Friday one altar cloth only is used; it should be only slightly larger than the top of the table⁴⁶ and it is put on for the Mass of the Presanctified and removed afterwards (n.370).

(b) 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.

52. THE CORPORAL⁴⁷ is the square of linen upon which the sacred Host is laid and which therefore should be made of the finest linen procurable. It should preferably be quite plain and unadorned, though a narrow lace or embroidered border is tolerated rather than recommended. A small and very smooth plain cross, in coloured thread if desired, may be worked in the centre of the front fold to mark the spot on which, in mass, the sacred Host is placed. But if it happens that the cross is large or elaborate then that part should be laid at the back of the altar, as otherwise it might interfere with the easy gathering up of the sacred particles with the paten.

A good average size is 16 to 18 inches square, but it may be smaller for use on a small altar. The most convenient and indeed only correct method of folding it 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.

(a) For the interior of the tabernacle a special corporal (n. 12) 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.

(b) 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 it can be avoided. There is no authority for the practice of covering the Host with a corner of the corporal.

(c) 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 *look* soiled.

53. THE PALL, about 5½ inches square, is made of doubled or fourfold linen, stretched over a piece of best quality cardboard or celluloid⁴⁸; the upper part however may be of embroidered silk, provided there is no black in it or emblem of mourning. It should at least have a needle-worked cross in the centre of its upper side, and its edges may be finished off with thin cord, which is preferable to lace. In some countries no card is employed but the pall is made entirely of folds of extra-stout linen, made as stiff as possible with starch. This obviates the necessity of re-making whenever the pall has to be renewed.

(a) The "fair linen cloth" in the post-communion rubric of the B.C.P. is, historically, a second corporal which (folded) was used in the middle ages to cover the chalice^{48a} and is nowadays represented by the pall. Any other covering when the ablutions are deferred, is therefore unnecessary.

(b) 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.

⁴⁸ "Directions," p.50. ^{48a} Dearmer, p.170.

54. THE PURIFICATOR for wiping the chalice after use may be of medium quality linen; its normal size is given as 12in. 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 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.

55. THE ALTAR CLOTHS, as well as the corporals and the pall, must be solemnly blessed before being taken into use⁴⁹; there is no obligation to bless the purificator. 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 Religious⁵⁰. 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.

56. Pegs, or better still, a miniature "towel-airer," should be provided in the sacristy, on which to hang the linens after the rinsing. A fresh purificator is generally used for every mass, but if each priest has his own it should be renewed every few days. If mass is said daily a clean corporal should be provided once a week at least. The fair linen cloth of the altar should be changed once a month and the two under-cloths four times a year. Altar cloths should not be folded or creased; they are best kept rolled on wooden rollers. Wine stains can be removed by placing the stained part in boiling milk.

57. THE LAVABO TOWEL, of medium quality linen, may be fringed at its ends with the same material; and may 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.

58. THE CREDENCE COVER also 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 sides⁵¹. 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 a couple of 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 should be removed out of service time and the cruets, etc., taken away, leaving the credence table quite bare.

49 Haegy, i, p.15. 50 *ibid.* 51 "Directions," p.36.

THE SACRED VESTMENTS

59. THE SACRED VESTMENTS are:—for the CELEBRANT—the amice, alb, girdle, maniple, stole, chasuble; for the DEACON—amice, alb, girdle, maniple, stole, dalmatic (folded-chasuble and broad stole); for the SUBDEACON—amice, alb, girdle, maniple, tunicle (folded-chasuble); 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 described as the “sacred ministers.”

(a) A cleric (n. 59) wearing any of the sacred vestments, even if only the stole over the surplice, is then said to be *paratus* (otherwise *non-paratus*).

60. A “set of vestments” for low mass consists of the following:—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; and, for use in Advent and Lent, &c., two folded-chasubles and a broad stole. A cope also, to match the vestments, should be provided. (n. 77).

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.

61. 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 used⁵².

For linings⁵³, 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.

(a) 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.

62. THE AMICE and ALB must be of linen or hemp; union linen may be used but cotton is expressly forbidden. Ecclesiastics

below the rank of canon are not allowed to use albs with lace from the waist (n. 85.a). Nor should ordinary clerics wear albs (and cottas) with very deep lace. It is desirable that separate amices (and if possible albs) be provided so that each priest may use only his own. The alb should completely conceal the cassock underneath. A priest who celebrates daily should have a clean amice every week. It is contrary to modern western custom to use "apparels" on either the amice or the alb, but their use is not forbidden^{53a}.

(a) THE GIRDLE, about 10 feet in length, may be of linen, white flax, thin hemp, or even silk, with tassels of similar material at the ends. It may be of the colour of the day, but preferably and more commonly it is white.

63. THE MANIPLE, which Fortescue in "*The Mass*," p. 227, declares to be essentially *the* mass vestment, even more than the chasuble, is worn by all three sacred ministers at mass; and by the D and Sd on Palm Sunday at the blessing of palms, and by the D on Holy Saturday for the *paschal præconium*; otherwise it is not worn apart from the mass, and never with the cope. It is usually taken off before preaching a sermon in the course of mass, though this appears to be unnecessary in the case of an address given at the altar without going to the pulpit⁵⁴.

(a) The rubrics of the missal, as also the *Cæremoniale Episcoporum* and the *Memoriale Rituum* (3rd ed.), make no mention of the maniple in the blessing of palms on Palm Sunday, but most rubricists are agreed that it should be assumed by the sub-deacon and deacon before the ceremony of the blessing of palms begins *i.e.* after the *Asperges* if it is held, otherwise in the sacristy as usual; and removed after the gospel in the blessing of palms^{54a}: the celebrant does not wear the maniple at all at this time.

64. THE STOLE IS WORN by a priest when celebrating mass and whenever censuring, carrying, or handling the most holy Sacrament; and in all administration of the sacraments and sacramentals (the only possible exception being at Penance when, for a good reason, it may be dispensed with)⁵⁵. It is used in all blessings; and also in place of, or in addition to, the cope at funerals and in offices in connexion therewith, but never at a funeral oration.

(a) Nainfa in "*Costumes of Prelates*", pp. 72, 221, mentions that the stole should not be worn over any sort of cloak whatsoever (such as the mozetta, &c.) and obviously not over the cassock alone; it is used only with the surplice, cotta, alb, or rochet respectively. On the other hand O'Kane in

53a "Directions," p.52. 54 Haegy, i, 430.

54a F.O.C., pp.263-4; H., ii, pp.52, 54. 55 O'Kane, n.125.

"*Rubrics*" n. 125, states that it is the custom in Ireland to wear the stole without the surplice in the Confessional; and Fortescue-O'Connell, p. 142, says that Religious wear the stole (only) over their habit when hearing confessions.

(b) 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. 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 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.

65. THE PRIEST'S STOLE is worn pendent 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) A PRELATE however wears the stole uncrossed (*pendent*) 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 crossed⁵⁶.

(b) 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, *e.g.* in 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, to the detriment of the stole.

66. A stole when used under the chasuble should not show above the vestment at the neck⁵⁷; it should then be arranged to rest a *little* below the neck, not well down the back (a not uncommon but most improper usage); nor when worn over a surplice is there the slightest justification for the adoption of that unsightly and meaningless custom which only results in destroying the symbolism of the stole with a yoke.

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

67. Briefly, the stole is NOT USED at choir offices (n. 86); nor, as a rule, at non-liturgical functions (except *e.g.* by custom, at the Stations of the Cross, and during sermons though never

⁵⁶ O'Brien, p.47. ⁵⁷ F.O.C., 39; H., i, p.255.

at a funeral oration); it is not used in non-liturgical processions (unless some blessing has to be performed in connexion therewith); nor is it worn by a prelate's attendants, *i.e.* his assistant-priest, assistant-deacons, or his chaplains.

68. THE CHASUBLE is always worn as a precept of obligation by the priest when celebrating mass, to which august office its use is practically confined; but it may be worn by priests taking part in the procession of the Host at *Corpus Christi*-tide, but not in other processions of the Host⁵⁸ (n. 295.a). It may also be retained and used (without the maniple) when simple Benediction is given without leaving the altar, immediately after mass. The chasuble may be either of the gothic shape, adorned with the Y orphreys (though sometimes the latin cross appears on the back); or of the roman shape with a latin cross on the back and a pillar orphrey on the front; sometimes it has pillar-orphreys both back and front.

69. THE DALMATIC AND TUNICLE are used by the deacon and sub-deacon respectively, and their use is largely but not exclusively restricted to mass. The tunicle resembles the dalmatic but should strictly be somewhat smaller and simpler in character. Not infrequently (as sometimes in these pages) these vestments collectively are for brevity spoken of indifferently as "dalmatics" or "tunics" being, as they often are, identical. It is however much to be desired that in use the proper distinctions in design and ornamentations be preserved.

(a) In accordance with modern practice the dalmatic and tunicle are often worn at solemn processions apart from the mass, and such use is not forbidden—the cope on these occasions replacing the chasuble. Dalmatics are worn by deacons-of-honour attendant on the bishop, but only on rare occasions; such occasions being mainly confined to the celebration of high mass by the diocesan himself. The custom has arisen of using them on other occasions but care should be taken not to do so at liturgical services for which the rubrics prescribe choir dress to be used by the bishop's assistant-deacons.

These vestments must not be worn in lieu of copes at solemn vespers, or evensong^{58a}, even though a procession is to follow immediately after.

70. Dalmatic and tunicle are not worn on the occasions hereunder mentioned, their place then being taken by folded-chasubles; or else, in defect thereof, the deacon and subdeacon minister in albs and maniples, and the deacon's ordinary stole. The occasions are:—at mass on the Sundays and on the ferias,

⁵⁸ F.O.C., p.344.

when mass is of the season, of Advent (*except* the third Sunday and the Monday, Tuesday and Thursday thereafter, and Christmas-eve); and of Lent (*except* the fourth Sunday, Maundy Thursday and Holy Saturday); on the Ember days (*excepting* Whit-week); and at the ceremonies before mass proper to Candle-mass, Ash Wednesday, Palm Sunday, and the vigil of Pentecost.

71. FOLDED-CHASUBLES are of the same character as, but somewhat smaller and plainer than, the celebrant's chasuble; they should be of similar material and colour. They are folded over in front on the outside⁵⁹, not turned up underneath as is sometimes improperly done. Occasionally the part that would be folded over is cut away altogether but this, for which there is no authority, gives them a less pleasing appearance, besides destroying their characteristic of being folded.

These vestments (always purple except on Good Friday) are, more correctly, restricted to use in cathedrals and parish churches; they need not be introduced into small churches, though the practice is not forbidden. When they are not available they must not, as stated above, be replaced by the dalmatic and tunicle, for in that case the deacon and subdeacon minister in albs⁶⁰.

72. THE BROAD STOLE—*stolone*—(which is really not a stole at all, but merely a broad strip of purple or black material)⁶¹ represents somewhat inadequately the chasuble when actually folded back over the shoulder, as it should be but very rarely is nowadays. It is made of the same material as the vestments, perfectly plain, without crosses or ornamentation of any kind. It is only used by the deacon, in place of the folded-chasuble—over and in addition to the ordinary stole—from before the chanting of the gospel until after the priest's communion when it is laid aside and the chasuble re-assumed.

(a) The subdeacon however puts off his chasuble (using nothing in its place) for the reading of the epistle, re-assuming it when he has received the celebrant's blessing.

73. THE HUMERAL VEIL (a wide scarf to go over the shoulders) is a purely honorific article of attire designed *inter alia* to show greater reverence to the Blessed Sacrament. It matches in material and colour the mass vestments, but black is never used. It measures approximately 8ft. in length by 3ft. 4in. in width; its ends may be fringed and a decorated cross or other suitable device worked on its centre, but about four inches towards the left so as to allow the right side of the veil to fold comfortably

58a F.O.C., p.11. 59 Sag. man., p.59.
60 M.L., n.258. 61 F.O.C., p.11.

over the paten when removed from the altar and held by the subdeacon between the offertory and the *Paternoster* in the canon. Ribbons are attached to the veil with which to tie the two halves over the breast, or a large hook and eye might be substituted for the ribbons as being more convenient for fastening.

74. THE SUBDEACON, assisted by a server, puts the veil on immediately after the celebrant has said *Let us pray* at the offertory; the right side hangs lower down than the left. The chalice is taken 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 covered chalice to hold it secure; and so it is carried to the altar, where the MC., or server, draws the part that covered the chalice and folds it back over the right shoulder of the subdeacon to be out of the way.

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 held thus when he moves from one place to another, while being censured; 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^{61a}. Towards the end of *Paternoster* in the canon the paten is given up to the deacon and the veil is taken off by an acolyte and laid aside.

(a) The veil is used in carrying the consecrated Elements from one place to another. In these cases the vessel is held within the folds of the veil which covers it and the hands. In this use the veil is invariably white. The veil is also occasionally used in carrying *e.g.* the relic of the true Cross in solemn procession; or the *bambino* to lay it in the crib at Christmass midnight mass, unless and preferably a somewhat similar scarf (the *vimpa*) is utilized for these and similar purposes (n. 76). The veil is also used when giving the blessing with the Host at Benediction.

75. THE HUMERAL VEIL IS NOT USED with black vestments, that is, not at requiem mass; nor at Mass of the Presanctified on Good Friday; though in the latter case a *white* humeral veil is worn over the black chasuble to convey the Host from the altar of repose.

76. THE VIMPA⁶², its Italian name; (probably a survival of the ancient similar scarf, the *Sudary*, described in the Alcuin Club tract "*The Ornaments of the Rubrics*") is about the same size and shape as the humeral veil, but quite plain, made of very thin white silk or fine muslin or lawn. It is worn round the neck, hanging half-way down the back and twisted in front, or preferably it might be fitted with cords or a hook and eye, to fasten the two ends together over the breast; the ends envelop the hands of the wearer. Its principal use is in holding the bishop's staff and mitre.

There is no authority for using the *vimpa* when conveying the *Pax-brede* at the Kiss of Peace.

77. THE COPE is a vestment of dignity and its use is not restricted to any particular order of the clergy;⁶³ 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 mattins and evensong; by the priest-assistant at pontifical high mass; also by the priest who presides at a procession; at Benediction of the Blessed Sacrament; and at blessings given at the altar, *e.g.* on Candlemass day and Palm Sunday; at funerals and in solemn offices connected therewith; by the bishop when assisting at a service pontifically; and by him generally on all occasions of importance.

(a) In the solemnization of matrimony the cope is exclusively reserved for the use of bishops⁶⁴. Properly, it 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 parish priest is not allowed to have an assistant-in-cope at mass however important may be the occasion^{64a}.

(b) 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, often but incorrectly called a morse. A morse made of metal, ornamented with jewels and enamels, may be used only by a bishop; it is also named *formale*; it should not be worn by simple priests.⁶⁵

78. COPEBEARERS should be careful to lift and hold the borders correctly⁶⁶. In processions the cope should be held—about 30in. from the bottom—with the inside hand only and in

62 F.O.C., p.10. 63 F.O.C., p.12. 64 Haegy, i., p.633.

64a F.O.C., p.134. 65 F.O.C., p.12. 66 F.O.C., p.39.

such a manner as will display the orphrey of the vestment and as little as possible of the lining; the other hand meanwhile being laid flat on the breast.

But when the priest is, *e.g.* censing the altar, &c., the sides of the cope should then be held back with both hands, well out of the way of the priest's arms.

79. 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. It should never be laid to hang over the front of the altar. 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.

80. THE BURSE must be of the same material 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 preferable 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.

OTHER VESTURE

(See also EPISCOPAL VESTURE, *nn.* 616 *seq.*)

The CASSOCK and CINCTURE.

81. THE CASSOCK (which must not be made of silk—even ordinarily, for bishops)⁶⁷ 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 eschewed; while it is of course definitely unsuitable for penitential seasons. According to present western use the priest's cassock 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.

⁶⁷ Nainfa, p.46.

The SARUM CASSOCK, which has an extensive vogue in anglican churches, is doubled-breasted, fastened on the shoulder and kept in position with a broad band at the waist.

82. 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 clergy⁶⁸. 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.

Nainfa, in "Costumes of Prelates," wished to give to this garment the name of "simar," an anglicised form of its Italian name. *zimarra*.

83. THE CINCTURE is a broad band, about $3\frac{1}{2}$ yards long and $4\frac{1}{2}$ to 6 inches wide, of silk terminating in tassels for dignitaries, and in fringe for ordinary priests. It is, according to Nainfa (p. 57), properly a sign of jurisdiction to be used only by incumbents and dignitaries, but amongst anglican clergy it is worn indiscriminately, over the simar as well as over the choir cassock.

84. THE FEROLA⁷⁰ (properly, *ferraiolo*) sometimes incorrectly called the Roman cloak, is a mantle of ceremony worn over the simar in outdoor use and at receptions, etc., but never over a surplice or cotta, nor at church services, except by the preacher of an obituary 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. Ordinarily it is worn gathered in so as merely to cover the back, hanging down from the neck almost to the ground. It is regarded as the modern substitute for 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 used. In this connexion its use is being adopted by the clergy in increasing numbers, and is strongly recommended by Nainfa (p. 209) in his book on ecclesiastical costumes.

85. THE SURPLICE (or its counterpart, the cotta) should always be worn by the clergy in all ministrations, at least when the alb is not prescribed. The shape of either is not laid down with any degree of precision, but normally the surplice should

68 Nainfa, p.53. 70 Nainfa, p.61.

reach to the knees and be of ample dimensions, while the cotta should not be so attenuated as to resemble a small child's garment; it should reach a little below the hips. In these pages "surplice" and "cotta" may be read as equivalent terms.

(a) THE USE OF LACE in the decoration of articles of vesture is not forbidden, but as an item of festal array it is desirable to restrict its use to the greater holy days.⁷¹ For clerics' cottas, generally, the lace should not exceed three or four inches in depth; for canons' rochets it is limited to 12in.; on simple priests' albs the lace should not be higher than the knees; only canons may wear albs with lace reaching from the waist (n. 62). In "*How to serve Mass*," (p. 15) J. B. O'Connell says, "The servers' cottas for use on *greater feasts* may have a trimming of lace, but the lace must be *very* narrow." The surplice never has this adornment.

86. 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 fallen into desuetude owing to a widespread adoption of the cotta with which the tippet should never be worn; nor should the stole ever be used with the tippet. It is, in fact, incorrect to use the stole at all at mattins 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.

(a) THE ACADEMIC HOOD, when it is used, is worn over the surplice, not the cotta; and with the black scarf, not a stole⁷².

87. THE BIRETTA,⁷³ the liturgical cap or head-dress of the clergy of all orders, is worn *inside the church* only liturgically, *i.e.* in the course of services and functions when definitely prescribed by the rubrics and never apart from such occasions. It is as unseemly for the cap to be worn in a church at other times as it would be for a layman to keep his hat on. 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

⁷¹ "Directions," pp.52/3. ⁷² Dearmer, p.146, but contrast p.146.

⁷³ F.O.C., p.10. Haegy, pt.1, pp.31/32.

church or the cleric's residence. Further afield it is customary and more becoming to wear the ordinary clerical hat.

(a) THE FORM AND MATERIAL of the biretta for simple priests and deacons is that of 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 prelates⁷⁴; satin and velvet are reserved to the exclusive use of the pope. 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 other coloured linings. The clergy, even if canons, are not permitted to have red or purple tufts and pipings⁷⁵; the cap must be entirely black.

88. Only such of the clergy as are in SACRED VESTMENTS (*parati*, n. 59.a) wear the biretta on going to or returning from a function, as well as in solemn processions, and quasi-processions, inside the church, other than of the Host or a relic of the true Cross.

(a) IT MAY BE WORN by clergy in CHOIR HABIT (*non-parati*) on the following occasions:—(i) always while seated in the course of divine office and of sermons; (ii) while preaching, but it should not be put on until after the opening text from holy scriptures; (iii) while hearing confessions (especially as a token of judicial power when giving absolution) but it should be taken off to say the prayers; (iv) at the exorcism in baptism; (v) in outdoor processions except, of course, of the Host or a relic of the true Cross.

(b) IT IS NOT WORN between the foot of the altar and the sedelia.

(c) IT IS NOT USED by clergy when *non-parati* in proceeding to or from 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 censured a priest (*in choir*) holds the cap with both hands before his breast. Lay cantors, even if wearing the cope, are not allowed birettas within the church or outside.

89. THE METHOD OF HANDLING THE BIRETTA:—It 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 censured. Everyone uncovers at mention of the holy name of

Jesus and that of our Lady Mary; and also at the name of the saint whose feast day it may happen to be.

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

(b) The server presents the cap 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.

90. THE CROSS-BEARER—even a subdeacon in tunicle—must always (in the church or out of doors) be bareheaded⁷⁷; 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 seemly for laymen to make use of the biretta even of the bladeless pattern, 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.

91. The place where the celebrant and sacred ministers vest for mass is commonly known as "the sacristy." In it should be a press with shallow drawers in which the vestments can be laid without folding though, if folding is necessary, pads of cotton-wool should be so placed as to prevent creases. Vestments of cloth-of-gold are best kept wrapped in calico dipped in a decoction of saffron: in drawers seldom opened small chips of sandal wood or cedar wood are advisable to keep moths away. Vestments are best hung on yokes with calico covers to protect them from dust.

(a) The top of the press might serve as a vesting table; and 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.

92. A cupboard also will be needed, or at least pegs, for the albs and surplices of the clergy; running water and basin or 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. The sacristy should be quite separate and distinct from the choir vestry where the singers and servers assemble; and also from the place assigned to the use of the churchwardens.

(b) 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. A popular guide of this kind is *The Order of Divine Service* (Knotts) published annually.

93. 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.

THE LITURGICAL COLOURS

94. FIVE COLOURS are prescribed by the rubrics for the sacred and other vestments and vestures:—namely, white, red, green, purple, black; and a sixth colour, rose (on two occasions in the year only). Blue and yellow are not liturgical colours and are unauthorised in the western rite.

It is not permissible to intermingle colours so that one set can be used indiscriminately for white, red, or green; nor is it allowed to employ vestments of a colour differing from the office under the pretext that they are more handsome or of greater value than a (perhaps, shabbier) set of the proper colour which is available. On the other hand, if vestments of the correct colour are *not* obtainable it is then permissible to use white vestments ⁷⁸ (or purple—if available—in defect of black) rather than omit the observance. This is the strict law in respect of the mass vestments generally, but a certain liberty may be exercised in the use of copes at processions, etc.

WHITE

95. WHITE (expressive of light, purity and joy) is employed: from the first evensong of Christmass until the octave day of

the Epiphany (*except* on feasts of martyrs occurring within that period); at mass on Maundy Thursday and Holy Saturday; from the first service of Easter until Whitsun eve (*except* on the feast of the Holy Cross, and the feasts of martyrs occurring within the paschal season, and at the litany and mass on April 25th—the greater Rogation—and the three Rogation days); on Trinity Sunday; and the feasts of our Lord (*except* of the Precious Blood, and the Holy Cross); of our Lady (*except* at the blessing and procession of candles on February 2nd); of the holy angels; the birthday of St John Baptist; the Conversion of St Paul; St Peter's Chains; St John in Christmas tide; All Saints; the consecration, and feast of the dedication of a church; at the consecration of a bishop and his enthronement; and on the feasts of all confessors (bishops, and abbots), virgins, and other saints who have not won the crown of martyrdom.

White is also used throughout the octaves (if any) of the foregoing feasts when the office is of the feast, but on the Sunday within the octave—unless it be the octave day itself of a feast of our Lord, or Sunday within the privileged octave of a feast of our Lord, *i.e.* Christmass, Epiphany, Ascension, Corpus Christi, Sacred Heart—the colour conforms to the office and so the colour of the season is used.

(a) White is used:—at Confirmation; Marriage; Churching of women; the latter part of the Baptismal office; Communion of the Sick (and also *ad lib* of others) with the reserved Sacrament⁷⁹; at the burial of infants (never at that of adults, even of female Religious); at the service of Benediction; and at a special service of thanksgiving which is not incorporated in a liturgical service requiring another colour. White to veil the tabernacle, when it is tenanted, is never out of order, though a *conopæum* of the colour of the day (*except* on All Souls day when purple should be used) is more in accordance with the rubrics.

RED

96. RED (the symbol of fire and blood) is used:—on the vigil of Whitsun (*except* at its mattins); on the feast itself and during the octave (including the Ember days) until the first evensong (exclusive) of Trinity Sunday; on the feasts of the Precious Blood, and of the Holy Cross; the beheading of St. John Baptist; on the feasts of Apostles and Evangelists (*except* St John at Christmass, St Peter's Chains, and the Conversion of St Paul); and red is used on Holy Innocents day if it falls on a Sunday, or is the Title feast, and always on its octave day; and on all

feasts of martyrs. The rule as to octaves is the same as for the colour white.

GREEN

97. GREEN (the colour of the sprouting seed, symbolizing hope and progress) dominates more than half of the year, serving, as it does, from the octave of the Epiphany until Septuagesima Sunday; and from the morrow of Trinity Sunday until the first evensong (exclusive) of Advent Sunday at all services which are of the respective seasons (*except*, as stated above, the Sundays within the privileged octaves of *Corpus Christi* and the Sacred Heart, and the vigils, and Ember days).

PURPLE

98. PURPLE (signifying humility, penance, and sorrow) is used:—from first evensong of Advent up to but not including the first evensong of Christmass; and from the first evensong of Septuagesima until Easter, when the services are of the respective seasons (*except* mass on the last three days of Holy Week); purple is also used on vigils (*except* of Epiphany, Easter, and Whitsun—which have their own rules—and Ascension); on Ember days (*except* in Whitsun week); at the litany and mass of the Rogations; at the blessing and procession of candles on February 2nd, but not at the mass unless it be of Septuagesima, etc.; on Holy Innocents day if it falls on a week day and is not the Title feast; at the first part of the baptismal office; at Penance; at the Visitation and Unction of the sick; also normally at blessings containing exorcisms; and at special services of a penitential or supplicatory character which are not connected with liturgical services requiring some other colour.

(a) It is a “probable opinion” (in the absence of specific rubric) that the stole worn by a priest—not being a minister of the mass—assisting in the distribution of holy communion at mass on All Souls’ day, or in a requiem mass on any other day should be white or purple. So likewise at requiem mass celebrated at the altar of the reserved Sacrament the frontal should be purple⁸⁰; but this rule is not strictly insisted upon, particularly in churches where there is but one altar. However, at requiem mass, celebrated at another altar while solemn Exposition is in progress—*e.g.* on All Souls day—the vestments and the frontal *must* be purple.

BLACK

99. BLACK (the colour of darkness and grief) is confined to use at offices of the dead (*except* the burial of infants); and

the Mass of the Presanctified on Good Friday. Black is never used to veil the tabernacle (purple is substituted on All Souls day, and at offices of the dead); and a black humeral veil has no existence.

100. *Rose coloured* vestments may be used on the third Sunday in Advent and on the fourth Sunday in Lent (known as "rose" Sundays) but on no other occasions. This colour is permitted rather than ordered, and ordinary parish churches are under no obligation to use it.

101. Real *cloth-of-gold* (not imitations—which are strictly forbidden) or gold-textured woven material may be substituted for white, red, or green; and *cloth-of-silver* for white. Ordinarily however cloth-of-gold is not a desirable material for vestments because of its colour (which is not liturgical), its stiffness, and its weight, and lastly because it tarnishes so easily⁸¹.

SUNDRIES

102. FLOWERS as an altar decoration are held to express joy and are therefore unsuitable at funerals and in penitential seasons, *i.e.* when the normal colour is purple, the rubrics forbidding their use on such occasions. But the pre-Lent season from Septuagesima to Shrove Tuesday inclusive; the fourth Sunday in Lent (mid-Lent); the third Sunday in Advent; Christmass eve; and the Feast of Holy Innocents are excepted, although these are all purple days, and flowers may be freely employed.

When flowers are used, they should be natural cut blooms, not growing in pots⁸²; and care should be taken to arrange them tastefully and so as not to obscure the cross or the candlesticks, and not to impede the proper use of the altar at mass and other functions. The impression should never be given that the altar is but a stand for the display of the flowers. It would be better to arrange them about rather than on the altar itself.

103. 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.

(a) 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 reprobated, may be admitted

⁸¹ Haegy, i., p.24. ⁸² "Directions," p.22.

into the church but not within the confines of the sanctuary⁸³. The practice of laying Scouts' colours on the altar, or even close to the altar, is most irregular and contrary to the mind of the Church. Such practice should forthwith be eliminated. 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.

(b) 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.

104. THE COMMUNION PLATE "patina" (a modern device, not yet widely adopted in anglican churches) is used for holding under the chin when holy communion is given direct into the mouth, lest any accident should occur. It resembles a medium-sized paten, fitted with a handle at each side for convenience in passing from one to another; but it is recommended that the server should hold the plate all the time and not let go of it. In that case a single longer handle would be preferable. The plate should be made of silver or other metal, gilt on its upper surface and perfectly smooth without engraving of any kind.

(a) THE HOUSELING CLOTH, often attached to the altar rail, is used in addition to the patina; it is held in both hands by the communicant while communicating.

105. THE CRUETS for use at mass should be of clear crystal or glass; but other material is tolerated. It is desirable that (if of metal) their purpose should be marked on them—V. (*vinum*) for wine, A (*aqua*) for water. With them is a dish of glass or other suitable material, on which the cruets stand, and which can be used for the *lavabo*. To avoid incrustation the cruets should be rinsed out daily and turned upside down to drain.

106. THE ASPERSORIUM, commonly called the holy water vat. Every church should have a portable vessel to contain the holy (lustral) water; and also a permanent stoup (of hard stone or marble, or other non-porous material) placed near each entrance to a church, so that worshippers might "take holy water" as they enter and leave the building. The portable vat is usually made of metal, resembling an elongated bucket with a handle. A long-haired brush to serve as a sprinkler (*asper-*

⁸³ Matters Liturgical, n.34.

gillum) 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.

107. For use in, *e.g.*, cemeteries, and on visits to the sick, etc., where the priest may be without an attendant to carry the holy water vat and sprinkler, a bottle with a small aperture at the neck and fitted with a screw-on cap—such as the six-inch scent bottles obtainable from the various multiple stores—admirably serves the purpose of a portable vat and sprinkler combined.

(See also “Holy Water,” nn. 168 *seq.*).

108. 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 two 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.”

109. 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.

(a) Where there is not a structural piscina or sacrarium a basin of 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.

110. THE CHURCHWARDEN’S STAFF should be carried with the right hand, and in processions it should be used as a staff to walk with, not held stiffly in the hand or held as if it were a processional cross.

(a) THE VERGER’S MACE or verge is held in either the right or left hand, the staff resting on the verger’s shoulder; when he is officially engaged preceding a dignitary he holds it so that the top of the verge points outwards. In processions he carries it upright, his right hand grasping it about its middle, but if it is heavy it may rest on his shoulder.

111. THE SEDILIA. The seats on the south side of the sanctuary, for the sacred ministers, are usually called by this name. They should consist of a bench about 7 ft. long, covered in time of mass with green baize (purple on penitential days); but three separate stools without backs are sometimes substituted. Either plan is preferable to the structural seats usually provided which are almost invariably cramped in space and apt to crease and injure the backs of the vestments. The use of domestic chairs is prohibited⁸⁴.

111 (a). THE CREDENCE TABLE, which stands at the epistle side of the Sanctuary, should be of simple design, though of any suitable pattern⁸⁵, its use is to hold certain requisites for mass, and when so in use is covered with a white cloth (n. 58).

84 "Directions," p.37. 85 "Directions," p.36.

CHAPTER TWO.

Of Ceremonial Actions

AS UNDER

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REVERENCES.

112. REVERENCE obviously dictates the adoption and strict observance of the rule that lay persons should always be vested in at least a cassock when performing duties within the sanctuary even if no service is in progress; and, if immediately in connexion with a service, it is but seemly also to wear a surplice or cotta. This indeed is 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 Blessed Sacrament on every occasion; 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 (n. 129).

113. In regard to reverences generally, the rubric directs that when two or more persons or things are to be saluted, the last reverence is always made towards the *terminus ad quem*⁸⁵, whether it be *e.g.* the altar or the choir; thus, on entering the sanctuary or when going from the sedilia or side, 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.

114. THE HIGH ALTAR with its cross in centre is revered, both in and out of service times. It is not usual to reverence side altars. OUT OF SERVICE TIMES, 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; for some to do so and not others is confusing and unedifying.

(a) WITHIN THE FUNCTION 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—all these only bow) shall reverence with genuflexions, always strictly observing the rule that in the absence of the Sacrament this is done *in actu functionis tantum*⁸⁶, as mentioned above. On the other hand, when the Sacrament is not present, the more general Anglican custom is to bow only, not to genuflect. At any rate, the rule, whichever it may be in a particular church, should be scrupulously observed at all times by every one to secure edifying 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.

115. 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 (other than the sub-deacon at the epistle*) go to the centre merely to make the reverence^{86a} *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, sub-deacon, and MC. attend the celebrant on the predella after the consecration, for then the genuflexion is made at the celebrant's side and not at the middle as done in normal course.

116. 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 one's entering and also on 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

*This exception to the general rule that one does not go to the centre merely to reverence the altar is probably a survival from the time when the epistle was read from an *ambo* some distance from and outside the immediate ambit of the altar, as implied by the rubric which directs that the altar shall be revered in *medio*, and the choir saluted *en route*, both before and after. Consequently, if the epistle is read, as it commonly is nowadays, from the sub-deacon's step, the movement and reverences are not required, as pointed out by J. O'Connell in *The Celebration of Mass*, iii, p.97, and Mueller in *Handbook of Ceremonies*, p. 121.

86 Mueller, “Handbook,” p.2. 86a “Handbook for Servers,” p.16.

customary bows. It is forbidden to genuflect to an exhausted, even if unpurified, chalice.

(a) WHEN IT 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 (n. 125) on first coming into the Presence; and 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 the simple genuflexion is made. But in solemn evensong (vespers) the officiant makes the double genuflexion at the centre both on going thereto for the *Magnificat* and on returning to the sedilia⁸⁷.

117. At HIGH MASS the deacon, subdeacon, and MC, when actually functioning with the celebrant make all the genuflexions with him. After the consecration and till the ablutions they do so on the predella on arriving at, and when leaving, the celebrant's side; *except* at the *Paternoster* when reverence is made at the centre before going up to the celebrant, and not on the predella. 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 proceed to the middle from the epistle side, nor when they leave their step to go up to the side of the celebrant⁸⁸.

BOWS AND BOWING.

Ceremonial bows are of three kinds⁸⁹:—(i) Profound, (ii) Moderate, (iii) Simple.

118. 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); also at the foot of the altar before beginning the Preparation; by the sacred ministers only, in the confession; in the midst of the altar at the prayer *Cleanse my heart*, etc.; at the beginning of the canon; also 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*.

119. THE MODERATE Bow (of the head and shoulders together, so that while standing one could just see one's feet) is made: (1)

87 Haegy, i., p.534. 88 F.O.C., p.98, &c. 89 F.O.C., p.22, &c.

at the versicles after the confession at the beginning of mass; at the prayers; (2) *We pray thee, O Lord*; (3) *In the spirit of humility*, and (4) *Receive O holy Trinity*; (5) at the *Sanctus*; (6) at the consecration of each species; (7) at the three prayers after *Agnus Dei*; (8) at *Lord I am not worthy*, and while receiving the precious Host.

(a) 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 Host exposed, and at the *incarnatus* in the creed.

120. THE SIMPLE Bow is a bending of the head only; and is either slight or deep. The DEEP 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 various passages indicated in the missal. The SLIGHT bow is made to equals; at the name of Mary; and of the saint of the day; in reverencing relics, (other than the holy Cross) etc.; and to the altar out of service time, if the Sacrament is not reserved thereon.

(a) When standing at the altar the bow is made towards the cross at mention of the name of God, or of Jesus, or Jesus Christ, and also while saying *Let us pray*; in other cases the bow is made in the direction of the book 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.

121. 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 censed 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, as is sometimes improperly done, 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 saluted^{89a}.

122. 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 obeisance 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 censuring, he who is to be censured turns and bows to his neighbour who is to be censured next after him (n. 144. a), and then salutes the thurifer, as he does again after being censured.

123. 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 on all occasions be saluted with a genuflexion by all except the celebrant (and canons within the cathedral); but it is to be observed that 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 man⁹⁰.

GENUFLEXIONS

124. GENUFLECTING is a quite separate gesture from kneeling, and the distinction should be carefully observed; it is, *e.g.*, improper to genuflect (on one knee) when kneeling (on both knees) is prescribed^{90a}.

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*^{90b}; 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; in high mass he makes no reverence when reading the words privately, for then he kneels with all others during the singing of the whole sentence⁹¹.

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, *e.g.*, on returning from the sedilia. The lesser ministers (servers) always make the reverence on the pavement.

125. A DOUBLE GENUFLEXION (technically, though somewhat misleadingly, called a prostration) is made by momentarily bending both knees, with a slight inclination of the head and shoulders; but, as in the case of the simple genuflexion, there should be no prolonged pausing on the knees; as soon as the

90 Stehle, "Episcopal Ceremonies," p.43. 90a Mueller,, "Handbook," p.2.
90b Haegy, i, p.3171. 91 Baldeschi, p.216.

reverence is made the erect position should be resumed⁹². This double genuflexion is made in presence of the Blessed Sacrament when solemnly exposed in the monstrance (and when It is at the altar of repose during the *Triduum sacrum*), only on entering, and retiring from, the sanctuary; and also on returning to the altar from (but not on going to) the sedilia. On all other occasions in the course of a function the simple genuflexion only is made⁹³.

126. A PROSTRATION in a more literal sense is practised by the sacred ministers at the beginning of the functions on Good Friday and during the litanies on Holy Saturday; and by Ordination candidates while the litany is recited; the prostration on these occasions being made by lying prone at full length on or below the bottom altar step.

127. A RELIC OF THE TRUE CROSS, when publicly exposed, is revered with a genuflexion⁹⁴; and the altar cross is similarly revered from the moment of its veneration in the Mass of the Presanctified 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 Christmas tide.

128. 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 read privately by the celebrant, the reverence is made only during the singing:

(i) In the creed: at "*and was incarnate . . . made Man.*" (n.124).

(ii) In the last gospel: at "*The Word was made Flesh*" (and when it occurs on Christmas day in the holy gospel of the mass).

(iii) On the Epiphany in the gospel: at "*They fell down and worshipped him*" (and when it is read as the last gospel on Christmas day).

(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 "*And he worshipped him.*"

(vi) On Palm Sunday, and both feasts (as well as in votive masses) of the holy Cross, in the epistle: at "*At the name of Jesus . . . under the earth*" (n.124).

(vii) During the Passion in Holy Week (but not in any votive mass of the Passion): at "*He gave (yielded) up the ghost.*"

92 Mueller, "Handbook," p.2. 93 F.O.C., p.21. 94 F.O.C., p.21.

(viii) At Pentecost in the great Alleluia: at "*Come, Holy Ghost . . . the fire of thy love.*"

(ix) In mattins: at (a) "*O come let us worship*" in the *Venite*; and (b) at "*We therefore pray . . . thy precious Blood*" in *Te Deum*.

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

(xi) At a verse in certain office hymns, for which see n.203 (c).

KNEELING

129. WHEN ABOUT TO KNEEL down a person, if sitting, should first stand upright and then kneel, not 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 very commonly made at these words (and also at the consecration in mass) is incorrect and should be eliminated.

If the celebrant has occasion to kneel (*i.e.*, not merely to genuflect) during the reading of some text, *e.g.*, the prayer of Humble Access, he descends below the step and kneels on the edge of the predella, not close to the altar⁹⁵.

130. THE ACOLYTES AND SERVERS kneel:—for the Preparation at the beginning of mass; also 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 (*except* in Whitsun week); on the vigils (*except* of Christmass, Easter and Pentecost); 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 *The peace of the Lord (Pax Domini)* has been said in the canon.

131. It should be noted that the normal and correct attitude at liturgical prayer is standing, not kneeling; but on penitential days the kneeling posture is assumed. This may apply to the congregation—if they so wish—as well as to the choir and ministers.

132. THE CROSS-BEARER when carrying the cross, and the acolytes when attending the cross-bearer (n.21) never kneel or genuflect⁹⁶ (nor do the acolytes do so during the singing of the gospel). On other occasions the acolytes (even if holding candles)

⁹⁵ Mueller, "Handbook," p.124. ⁹⁶ F.O'C., p.22.

conform to the practice of others and kneel or genuflect whenever the rubrics so require^{96a}.

(a) 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, which 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.

THE LITURGICAL KISS

133. THE KISS, as a sign of respect and veneration and a mode of salutation and token of brotherly love, 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 substituted for the kiss which had become purely symbolical; and somewhat later a further modification was introduced in the form of a little instrument described in n. 137.

134. THE REVERENTIAL KISS frequently occurs in high mass. At low mass, by common consent lay servers generally omit the kisses, except perhaps of the cruets at the offertory⁹⁷. 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 handed to the priest the thing is first kissed and then the priest's hand that takes it; and when anything is received from him first his hand is kissed and then the thing; but at Candlemass and on Palm Sunday (and whenever the thing is newly-blessed), first the article and then the hand.

(a) 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, but he must be careful to kiss the corporal or the place it would occupy; 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 beyond the corporal, and so probably outside the altar stone.

135. In the presence of the 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. The *pax* is given as usual⁹⁸. In requiem masses all kisses, except of the altar by the celebrant, and of the paten in the canon, are omitted (n. 587).

136. THE *PAX* (embrace) is normally given only at high mass and then generally it is restricted to the ministers and clergy, though often 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 other 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 *Pax tecum* (or *Peace be with thee*), to which the other replies *Et cum spiritu tuo* (or *And with thy spirit*); both then let go and withdraw a step; each bows to the other and retires to his place.

(a) The celebrant gives the *pax* to the deacon, and he to the sub-deacon who—accompanied by the MC. and with the customary reverences—imparts the *pax* to other clerics 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. (*For the pontifical Pax see nn. 686 seq.*)

(b) The *pax* is never given in masses of requiem; nor in the masses 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 (n. 135).

137. 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, etc. 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, to hold it with 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 after it is kissed. There is no authority for using the humeral veil

(n. 73), or the *vimpa* (n.76) in the conveyance of the osculatory from one to another, as is done in some churches.

138. WHEN THE OSCULATORY is used in imparting the *pax*, as it is *e.g.*, to a visiting bishop and to lay persons of importance^{98a} 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^{98b}; after the first prayer he presents it to the Cel* who kisses it, saying *pax tecum*; the server makes the answer *et cum spiritu tuo* 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 *pax tecum*, 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* (n. 144a).

139. 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 cheek⁹⁹, a custom which happily survives to the present day in some parts of the country.

INCENSATIONS

140. THE CENSER, before the incense is blessed, is carried in the left hand and the boat in the right against the breast; after the blessing the positions are reversed. When presenting the censer for a blessing thethurifer approaches from the épistle side and goes on to the predella, in front of the priest who stands at the centre facing south, with the deacon (or MC.) on his right¹.

(a) HOW TO HANDLE A CENSER neatly, dexterously, and correctly, can hardly be learnt except by practical demonstration which thethurifer should take steps to obtain from some competent and reliable manipulator. When being simply carried

*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 (J. B. O'Connell's *Server's Guide*, p. 74).

98a Menghini, "Servers' Handbook," p.43.

98b Menghini, "Servers' Handbook," p.27.

99 Dickenson, "Miss. Sarum," col.844.

1 F.O'C., pp.25, 82.

the censer is held at the top of the chains under the disc with one hand (the left *before* the blessing, the right *after*), the other hand resting open against the breast. In processions only it is held and swung at full length, the left hand on breast. When in normal use, the censer is held with the left hand by the chains under the disc, while the right hand grasps the chains a few inches above the bowl.

At all times care should be taken to avoid the exaggerated and grotesque swinging practised by some. During the HOLY GOSPEL the censer is kept only slightly moving²—if at all—to keep it alight; and when entering and leaving the sanctuary (other than processional) it should be carried without any swinging at all.

(b) IN HANDING THE CENSER, *e.g.*, to the deacon, who will in turn pass it on to the celebrant, it should be received and grasped with the right hand at the top of the chains, and above the bowl with the left hand. But some authors recommend that, in the case of the deacon, he should reverse his hands so that he would with *his* right hand place the lower chains into the celebrant's *right* hand, and then with a cross-over movement the top part into the latter's left hand.

141. THE BLESSING OF INCENSE. Ordinarily, incense is put into the thurible by the priest himself and blessed for each separate act, or series of acts, of incensation. There are, however, a few exceptions to this rule, as follows. When a greater prelate assists pontifically at the throne it devolves upon him (not the celebrant) both to put on and to bless the incense. When the Blessed Sacrament is exposed and is *alone* to be censured³ incense is put into the thurible by the officiant without any blessing, and without the customary *oscula*; but if the Host and *e.g.* an altar are jointly to be censured the blessing is given as usual³ but without the *oscula*.

(a) The thurifer standing facing north before the priest, lifts the cover of the thurible and, keeping the disc in his left hand at the level of his breast, raises the bowl with his right hand to a height convenient for the priest to put on incense from the boat held by the deacon, or MC. (or in their absence by the priest himself). The deacon (or MC. or thurifer) says *Bless reverend father*; the priest takes three separate spoonfuls of incense and puts them in the bowl in the form of a cross, *i.e.* centre, left, right (n. 145), and with his left hand resting on his breast recites the formula of blessing. He then hands the spoon back and makes the sign of the cross over the incense. The thurifer then, not before, lowers the cover and adjusts it and

2 F.O.C., p.24; cf., p.83. 3 F.O.C., pp.25, 125.

gives the censer to the deacon, or MC., except when *e.g.* before the gospel or a procession he has to retain it himself. But if the priest is himself holding the boat he does not hand it back until after the thurifer has adjusted the chains.

142. ADDITIONAL INCENSE when required is not put into the censer by the priest (or bishop), *e.g.* normally at the second censuring (at *Tantum ergo*) in Benediction^{3a}, or when two or more altars and/or shrines are to be censured; nor in the course of processions. If in such cases the thurible needs replenishing, it is done by the thurifer himself without any further blessing than that given at the beginning of a particular ceremonial act; and also he (or someone for him) puts on incense⁴ without any blessing, before the consecration in sung or high mass. From which it will be seen that in any continuous ceremony in which incense is used and the thurible not laid aside, the initial blessing suffices and is not to be repeated unless the interval since the previous censuring is unusually long, or the rite, as *e.g.* the consecration of a church or the like, requires the separate blessing of incense.

143. THE MANNER OF CENSING THE ALTAR AND OBLATIONS will best be learnt by studying the illustrations at the beginning of this book. First of all the priest, without bowing or genuflecting, censes the oblations with nine single swings; then with due reverence he censes the cross with three double swings directed to the same spot, and again reverences; he then censes the altar itself with single swings. The priest will remember to reverence each time he passes the centre; also that swings 4 to 6, and 12 to 14 are for the censuring of the back part of the *mensa*, not the candlesticks, while swings 9 to 11 and 17 to 19 are applied to the front part of the top of the *mensa*; the front side of the altar, somewhat low down, being compassed with swings 20 to 25, all inclusive. It should also be noted that the three swings, 17 to 19, are made from the corner of the altar without moving therefrom⁵ (*see also frontispiece*). The rubricists are not agreed among themselves whether the swings of the censer should be straight out or semi-circular, so either method may be adopted *ad lib.*

144. THE CENSING OF INDIVIDUALS is done always with double swings^{5b}. He who censes, having bowed, raises his right hand, holding the bottom of the chains, just below the level of his face and swings the censer moderately twice in the direction of the person—the second swing being less pronounced than the first—and then lowers the censer below his breast; and these movements are repeated once or twice according to whether two or three double swings are to be given; finally the thurifer repeats his bow, and proceeds to cense the next person.

3a F.O.C., p.235.

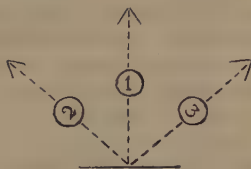
4 F.O.C., p.84; Haegy, i, p.438.

5 F.O.C., p.111.

5b Haegy, i, p.390 prescribes that the lesser ministers, when censed individually, are given only single swings.

(a) A person about to be censured first turns and bows to his neighbour who is to be censured next after him⁶ and who returns the bow (n. 122); and also returns the salute of the thurifer both before and after being censured; this however does not apply to the celebrant who is not required to return the bows, though in practice he generally does make a slight inclination with his head after the censuring. Some authors consider that he should make the customary bows when the *deacon* censes him, but not when a lay thurifer does so.

145. GROUPS OF PERSONS standing together—even though they are to be censured individually, which is not recommended—jointly salute the thurifer, who returns the salutation with a single bow before and after. Each group—servers or others standing in a body, the choir side by side or row by row, and/or the congregation—is then censured collectively⁷ with single swings in the triple form, as illustrated below (the one single swing to each side of the choir, as frequently given, is incorrect). Objects being blessed—candles, palms, etc.—are similarly censured; and so also the gospel book, the relic of the true Cross, and the Christmass *bambino*, but in these cases the three swings are double ones.



146. THE RULE AS TO PRIORITY in the number of swings is as follows:—(i) any bishop, even if he is merely assisting and not officiating, is always censured with three double swings but *after* (not *before*) the celebrant; (ii) the celebrant normally is censured with three double swings, but in presence of the bishop he receives two only; (iii) when the bishop is present his principal assistants receive two double swings, as do also canons in their cathedral; the rector or vicar of the church, assistants in copes, and the deacon and subdeacon of the mass all receive two swings; (iv) other clergy, the MC. and servers (if standing alone) are respectively censured with one double swing, but in practice, in parish churches, priests are generally censured with two swings, deacons with one; (v) groups of persons, as stated above, are censured collectively with three single swings^{7a}.

147. THE ORDER OF THE CENSINGS at high mass, and on other occasions so far as applicable, is as follows:—If there are clergy in choir the deacon, having censured the celebrant, accompanied by the thurifer (not the boat-boy, if there is one) on his left, rever-

⁶ Haegy, i, p.397. ⁷ F.O'C., p.84n. ^{7a} Haegy, i, p.390.

ences the altar and goes down into the choir, and censes the clergy, in order of dignity, on one side, and then on the other (but if he has to walk from one side to the other, he reverences the altar in passing); he then comes to the foot of the altar, reverences it, and goes towards the right in front of the subdeacon (who faces south) and censes him with two double swings. Giving up the censer to the thurifer (standing beside him) the deacon goes to the centre on his own step, salutes the altar, turns towards the thurifer and is censed by him, bowing before and after.

(a) The thurifer then goes to the centre, reverences the altar, and censes the MC. who stands on the predella at the gospel corner, with one double swing (but note, if the MC. or servers at mass are engaged with the celebrant when the thurifer approaches to cense them, they do not desist, nor will the thurifer wait for them⁸; he proceeds with the other censings, and censes these last of all, if then disengaged, otherwise passing them over altogether). From the same place, without changing his position or saluting the altar, the thurifer censes the servers on either side; he then reverences the altar and goes down into the midst of the choir where, without first turning east, he censes one side or row collectively with three swings as explained in n. 146; and then reverencing the altar he does similarly to the other side or row. Without again turning east, he then proceeds to the chancel gate—and there, with a single bow straight in front (the triple bow, sometimes given, is incorrect), he censes the congregation with three single swings—and again bowing he returns to the foot of the altar, makes the reverence, and goes out, leading the torchbearers (if they retire at this point) to fetch their torches.

Some authorities say that when it devolves upon the thurifer (*i.e.*, when there is no deacon) to cense the clergy in choir it is permissible to cense the congregation next after the choir, and the servers last of all⁹; this order is sometimes an obvious convenience.

148. THE CENSING AFTER THE GOSPEL. The very prevalent practice of censng the celebrant from the place where the gospel was sung, if outside the sanctuary or at a considerable distance from the altar, is condemned by *O'Connell*^{9a}, who points out that most authors are agreed that the procession-group should not break up until after the censng, but should return in the same order as before except that, of course, the subdeacon carrying the gospel goes first and alone. As the procession has returned from outside the immediate ambit of the altar its members must all (except the subdeacon) make the usual reverence on the pave-

⁸ O'Loan, "Eccles. Functions," p.67. ⁹ Liturgical Law, p.268.

^{9a} F.O'C., p.106.

ment when they come back. The deacon then, taking the censer from the thurifer, censens the celebrant who will be waiting at the epistle corner, facing north-west; the subdeacon meanwhile standing a little away; after which they all go to their respective places.

(a) AT THE CANON—just before the consecration—incense without being blessed is put on by the MC. (or by a server close-by), he and the thurifer standing. At the elevations the thurifer (in requiems, the subdeacon) kneels at the epistle side on the pavement, looking towards the celebrant; at *each* elevation he censens with three double swings—usually, in practice, (a) as the celebrant genuflects, (b) as he elevates and (c) as he again genuflects. The thurifer, genuflecting at the centre then retires.

149. THE BLESSED SACRAMENT is always censed with slow deliberation and great reverence with three double swings by the celebrant kneeling, which he never does in the case of any other censuring¹⁰. If he has censed the Host in Benediction at *O salutaris* he does not himself put on more incense for the second censuring at *Tantum ergo* (n. 142); without rising he takes the thurible and censens the Host as before.

(a) A relic of the true Cross, and the image of the divine Infant (*bambino*) also receive three double swings^{10a}. The image of the patron saint on his feast day may be censed but with two swings only^{10a}. The priest in all these cases stands to perform the incensations.

(b) *The Seventh General Council* of 787 A.D. affirmed the lawfulness of censuring sacred images, with the caution that in doing so the worship of *dulia* only is intended, and not the worship of *latria* which belongs to Almighty God alone.

150. IN PROCESSION OF THE HOST, the thurifers (there should be two—not more) do not walk backwards but straight forward¹¹, as usual; they should however not be close together but somewhat wide apart so as to avoid having their backs immediately to the sacred Host; in this case the censers are held with the inside hands (thus, contrary to general rule, one will be carried in the left hand). It is better that the censers should be swung alternately rather than together. If it be necessary, in the course of a procession to replenish the censer, this is done by the thurifer (or his boat-boy) at discretion, without further blessing (n. 142).

151. A BOAT BOY is not contemplated by the rubrics; if there is one he should not approach the celebrant at the blessings¹²; in processions he may be useful in case fresh incense has to be added, and to carry the boat; but at other times he is only in the way and had better be dispensed with.

¹⁰ F.O.C., pp.234/5; Haegy, i, pp.565, 569.

10a Matters Liturgical, n.331, 813.

¹¹ F.O.C., pp.284, 346.

¹² F.O.C., p.82.

(a) It is desirable to emphasize that the thurifer should not cause or allow clouds of smoke to fill the church or sanctuary apart from the moderate requirements of the actual censings and processions; nor disturb the devotions of the congregation by clanging the chains noisily just outside the sanctuary.

152. A CENSER-HOLDER for the thurible when not in use, that is both ornamental as well as portable, can be procured from church furnishers. It can stand quite inconspicuously in the sanctuary, or in close proximity thereto, and will be found most useful when the office of thurifer has to be combined with that of the MC. or of an acolyte; and in any case it avoids the frequent going in and out to fetch the censer. Fresh charcoal is not necessary for each separate censng; if a charcoal ring is at first only lighted at one part it will gradually become incandescent throughout, and easily last an hour; but in that case the lid of the censer should be kept closed or the charcoal might burn too quickly.

Home-made incense may be prepared by adding 2 oz. of gum benzoin and 1 oz. of powdered cascarilla bark to 1 lb. of gum olibanum. Incense incrustations on thuribles can be removed with sweet oil.

THE SIGN OF THE CROSS

153. THE TRACING OF THE SIGN OF OUR REDEMPTION 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 in the western Church is made as follows:—

(a) 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^{12a}; 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 often improperly done.

(b) 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 (n. 141.a). When blessing a person

12a Haegy, i, p.59.

or anything at a distance a vertical line, roughly some ten to twelve 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.

154. AT THE HOLY GOSPEL. While announcing the gospel the reader traces the holy sign 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 since the glorious gospel never comes to an end.

155. 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 upward, 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.

156. IN PENANCE the priest makes the holy sign with his palm towards the penitent, indicative of the ancient actual laying-on-of-hands; but he does not touch the penitent. He should endeavour to avoid making the holy sign in such a manner as might attract attention.

157. 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 middle¹⁴. 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.

(See also PONTIFICAL BLESSINGS n. 645).

THE HANDS

158. THE HANDS¹⁵ 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*; at the communion verse and, by analogy, at *Our Father* when recited outside the canon.

(a) Before extending the hands they are always first joined. 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 upon the knees—resting on, not under, the vestments (as is sometimes seen)—thumbs crossed, right over left.

(b) 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, not on it except from the consecration to the communion when they are laid upon the corporal itself.

159. The hands when extended are held at the height of the shoulders, and immediately re-joined as the priest says *Let us pray* (except before *Our Father* in the canon), and *The Lord be with you* (but only when facing the people). During the prayers they are held extended up to the conclusion, and re-joined at *Through*, etc., or *In the unity*, etc. They are extended at *Lift up your hearts* (and re-joined after the words, *our Lord God*, in the next versicle); and again extended at *It is very meet*, etc., to the *Sanctus* exclusively, and are held extended during *Our Father* in the canon.

(a) They are extended raised, and at once joined before the breast (in a kind of circle):—at the intonation of *Gloria in excelsis*, and the creed; also in the offertory at *Come thou Sanctifier*; also at the beginning of the canon; and finally at the blessing.

160. SERVERS hold their hands as described in n. 158:—during the Preparation at mass, and whenever making responses, or saying anything aloud; and also when moving from one place to another. At other times for the avoidance of weariness it is permissible to clasp the hands with fingers intertwined, or to hold the right hand over the left resting against the breast; but

¹⁵ Haegy, i, p.59.

servers should arrange between themselves that, when standing together, they act uniformly in this matter.

(a) It ought to be needless to point out the unseemliness of any one, especially clergy in vestments, sitting with crossed knees during any part of functions. It is very unbecoming to do so even in sermons.

THE BELLS

161. THE SANCTUS BELL sanctioned by the rubrics is a small handbell with a single tongue; chiming bells (carillon) are not forbidden but strictly are not quite correct; Indian (hanging tubular) gongs are definitely forbidden¹⁶.

The sounding of a bell in the course of a service should be done with moderation; not 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.

162. The bell properly should be rung at every celebration (including pontifical mass)^{16a} 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* in the consecration prayer; 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 somewhat prolonged as an indication to the various ministers that all are to rise and retire to their respective positions. (iv) There is no authority for the bell before the priest's communion, but it is commonly rung at this point (and has not been forbidden), and when there are to be communions it then serves a practical purpose by indicating that communicants should approach and take their places at the rail so as not to keep the priest waiting.

(a) 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 to the intonation of the hymn at the beginning of mass on Holy Saturday (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 (n. 358.b).

163. AT BENEDICTION of the Blessed Sacrament the bell is rung thrice at the moment of the benediction (a) when the priest

turns round with 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 Host¹⁷; 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 a wooden clapper be sounded then.

(a) 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 altar¹⁸; 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 up their devotion.

164. THE ANGELUS BELL. It is a universal 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, the *Regina cæli*) 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 formula is recited, ordinarily kneeling *except* on Saturdays after evensong and on Sundays, as well as throughout the paschal season, when standing is the rule.

(a) 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 cxxx *De profundis* is recited.

165. THE CHURCH BELLS are ordered to be rung joyously during the whole time of the Candlemass 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 lawful to stop the bells, though no such provision is made in the rubrics.

The bells are also rung on Maundy Thursday and Holy Saturday during *Gloria in excelsis* (if it comes at the beginning of the mass, not otherwise), *i.e.*, the church bells throughout the whole hymn, but the small sanctus bell only while the celebrant is reciting it.

166. 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) in the consecration 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 in countless parishes throughout the country. One of the ordinary church bells is usually employed for this purpose.

167. A VESTRY BELL, which is quite distinct from the sacring bell, fitted with a bell-pull, might usefully be hung at the sacristy or vestry door, as is done in many churches. 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 services¹⁹, but sometimes, in practice, it might be found useful if used in moderation.

HOLY (LUSTRAL) WATER

168. THE USE OF HOLY WATER, sometimes called lustral water from its latin name, *aqua lustralis*, is unquestionably ancient seeing that a formula for its blessing is attributed to St Matthias the apostle²⁰; 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, anywhere²¹; 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 Sundays (*except* Easter and Pentecost if the ceremonies of the previous day have duly 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, never down a drain (n. 108).

(a) 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 exhausted²².

169. BAPTISMAL WATER however is hallowed only in church—normally on Holy Saturday and the vigil of Pentecost; but if it be necessary at other times to bless fresh supplies it may be done only in church; a special form for such occasions being provided in the Ritual²³. At clinical baptism common

19 Dale, "Sacristan's Manual," p.20. 20 Liturgical Law, n.65.
21 O'Loan, "Ceremonies," p.82. 22 F.O'C., p.380. 23 F.O'C., p.383.

clean water suffices though holy water is preferable if there happens to be any at hand.

170. ON ENTERING AND LEAVING A CHURCH it is a pious custom to "take holy water" in memory of our baptism and in token of the purity of heart with which we should worship almighty God; 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 usual while mentally saying *In the name of the Father*, etc. Some people add the psalmist's prayer "*Thou shalt purge me with hyssop and I shall be clean.*"

(a) 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.

171. AT FUNERALS and the ABSOLUTIONS of the dead, it is customary in many places for mourners and sympathisers, 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 lustral 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 (nn. 106/7.a).

(a) 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 kith and kin and others held in loving remembrance.

172. 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. Lustral 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 and Whitsun after the solemn hallowing in church.

FOR THE ASPERGES RITE *see* n. 485.

CHAPTER THREE.

Of Liturgical forms, etc.

AS UNDER

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GLORIA IN EXCELSIS.

173. THE GLORIA IS SAID at mass on the occasions mentioned hereunder :—

(i) When *Te Deum* is said at mattins and the mass corresponds therewith (n. 202); 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 *except* of the Holy Innocents (unless the feast falls on a Sunday or is the feast of Title, for then it is said, and always on the octave day); throughout octaves when the mass is of the octave; and in the masses of the season throughout Eastertide (*except* in mass of the Rogations):

(ii) On Maundy Thursday and on Holy Saturday, although *Te Deum* is not said in the Office:

(iii) In solemn votive masses (*pro re gravi*) *except* those celebrated in purple vestments; and also in non-solemn (even if votive) masses on a saint's own day; and it is always said in masses of the holy angels, even if votive; and in votive masses of a saint or mystery said within the simple octave (if any) of that particular feast²⁵:

(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.

(a) A simple rule to remember is:—that the *Gloria* is always used when white or red vestments are worn at the mass (*except* ordinary votive masses other than of the holy angels); and on all Sundays (but not ferias) when the colour green is used.

(b) While reciting the *Gloria* the celebrant makes a deep bow of the head five times, *i.e.*, at the word *God* in the beginning at *we worship thee*; at *we give thanks unto 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.

(c) There is no authority for the custom observed in some places of turning to the east during the singing of the *Gloria*.

174. 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 on Rogation Tuesday in the mass of Rogation although *Te Deum* is said in the office of the day; nor in any mass of the dead:

(ii) It is not said on the ferias of Epiphanytide or of the Trinity season when the vestments are green, even in an impeded Sunday mass resumed in the week ensuing; nor is it ever said in ordinary votive masses^{25a} (except of the Angels) even in Eastertide or during octaves.

THE COLLECTS

175. THE COLLECT proper to the day or solemnity being observed (including at mass, the corresponding secret and post-communion prayers) are said first, after which follow the commemorations (if any) required to be made; and finally—at mattins and evensong—the two fixed prayers. But on days below the rank of double rite, supplemental prayers (according to the season) are added to the collect of the mass to bring the number up to three. Additional, however, to these in certain seasons of the ecclesiastical year, a monthly and a weekly commemoration of the faithful departed is ordered to be made in the mass of the feria as set out below^{25b}. In both these cases the collect for “All the Faithful Departed” is said extra to, and not in place of, the other supplementary prayers; consequently on such days four collects are recited, or there may be five, or seven (not more) at the discretion of the celebrant.

176. For the MONTHLY COMMEMORATION of the dead²⁶ the rubrics direct that the aforesaid collect shall—on the first free

day, *i.e.* a feria, in every month *except* November (outside the seasons of Advent, Lent, and Eastertide)—be said in all low masses of the feria in the last place but one, in addition to all others required. If however the day be Rogation Monday, or an Ember day, or a vigil, or a day on which the Sunday mass should be repeated, then the monthly commemoration shall be postponed to the next free day not similarly hindered (n. 584).

177. A WEEKLY COMMEMORATION of the dead^{26a} should be made in like manner—outside Lent and Eastertide—on the Monday in each week when the office is of the feria and the day is not Rogation Monday or a vigil, or a day on which the mass of a superseded Sunday has to be said. If the Monday is not free the commemoration of the dead is pretermitted for that week.

178. THE SUPPLEMENTARY PRAYERS²⁷ as specified in the left hand column below are to be added when required to the collect of the mass as described in the right hand column (*see preceding notes*).

i. OF S. MARY.	In Advent and until the Purification (even if Septuagesima intervene); in Eastertide; on octaves other than those mentioned below; on common vigils; and Rogation days.
ii. FOR THE CHURCH OR THE BISHOPS.	
i. FOR THE SAINTS' PRAYERS.	From the Purification until Ash Wednesday; and throughout the Trinity season, including the September Ember days.
ii. AT CHOICE of celebrant, (provided the prayer be taken from the missal).	
i. FOR THE SAINTS' PRAYERS.	On Ash Wednesday and until Passion Sunday, exclusive.
ii. FOR THE LIVING AND THE DEAD.	
i. FOR THE CHURCH OR THE BISHOPS (<i>no second</i>).	On Passion-Sunday and until Wednesday in Holy Week inclusive; and during the octaves of Easter and Pentecost.
i. OF THE HOLY GHOST.	On the vigils, feasts, and in the octaves, of the B.V.M.; and also of All Saints.
ii. FOR THE SAINTS' PRAYERS.	

THE COMMEMORATION OF THE DEAD.

- | | |
|---|---|
| i. According to the Season and day (as above). | For the commemoration of the Faithful Departed (n. 175) monthly (n. 176) and weekly (n. 177). |
| ii. FOR ALL THE FAITHFUL DEPARTED. | |
| iii. The ii—as above—according to the Season and the day. | |

NOTE. The Sunday collect is not to be repeated as a *supplementary* prayer in any mass in the week ensuing.

179. It would be exceedingly difficult to draw up from the prayers in the B.C.P. an accurate or satisfactory list that would correspond with these supplementary collects. The following are tentatively suggested as substitutes for the ancient forms when the latter are not available:—

OF THE HOLY GHOST.

Collect for Whitsun, omitting
“as at this time.”

OF ST. MARY:—

(a) *In Advent.*

(a) Collect for the Annunciation.

(b) *In Christmass-tide.*

(b) Collect for Christmass Day.

(c) *For the rest of the year.*

(c) Collect for St. Barnabas' Day, substituting “the Blessed ever-virgin Mary” for “thy holy Apostle Barnabas.”

FOR THE SAINTS' PRAYERS.

Collect for All Saints Day, altered to read “grant us grace, at the intercession of thy blessed saints, so to follow their example in all virtuous and Godly living,”; or the prayer “Assist us” at the end of the Communion Office altered to read “supplications and, at the prayers of thy saints, dispose.”

FOR THE CHURCH.

Collect for Epiphany, v., or Trinity v., or xvi., or xxii.

FOR THE BISHOPS.

Collect from the Form for the Consecration of a bishop.

FOR THE LIVING AND THE DEAD.

Collect for Trinity xxiv.

FOR ALL THE FAITHFUL DEPARTED.

Collect for Trinity xxi., adding “departed” after the word “people.”

NOTE. The local custom of mentioning St. George (Patron of England) in the collect for the Saints' prayers has been abolished^{27a}.

180. THE NUMBER OF COLLECTS to be said at mass, subject to modifications on account of commemorations (when any), is as follows:—

(i) ONE COLLECT only is said: on all feasts of double rank; also on the vigils of Christmass and Pentecost; on Palm Sunday; in solemn votive masses; and in funeral and anniversary requiem masses (n. 587).

(ii) TWO COLLECTS are said: on Sundays within octaves (other than simple octaves); in masses of the season (*except* Palm Sunday) from Passion Sunday until Wednesday in Holy

Week, and from Wednesday to Saturday in Easter and Whitsun weeks—all inclusive; and on all feast days whatsoever, whenever a commemoration of a feast of double rite has to be made.

(iii) THREE COLLECTS are said: on ordinary Sundays, and on semi-double feasts; on days within octaves (other than Easter and Pentecost); in the Saturday mass of our Lady; on greater and lesser ferias; on vigils *except* of Christmass and Pentecost; in ordinary votive masses; and in ordinary requiem masses.

(iv) FOUR COLLECTS are said in the ferial masses in which the weekly and monthly commemoration of the dead is made (nn. 584/5).

(v) FIVE OR SEVEN (not more) COLLECTS may be said at the discretion of the celebrant on *simple* feasts, and ordinary ferias^{27b}.

181. It should be noted that no supplementary prayer is added on a double feast, or day on which commemoration of a double feast is made. When two collects are to be said in a mass having one commemoration, no supplemental prayer whatever is added. When three collects are ordered, and one commemoration is made, the second collect is of the commemoration and the third is the first of the supplementary prayers, the second being omitted altogether; or if two commemorations are made, both the supplementary prayers are omitted.

182. Collects ordered to be said by the bishop come after and are in addition to all others prescribed. Special (supplementary) prayers for the dead are read in the last place but one²⁸. Prayers ordered to be said on an occasion of public importance (*pro re gravi*) should not be added to the collects of the day, or said before the blessing at mass, unless so decreed by the bishop. Ordinarily, they will be said after the last gospel, at the foot of the altar.

183. On certain occasions, *e.g.* in a mass of thanksgiving, a second prayer is added to the collect of the mass chosen (which may be the votive mass of the Blessed Trinity; or of the Holy Spirit; or of our Lady; or of a canonized saint) both the prayers being said above one conclusion, thus forming a single prayer²⁹, as the collect of the mass.

184. THE ENDINGS to the collects and prayers are regulated, as under:—

THE LONG ENDING³⁰ (as below) is always added to the first and the last of the collects, secrets and post-communions in mass; and to the first and last of the collects in choir offices. The intervening prayers, if there are more than two, are said *without* distinct endings, being joined together without pause

27b M.L., 131, 216. 28 M.L., 216. 29 M.L., 261.
30 O.C. Cel. of Mass, p.168ff.

so as to form one prayer. On Sundays and on feasts of double or semi-double rank; and in solemn votive high masses; the collects with long endings are sung in the festal tone with inflexions, both at mass and the choir offices, as follows:—

- (a) 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 (Spirit), ever one God, world without end.”

N.B.—The words ever one are not represented in the latin text but they appear in the B.C.P. versions.

- (b) If addressed to God the Son:—

“Who livest and reignest with God the Father, in the Unity,” &c. (as preceding).

- (c) If mention is made of God the Son in the earlier part of the prayer:—

“Through the same Jesus Christ,” &c., as (a) above.

- (d) But if the mention is made at the end:—

“Who liveth and reigneth with thee, in the Unity,” &c.

- (e) If the Holy Ghost is mentioned:—

“Through . . . the same Holy Ghost,” &c.

185. THE SHORT ENDINGS corresponding to the above are:—

- (a) “Through Christ our Lord.”
- (b) “Who livest and reignest for ever and ever.”
- (c) “Through the same Christ our Lord.”
- (d) “Who liveth and reigneth for ever and ever.”

These short endings³¹ are, ordinarily, used with other prayers, but for the Occasional Offices there are no fixed rules, while outside liturgical services a certain amount of latitude is allowed. The collects with short endings are said without inflexions in the tone of the versicles. It may be here noted that at BENEDICTION the collect *O God, who in a wonderful sacrament*, has the short ending³² 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^{32a}.

(a) *Amen* is only said (or sung) at the end of the formal endings (long or short) and never at the end of a prayer to which another is to be added as described in n. 183.

186. THE COLLECT FORMULAS:—“The Lord be with you” is said before the first of the collects both at mass and the choir offices, but it is not repeated before subsequent collects when several come together. This form of minor blessing is used

³¹ Cabrol, Day Hours, p. xxxvii.

³² M.L., 394.

^{32a} M.L., 204.

only by a priest or deacon; lay persons³³ say " O Lord, hear my prayer." R. " And let my cry come unto Thee."

(a) " Let us pray " is said before each of the collects in the choir offices, but at mass it is said only before the first and the second collects; and also before the first and second of the " post-communion " prayers; it is not said at all before the " secret " prayers.

THE EPISTLES

187. THE EPISTLE on certain days (e.g. Ember days) is supplemented (in the latin rite) by additional lessons and when this is the case they should all be read as appointed. But if—as is usually done—one only of the lessons is read as the epistle of the day it should be the *last* given in the missal. The prayer however before the *first* of the lessons is to be said as the collect for the day.

188. THE FORMULA in announcing the EPISTLE is as follows:—

THE BOOK OF COMMON PRAYER form 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 the Acts of the Apostles*"; or " *The lesson from the book of the Revelation of Saint (or Blessed) John the Apostle*."

189. 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.

(a) 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 lessons from the *Acts*, and from the *Revelation* are prefaced with " *In those days,*" occasionally varying according to the opening words of the lesson.

³³ Cabrol, *Day Hours*, p. xxxvii.

190. 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* (B.C.P.) the response is omitted.

(See also n. 115*).

191. AT HIGH MASS the choir and congregation sit while the epistle is being sung, but the Cel. remains standing at the altar facing east until the subdeacon has received his blessing at the end (n. 115). If there is a long tract or sequence the Cel. may, after reading it, go with his ministers to sit in the sedilia while it is being sung by the choir. This is done before the Cel. at high mass has read the gospel privately³⁵.

(a) At sung, or simple high mass the epistle may be chanted by an assistant-cleric or other authorized person (n. 475) while the Cel. reads it privately; in this case the Cel.'s blessing is not given at the end; the book is laid aside and the reader returns to his place.

If the Cel. himself reads (he may chant^{35a}) the epistle the choir and congregation may sit; the servers remain standing.

(b) At low mass the server kneels; the congregation may sit or kneel as their devotion prompts.

192. ON PALM SUNDAY (and Holy Cross day) at the words in the epistle "*At the name of Jesus every knee should bow*" the Cel. at low mass (the subdeacon at high mass), genuflects and then rises but all others remain kneeling until the end of the sentence (*under the earth*)^{33a}. At high mass the Cel. does not genuflect when reading the lesson privately; on reaching this part he pauses in his reading and kneels (with the deacon on the edge of the predella) until the end of the sentence sung by the subdeacon; he then resumes his own private reading³⁴.

THE HOLY GOSPEL

193. AT SOLEMN HIGH MASS the holy gospel may only be chanted by the deacon of the mass, and not by any other cleric whatsoever, except at an Ordination when a newly ordered deacon—if there be 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 (n. 710c).

(a) At simple high mass ("Sung mass") the gospel is chanted by the celebrant and not by any other cleric who happens to be present.

33a F.O.C., p.267. 34 F.O.C., p.267.
35 F.O.C., p. 92; Haegy, i, p.425. 35a F.O.C., p.129.

(b) 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*" (B.C.P.); but 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 (n. 154). All others should likewise sign themselves at the same time and not wait—as is often done—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 Holy Week when the Passion is read. Meanwhile the deacon (the celebrant in sung mass) censers 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 and not necessarily—as is the practice in some churches—towards the east.

(c) The gospel is normally prefaced with *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.

(d) All genuflect:—on Christmass Day at the words *The Word was made Flesh*, and on Epiphany at *they fell down and worshipped him*; and on the Wednesday after Lent iv at *he worshipped him*; and at *He yielded (gave) up the ghost* in the Passion in Holy Week. But no one genuflects while any of these phrases are being read privately by the celebrant before being sung by the deacon³⁶. 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; but at mention of our Lady or the saint of the mass he bows straight in front; other persons make the reverence, also straight in front, that is, in the direction of the book.

(e) 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 (n. 195a). The response is never omitted, even after the Passion gospel *except* on Good Friday, but at high mass no response is made after the gospel sung by the deacon (the response having been already

made after the celebrant's gospel. Remembering that the glorious gospel has no ending it is incorrect to make the sign of the cross at the close of the reading or singing, and certainly for the reader to say *Here endeth the gospel*.

(See also THE PASSION NARRATIVES, nn. 344-349).

THE LAST GOSPEL

194. THE LAST GOSPEL is probably so called to distinguish it from the gospel of the day which comes first in the mass; or, it may be, from the fact that it comes last in the mass, at the very end of the service. The one most often used consists of the first fourteen verses of St John; but not infrequently it is displaced by another gospel belonging to a mass impeded by a solemnity of higher observance, and having certain characteristics which entitle its gospel to be regarded as "strictly proper"³⁷, by which is meant a gospel assigned (a) to certain feasts by reason of the saint or mystery commemorated being specifically referred to in the scripture text; or (b) to Sundays and the greater ferias; and which, if superseded and not read as the gospel of the day, must be read at the end of mass. The occasions on which such a "strictly proper" gospel occurs are as under:—

i. Every Sunday whatsoever *except* (a) the 4th Sunday in Advent when it coincides with the vigil of Christmass, or (b) the Sunday falling between the 2nd and 5th of January, or (c) the Sunday after the Epiphany occurring with the feast of the Holy Family, when the gospel is common to both, or (d) January 13th falling on a Sunday;

ii. (a) The octave day of the Epiphany, (b) a day within the octave of Easter, (c) a day within the octave of Whitsun, (d) the octave day of SS. Peter and Paul, or a day within the octave of these apostles but only on the occasion of the first commemoration;

iii. Mysteries and feasts of our Lord, *except* that of the Dedication of a church;

iv. Feasts of our Lady, *except* that of the Assumption;

v. Feasts of the holy angels and archangels;

vi. (a) Feasts of St John the Baptist, (b) the Apostles (*except* St Paul, and St Barnabas), (c) the Holy Innocents, (d) St Mary Magdalene (and St Martha);

vii. All greater ferias which have a proper gospel assigned to them, *i.e.* Rogation Monday, vigils, the week-days of Lent, and the Ember days *except* Ember Wednesday in Advent when it occurs within the octave of the Conception, because the gospel is in part common to both.

viii. ON CHRISTMASS DAY when the prologue to St John is read as the first gospel, the gospel of the Epiphany is used as the last gospel; and on PALM SUNDAY, at masses not preceded by the blessing of palms, *St Matthew* xxi, 1 to 9, is read at the end of the Mass.

(a) A genuflexion is made in the Last Gospel at the same test as in the Gospel of the Mass (n. 193d).

195. If the gospel of the commemoration—although only in its beginning—is the same as that of the mass it is not read at the end of the service. If two commemorations, each having a strictly proper gospel, occur on the same day the gospel of the first only is read. A gospel which has been once read is not repeated as a last gospel in a commemoration on a subsequent day in the same octave; for example, a Sunday gospel read on its own day, whether in ordinary course or by way of commemoration, is not read again as the last gospel when the mass is resumed or commemorated in the week ensuing^{37a}.

(a) 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* in St John's prologue; but the response at the end is *Thanks be to God* in contradistinction to *Praise be to thee, O Christ* which is said after the gospel of the day (n. 193.d.) signifying the preaching of our Lord himself, whereas the last gospel betokens the preaching of the Apostles for which we meetly express our thanks to Almighty God.

(b) AT LOW MASS the last gospel should always be read aloud by the celebrant whilst the congregation stands. If 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 instead of on the card.

(c) AT HIGH MASS in some churches the last gospel is read in a low tone while the organ plays a voluntary, or the choir sings a piece of music, in which case only those in attendance on the celebrant make the genuflexion when it occurs. But in many churches the last gospel is always read aloud as it is at low mass, and, especially when it is a strictly proper gospel and even more so if it is the displaced Sunday gospel, which is much to be commended for the edification of the faithful. Such practice is not forbidden and is more conformable to the rubrics.

The sign of the cross at the end should not be made by the assistants; but many people in the congregation sign themselves, as they are at liberty to do. The book or card is not kissed after the reading.

THE NICENE CREED

196. THE CREED IS SAID³⁸ on the following occasions, namely:—

(i) In the mass of all Sundays whatsoever, even if anticipated or merely commemorated, and of the vigil of the Epiphany, which enjoys all the privileges of a Sunday; but it is *not said* in the mass of an impeded Sunday resumed in the following week;

(ii) On the feasts of the Trinity, and the Holy Spirit, and all feasts of our Lord; of our Lady; of the holy Angels; the Apostles and Evangelists; the Doctors of the Church; of St Joseph, St Mary Magdalene, All Saints; and the feasts of Dedication, Patron, and Title of any church, but not of a private chapel or altar therein. It is also said throughout the octave (if any) of these feasts even if only commemorated; but not on the days within simple octaves (n. 216.iii);

(iii) On the day of the election or consecration of the bishop of the diocese and on the anniversary thereof, if the mass be that proper of the occasions;

(iv) And in all solemn votive masses for a grave cause (n. 460), even if purple vestments are worn.

197. THE CREED IS NOT SAID:—

(i) In the Sunday mass of simplified rite^{38a} resumed during the week, unless it be within a privileged octave;

(ii) Nor in the mass of any saint, even if a martyr, not mentioned above; or of simple rite, although the creed may belong to an occurring commemoration;

(iii) And never in Masses of requiem (n. 587) nor ordinary votive masses even on a Sunday.

198. AT SOLEMN AND SIMPLE HIGH MASS the choir and servers do not turn to the east during the creed³⁹. The servers genuflect when the sacred ministers do so at *Et incarnatus*, and they also kneel while the choir sings the phrase.

(a) THE SACRED MINISTERS having finished their recitation of the creed (with the customary reverence at *Et incarnatus*) generally go direct to the sedilia at once and sit; uncovering and bowing without rising, while the choir sings the phrase.

(b) But on Christmass and Lady Days (or the day to which the latter observance may have been transferred) the sacred ministers must kneel with all others. If they are at the sedilia they uncover but hold their birettas and with bowed

38 M.L., 163. 38a M.L., 164

39 Proctor & Frere, History of Book of Common Prayer, p.391.

heads kneel down in front of the bench or, (preferably facing north) on the lowest lateral altar-step during the phrase.

(c) 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* (a point, however, which the celebrant should guard against). 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 down and covers. The deacon goes to attend to the sacred vessels; the subdeacon continues to stand until the deacon comes back; all then proceeds as usual.

(d) 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 recommended by the authorities that the congregation should not sit down but remain standing and join in the singing when the character of the music permits; and this practice is being widely observed. There is no rubrical authority for turning to the east at the Creed³⁹.

THE PREFACES

199. THE BOOK OF COMMON PRAYER (1662) provides proper Prefaces only for the following days and occasions:—*Christmass* and seven days after; *Easter* and seven days after; *Ascension* and seven days after; *Whitsunday* and six days after; and the feast of *Trinity*. For all other days and occasions the prelude ("It is very meet and right" . . . "Therefore with angels" &c.) is used as a common Preface under this rite.

(a) BUT ADDITIONAL PREFACES put out by the Church Assembly in 1923, and tacitly sanctioned for optional use by Convocation are provided 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 *Christmass* and *Easter* are to be used until the *Epiphany* and *Ascension Day* respectively.

(b) THE LATIN RITE provides Prefaces for:—*Christmass*; *Epiphany*; *Lent*; the *Cross* (for *Passion-tide* &c.); *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*; the *Kingship of our Lord*; feasts of *our Lady*; and of *St Joseph*; *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 St John Baptist, or All Saints; but certain of the latin Prefaces have an extended application, as follows:—

200. THAT OF TRINITY is used for votive masses of the *Blessed Trinity*, as well as on *Sundays* (even though they be within common octaves) from Epiphany to Quinquagesima, and throughout Trinitytide (*except* Sundays within the privileged octaves of Corpus Christi, and the Sacred Heart); and in *Advent*. It is said in the mass of a Sunday anticipated, but in mass of a Sunday resumed in the week ensuing the common Preface is used.

(a) THAT OF CHRISTMASS is used for *St John the Evangelist* in the octave, also for the *Circumcision*, the *Holy Name of Jesus*; and in all masses (*except* of St John on its octave day) until the vigil of Epiphany inclusive; the *Purification of B.V.M.*; *Corpus Christi*, and the votive masses of the *Blessed Sacrament*; and for the *Transfiguration of our Lord*.

(b) THAT OF THE EPIPHANY serves for the feast of the *Holy Family*.

(c) 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.

(d) THAT OF EASTER is said in the mass of the *Rogations*.

(e) That of *Apostles* and *Evangelists* is used also in the “Common Mass of *Supreme Pontiffs* (popes).”

(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; but never those of our Lady, or the Apostles, or St Joseph, even though the Dedication falls within the octave of any one of these feasts.

(g) THE PREFACE OF THE DEAD is said in all requiem masses whatever be the day, but it is never said in ferial or festal masses in which commemoration of the departed is made.

201. THE ORDER OF PRIORITY to be observed in deciding which Preface is to be used in the case of occurring feasts is:—that one, if any, which is proper to (i) the mass in question; (ii) the chief occurring commemoration; (iii) the principal occurring octave even though it has not to be commemorated; (iv) to the season (if any); and (v) failing any of these, the common Preface should be used.

N.B. The celebrant should not be accompanied by any musical instrument while he is singing the Preface; the organ &c. should be silent⁴⁰.

(a) THE VARIABLE CLAUSES in the Canon (*Communicantes*, and *Hanc igitur*) are to be said whenever they are prescribed by the rubrics of the missal, under all circumstances whatsoever.

TE DEUM

202. THE TE DEUM is said at mattins:—

(i) On all Sundays *except* in Advent, and from Septuagesima to Palm Sunday, both inclusive.

(ii) Daily throughout Eastertide *except* on Rogation Monday when the office on that day is of the feria;

(iii) On all feast days of any rank whatsoever, and throughout their octaves (if any), *except* the feast of the Holy Innocents when it is neither a Sunday nor the feast of Title (in which cases the *Te Deum* is said) but it is always said on the octave day of the feast;

(iv) In the Saturday Office of the B.V.M. (n. 173.iv).

BENEDICITE takes the place of *Te Deum* on all other days.

(a) ALL KNEEL at the verse *We therefore pray . . . thy precious blood*. This is an act of reverence to the precious blood-shedding of our Blessed Lord and is not a prayer for the faithful; consequently it is incorrect to remain kneeling during the succeeding verse or verses. When this hymn is sung at Benediction all stand⁴¹—kneeling as usual for that verse.

(b) The *Te Deum* is frequently sung (sometimes in procession) as a solemn Act of Thanksgiving, apart from or in addition to some liturgical office, in which case the following versicles and prayer are added to this hymn as a formal conclusion. If the thanksgiving is rendered as a separate function a white cope is worn, but if incorporated in a liturgical office the colour appropriate thereto should be used.

V. *Blessed art thou, O Lord God of our fathers:*

R. *And to be praised and glorified for ever.*

V. *Let us bless the Father, and the Son, with the Holy*

R. *Let us praise and highly exalt him for ever.* [Spirit:

V. *Blessed art thou, O Lord, in the firmament of heaven:*

R. *And to be praised and glorified and highly exalted for*

V. *Bless the Lord, O my soul:* [ever.

R. *And forget not all his benefits.*

- V. *O Lord, hear my prayer:*
 R. *And let my cry come unto thee.*
 V. *The Lord be with you:*
 R. *And with thy spirit.*

Let us pray.

O God whose 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 wouldest not forsake them, but rather dispose their way towards the attainment of thy heavenly reward. Through Christ our Lord. R. Amen.

or

The General Thanksgiving from the Book of Common Prayer.

OFFICE HYMNS

203. THE OFFICE HYMN is that which is specifically appointed to be sung in the office of mattins 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, not even when the office is read without note. It should always correspond with the office being said, consequently 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 mattins. Its place in the Office of evensong is before *Magnificat*; at mattins between *Venite* and the psalms; but, in accordance with the ancient structure of the offices, an additional office hymn might be interpolated before *Benedictus* if desired, though this is not recommended (n. 230).

ANCIENT Office hymns should always be selected for use so far as the choice in modern hymn books permits. 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, and particularly not on the Sundays in the seasons of Epiphany and Trinity. The breviary office hymns will, for the most part, be found in "*The English Hymnal*" and, but fewer, in "*Hymns Ancient and Modern*." The proper office hymns in these books (or, in the case of A. & M., suitable substitutes) are indicated in the daily kalendar of *The Order of Divine Service* (n. 215b). The correct office hymns according to the Latin Breviary for evensong are now given in "*The English Catholic Hymn Book*," published by Talbot & Co.

(a) ON A SUNDAY within a common octave, or within a non-privileged octave of our Lord—*e.g.* the feast of Dedication—the office hymns are of the season and not of the octave; but if the Sunday be within a privileged octave, *i.e.*, of Christmas, Epiphany, Ascension, Corpus Christi (the Sacred Heart); or is the octave day itself of one of these, the hymns are of the solemnity.

(b) THE OFFICE HYMN should be sung antiphonally (verse by verse—side by side) to its own proper melody, and not to some more modern setting, even if better liked. As with the psalms, the hymns need not be “given out”; there is no authority for this practice which 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 numbers of the hymns and psalms to be sung.

(c) EVERYONE STANDS while the office hymn is being sung, *except* on the following occasions when all KNEEL during the singing of a particular verse in the respective hymns⁴², that is to say:—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 usual and permissible, though not expressly so ordered, to kneel when It is reserved at the altar where the office is sung^{42a}.

THE PSALMODY OF THE MASS

204. THE MUSICAL PARTS of the mass (generally taken from the psalter) which vary, are as follows:—

(i) THE INTROIT, This consists of (a) an antiphon, (b) a verse of a psalm, with *Glory be*, and (c) the antiphon repeated. In Passion-tide the *Glory be* is omitted, and also in requiem masses.

(ii) THE GRADUAL, &c. The gradual itself consists of two verses of a psalm followed normally by what is called “*the Alleluia*” *i.e.* (a) *alleluia* twice, (b) a psalm verse, and (c) another *alleluia* (but on greater ferias “*Alleluia*” is omitted, the gradual alone being said).

(iii) THE TRACT, which is substituted for the “*Alleluia*” on certain occasions, is composed of a psalm, or part of a psalm, sung straight through. The tract is sung on Sundays and feast days from Septuagesima until Palm Sunday inclusive; and also on Mondays, Wednesdays, and Fridays in Lent up to the Monday in Holy Week inclusive. The tract is also sung in requiem masses and in such votive masses as are permitted in the Lent season.

(iv) THE GREAT ALLELUIA takes the place of the gradual in Eastertide (from the Saturday in the octave until the Saturday in Whitsun week, both inclusive). It consists of (a) *alleluia* twice, (b) a psalm verse, (c) another *alleluia*, (d) another verse of a psalm, and (e) a final *alleluia*.

(v) THE SEQUENCES (now confined to five) are hymns which follow the gradual or tract in the mass of four feasts, and in mass for the dead, namely:—Easter (*Victimae paschali*, E.H. 130); Pentecost (*Veni sancte Spiritus*, E.H. 155); Corpus Christi (*Lauda Sion Salvatorem*, E.H. 317); and the feasts of the Seven Sorrows of our Lady (*Stabat mater dolorosa*, E.H. 115); and for the dead (*Dies irae*, E.H. 351).

The sequence may be omitted *ad lib* in low masses within the octave—but not the octave day itself—of *Corpus Christi* (and the feast of the *Seven Sorrows*, if kept with an octave), and also in low masses of requiem which have more than one collect^{42b}. The hymn should always be said or sung entire, never curtailed, as it sometimes is, by singing only some of the verses at the beginning and end.

(vi) THE OFFERTORY; and (vii) THE COMMUNION. These are short passages taken (except in the case of those used at requiem mass) from the holy scriptures and are sung straight forward. Those for requiems are cast in the form of prayers for the departed. When these respective passages are not long enough to occupy the time taken by the acts then being performed it is usual, and not forbidden, for the choir to render a motet or other piece of suitable music, but strict care must be taken not to keep the celebrant waiting thereby.

(a) At every mass all the respective texts aforementioned are read by the celebrant himself⁴³, whether they are or are not sung by the choir or cantors; if they are not so sung, he will read them aloud. Their omission from the Book of Common Prayer, besides being devotionally impoverishing, involves the loss of a primitive feature of the eucharistic liturgy.

The custom of substituting non-liturgical hymns and anthems at high mass, whether solemn or simple, is forbidden⁴⁴ by western rule and their use should be, at least, restricted or prudently abolished, but *vide post* (n. 447). It is, however, permissible at low mass, where such is the custom, to sing hymns in honour of the mystery or saint whose feast is being celebrated.

THE MUSIC

204a. PLAINSONG, or as it is more commonly styled GREGORIAN CHANT, is the ancient melody of the Church and accords more with the spirit and sentiment of the liturgical rites

42b M.L., 161. 43 Fortescue History of Mass, p.265. 44 M.L., 323.

than does modern secular music. The following rules are generally observed in well-ordered churches.

(a) At CHOIR OFFICES:—*Antiphons* as far as the *; and the first psalm verse to the colon are intoned by the officiant or cantors as the case may be; at which points the choir joins in and continues to the end of the verse—except in semidouble and simple rite, when the latter part of the antiphon is omitted.

(b) PSALMS, CANTICLES, AND OFFICE HYMNS are sung antiphonally (always including the *Gloria Patri*)—that is by two bodies answering each other, verse by verse, *e.g.*, opposite sides of the singers; or the cantors against the choir; the officiant versus the congregation. The *Amen* is invariably rendered full.

(c) THE NINEFOLD KYRIE is sung as follows: the first is intoned by the cantors and continued by the choir; the second to eighth are sung alternately by cantors and choir; the ninth is begun by the cantors and concluded full—or if it be long, begun by the cantors, continued by the choir and concluded full.

(d) The celebrant intones the first words of the *Creed*, which is taken up by the choir and sung either antiphonally side by side; or preferably, by choir and congregation together.

(e) *Sanctus*, *Benedictus*, and *Agnus Dei* are begun by the cantors and continued full by the choir. The intonation of *Gloria in excelsis* is done by the celebrant and then taken up by the choir which sings the first verse full, and the rest antiphonally, either by cantors and choir, or by the two sides of the choir.

(f) If modern music is employed, settings of a frivolous or operatic character (or in which the words are subordinated to the music) should be avoided; and care taken that the music does not omit any words, or repeat them indiscreetly so as to distort their meaning; or break up interconnected phrases and verses. The music should always be suitable for performance in the house of God. Loud and noisy instruments of brass, and/or drums, are strictly disallowed; and even the piano is only tolerated.

(g) The organ should be silent at offices of the dead, and on penitential occasions when folded chasubles are supposed to take the place of dalmatic and tunicle as worn by the deacon and subdeacon; or at most, the organ should only be played to sustain weak singing. Voluntaries and interludes are altogether forbidden at these times. The restriction however applies only to liturgical services. The accompaniments may be used at other devotions, outside the *Triduum sactum*. (*Liturgical Law* p. 68).

BLESSINGS⁴⁵

205. CONSECRATIONS are those most solemn blessings, given validly only by a bishop (or, in rare case, an abbot), namely, consecrations of churches, altars, cemeteries, the holy Oils, sacred vessels, and church bells.

(a) RESERVED BLESSINGS are those which only (a) bishops, or priests delegated by them, may perform, *e.g.* the dedication (not consecration) of a church or cemetery, of church foundation stones, of church bells; or (b) parish priests (or their delegates), of *e.g.* vestments, altar linens, baptismal water, or the nuptial blessing.

NON-RESERVED (ORDINARY) BLESSINGS may be given by all priests in virtue of their office, without further authority.

206. CONSTITUTIVE BLESSINGS are those which render the objects perpetually sacred, so that to put them to secular uses would be sacrilege; *e.g.* the consecrations mentioned above; but holy water and blessed palms &c. are not sacred in the same degree; after hallowing however they should not be put to any but religious uses.

207. INVOCATIVE BLESSINGS; *i.e.* of houses, food, and objects of common use, and of individuals, do not make them sacred; such things may be diverted to secular use, and the blessing may be repeated, if desired^{45a}.

When blessing anything the priest generally wears a surplice and stole of the colour of the day or season (purple if there is to be an exorcism). He stands, uncovered; usually he begins:—

℣. Our help is in the name of the Lord: ℞. Who hath made heaven and earth. ℣. The Lord be with you: ℞. And with thy spirit, and says one or more prayers; and then sprinkles the object with lustral water. In the more solemn blessings incense, as well as the holy water, is used.

208. A DEACON, ordinarily, is not empowered to perform major blessings, but given sufficient reason and the express sanction of the parish priest, he gives the ordinary blessing after administering holy communion out of mass, or to the sick⁴⁶; and he may, if necessary, bless the grave when conducting a funeral; and, under similar conditions, he may officiate at public baptism, but in that case he is not authorized to bless the water with the solemn form (nor salt, if used). Nor should he solemnize a marriage, though his doing so would not invalidate it (n. 262).

In the exercise of his office on Holy Saturday a deacon performs the *Paschal præconium*, which is generally described as

⁴⁵ Dunne, English Ritual explained, pp.144ff.

^{45a} Dunne, English Ritual explained, p.145.

⁴⁶ Dunne, English Ritual explained, p.153.

the " blessing of the paschal candle " although the actual blessing adheres in the incense-grains previously blessed by the officiating priest.

(a) A deacon is not permitted to bless incense; he should therefore not preside nor wear a cope at solemn evensong⁴⁷. It would be gravely irregular to use unblessed incense at the *Magnificat*, and equally so for a priest, who happened to be present, to bless the incense so that a deacon-in-charge might preside. These things, most improperly, are done in some places.

THE CLASSIFICATION AND OBSERVANCE OF FEASTS AND OTHER DAYS

(for abbreviations see page xi).

209. THE RULES governing classification and precedence are so numerous and complicated that, for their ready comprehension in daily reference, recourse to explanatory guides, (*e.g.* *The Order of Divine Service* put out annually by the compilers of these notes, n. 215.b) is recommended.

Briefly, the office and mass on any day will be of double (d), semi-double (sd.), or simple (sp.) rite, each differing in some detail or other. In the d. rite one collect only is normally said at mass (n. 180.i); the antiphons at mattins and evensong (not at the lesser hours) are doubled, that is they are said or sung entire both before and after the psalms and canticles.

(a) On days of sd. rite (including Sundays, although they rank next after both D 2cl. feasts and feasts of our Lord of any rank), and also on days of simple rite—which include *ferias*—the first words only of the antiphons, usually indicated by *, are said before the psalms and canticles, but in full at the end of each. And on days below the rank of d. except Sundays within octaves) three or more collects are normally said at mass (n. 180.iii).

210. FEAST DAYS are divided into six classes, namely:—(i) double 1st class (D.1cl.), *i.e.* the principal holy days of the year; (ii) double 2nd class (D.2cl.) the other greater festivals; (iii) greater double (gr.d.), the more important—locally, or otherwise—of lesser feasts; (iv) double (d), sometimes called " lesser doubles ", and (v) semi-double (sd), ranking below all other; and (vi) simple, which are generally mere commemorations occurring on more important days.

211. THE GREATER FEASTS of our Lord are regarded as privileged and never yield precedence to any other feast whatsoever. They are as follows—Christmass, Circumcision, Epiphany

with its octave day, Easter and its octave, Ascension, Pentecost and its octave, *Corpus Christi* and its octave day, the Sacred Heart, the Kingship of Christ; Sundays of the 1st class; Ash Wednesday and the days in Holy Week.

(a) THE HOLY DAYS OF OBLIGATION (in England) are:—All Sundays, Christmass, Circumcision, Epiphany, Ascension, *Corpus Christi*, SS. Peter and Paul, Assumption of B.V.M., and All Saints (n. 466). FEASTS OF DEVOTION comprise most of the other principal Saints days as enumerated in n. 467.

(b) The above-mentioned days in occurrence exclude commemoration of any other solemnity *except* of a Sunday, a privileged octave (n. 216ff), of a greater feria. All other occurring offices (*except* those of D. 1st or 2nd class, which in any case would be transferred), are passed over for that year.

(c) CERTAIN FEASTS OF OUR LORD are regarded as liturgically identical and therefore in concurrence are not commemorated—the evensong (vespers) being entirely of one without mention of the other. They are the feasts of:—*Corpus Christi* (the Blessed Sacrament); our Holy Redeemer, the Passion of our Lord, the Holy Cross, the Precious Blood, and the Sacred Heart of Jesus.

212. NON-PRIVILEGED D. 1st class feasts permit in concurrence comm. with last gospel of Sundays, and greater ferias, and (at mattins and low mass only) of Gr.d., D. and Sd. feasts which, however like all others (*except* those of simple rite) have their 1st evensong (vespers) duly comm. in concurrence. No comm. is made of occurrent vigils or octaves.

(a) DOUBLE 2ND CLASS FEASTS permit comm. (at evensong, mattins and mass) of Sundays; of privileged (but not ordinary) octaves; Gr.d., D., and Sd. feasts; greater ferias, and vigils. Simple feasts, in concurrence are comm. only at mattins and low mass; but they also (as in previous note) have 1st evensong, duly comm. if in concurrence.

213. OF PRECEDENCE. A feast is said to “occur” with another when the two fall on the same day; and to “concur” when they fall on consecutive days, so that the second evensong of the preceding clashes with first evensong of the following. When such a contingency arises it becomes a question to which preference should be given. This is usually resolved by the rank of the respective feasts; but it may be that both feasts are of equal rank; or that a feast falls, *e.g.*, on Ash Wednesday or in Holy Week, or in Easter week or Whitsun week; or on the vigil of Christmass or Pentecost. In such circumstances one of three courses is adopted:—the superseded observance is either (i) transferred, *i.e.* postponed to the first free day; (ii) com-

memorated, *i.e.* its collect is read at mass, mattins and evensong, as the case may be, after the collect of the solemnity being actually observed; or (iii) it is omitted altogether for that year.

214. TRANSFER OF FEASTS. Only a feast of D.1cl. or 2cl. when impeded by a nobler office can be transferred, and then to the first day not similarly hindered by:—an occurring Sunday; a privileged vigil (n. 220c); or any office that excludes observance of 1st.cl. or 2nd.cl. feasts, even though some lesser observance occupies the day, which in that case will normally be comm. or passed over.

(a) Such feasts are transferred in the order of their importance—not chronologically—to the first free days; thus by way of example, when Easter falls on or about its latest date it results in the dislocation of the feasts of St George, St Mark and SS. Philip and James, and possibly of a Dedication or Titular or Patronal feast, in which case the order of transference to free days is:—(i) Dedication, (ii) Titular or Patronal, (iii) St George, (iv) the Apostles, (v) St Mark. But if St John the Evangelist is the Titular or Patron it is kept on its own day, and the other postponed to the next free day.

(b) But if personal dignity is in question feasts are transferred in chronological sequence as follows:—(i) of our Lord, (ii) our Lady, (iii) the holy Angels, (iv) St John Baptist, (v) the Apostles and Evangelists, (vi) an apostle only, and (vii) Evangelists only.

(c) Should *Corpus Christi* and St John Baptist occur on the same date (June 24th) the latter feast is transferred to the 25th with comm. only of 1st evensong; and in that case the feast of the Precious Blood (July 1st) must be postponed to July 3rd and the Visitation of our Lady to the 5th.

(d) No notice is taken of any displaced feast for which a free day in that year cannot be found prior to December 1st.

215. COMMEMORATIONS. The first comm. is of the concurrent office⁴⁸ (if there be one) whatever its rank, even if a comm. of a nobler rite has also to be made; but on the feasts of St Peter and St Paul respectively the first comm. is always of the other apostle and in that case the concurrent office is relegated to the second place. With this exception the order of comm. to be observed is as follows:—

- (i) a Sunday, or the vigil of Epiphany;
- (ii) a day in octave of Epiphany, or *Corpus Christi*;
- (iii) a greater-double octave day;
- (iv) a greater-double feast;
- (v) an ordinary double;

- (vi) a semi-double;
- (vii) a day in octave of Christmass, or the Ascension, or the Sacred Heart;
- (viii) a day within a common octave;
- (ix) Friday after octave of Ascension;
- (x) a greater feria;
- (xi) a common vigil;
- (xii) a simple octave;
- (xiii) a simple feast.

(a) Ember days, Rogation Monday, and common vigils (n. 220e) when impeded by a higher rite, are comm. at mattins, and (with last gospel) at mass; but in Advent and Lent, or on a September Ember day, no notice is taken of a vigil in the office of mattins. No notice is taken of a common vigil on a feast of D. 1st. cl. rank.

(b) IN LENT the proper collect (if any) of the day, in ADVENT of the preceding Sunday is said for the comm. of the feria on an occurring saint's day, though some authorities hold that the collect for Advent Sunday or Ash Wednesday, respectively (and the corresponding secret and post-communion), should be read for the comm. of the feria. In any case however the Advent or Lent collect is to be read at all services in their respective seasons, either in place of, or in addition to, one of the supplementary collects from the latin rite prescribed by the rubrics (and indicated at foot of the pages in the kalendar of *The Order of Divine Service* (n. 92b).

(c) The gospel of the previous Sunday is never repeated as the last gospel by way of comm. of the feria, or of an impeded Sunday (n. 195).

OCTAVES.

216. OCTAVES. A full octave is attached to the more important of the greater holy days; and a single octave day (the eighth only) to certain feasts of secondary rank; the octave in fact corresponds to the solemnity to which it belongs. Octaves are distinguished as (i) privileged; (ii) common; and (iii) simple; described as under:—

(i) PRIVILEGED OCTAVES are further classified in three orders, 1st, 2nd, or 3rd.

(a) THE FIRST ORDER comprises the octaves of Easter and Whitsun, in the course of which no other solemnity whatsoever can be celebrated but, *except* on the actual feast day and the two days following, occurring feasts may be comm. in usual manner.

(b) THE SECOND ORDER consists of Epiphany and *Corpus Christi*, within which octaves (*except* on the octave day itself) D.1cl. feasts may be kept provided that comm. of the octave is invariably made. The octave day of the Epiphany yields place to no other observance, even if it falls on Sunday, for in that even the office and mass of the Sunday are anticipated on the preceding day (Saturday) with full rite (n. 318). The octave day of *Corpus Christi*, on the other hand, gives way to the feast of St John Baptist or SS. Peter and Paul, if either of these feasts occurs on the octave day, but to no other feast, not even for that of the Precious Blood if it should occur, as it does at rare intervals, *e.g.*, when Easter Day falls on April 25th.

(c) THE THIRD ORDER embraces Christmass, Ascension, and the Sacred Heart, within which octaves any feast above simple rank may be kept provided always that the octave be duly comm. at every service. On the octave day itself however feasts of gr.d rank are only commemorated.

(ii) COMMON OCTAVES are those of non-privileged D.1cl. feasts to which are assigned octaves in the kalendar, the days within which (*except* the actual octave day) yield place to all feasts above sp. rank, the octave being always comm. *except* on days which happen to be feasts of D.1cl. or 2cl. rite; the octave days are of gr.d rank and take precedence of other feasts of the same rank.

(iii) SIMPLE OCTAVES are confined to certain feasts of D2cl. rank, namely, the three days following Christmass, the Nativity of our Lady, and the feast of St Laurence. In these cases no notice whatever is taken of the solemnity on the days intervening between the feast day and the octave day; the latter ranks only as of simple rite.

217. IMPEDED OCTAVES. Should a feast with an octave occur in Lent, no part of the octave is kept that year; but if the feast occurs a few days before Lent begins the octave is observed on those days but ceases with evensong on Shrove Tuesday. A similar rule applies to octaves begun but not concluded before the vigil of Pentecost, or December 16th (*O sapientia*). If a feast with an octave has to be transferred beyond its proper octave day, then only the feast day itself can be kept; the octave is dropped for that year. If the feast is transferred to a day within its own octave the octave is not extended but terminates on its proper date. If, however, the feast of Dedication *always* falls on a date that never permits the observance of an octave the diocesan may sanction its permanent transference to a more convenient date (n. 435).

SUNDAYS, FERIAS AND VIGILS.

218. SUNDAYS are classified as under:—

(i) Major of the 1st class, namely, the first Sunday in Advent, all the Sundays of Lent, Easter Day, Low Sunday and Whit Sunday. None of these give way in occurrence to any other feast or observance whatsoever.

(ii) The following rank as major Sundays of the 2nd class, namely the second, third, and fourth Sundays in Advent, all pre-Lent Sundays, (Septuagesima, Sexagesima, Quinquagesima); all of which yield precedence only to feasts ranking as double 1st class.

(iii) All other Sundays throughout the year rank as “minor” Sundays, which give way to feasts of the 1st and 2nd class, and to privileged days feasts and octave days of our Lord.

(a) When a feast below D. 2nd.cl. rank, and not being a feast of our Lord or its privileged octave day, occurs on a Sunday, the Sunday mass is said, with comm. of the feast and last gospel of *St John* unless the feast has a strictly proper gospel (n. 194).

(b) Whenever a Sunday is impeded by a higher solemnity, the Sunday must be comm. and its gospel read at the end of mass.

(c) SUNDAYS ANTICIPATED. When a Sunday after Epiphany is interrupted by Septuagesima; or in like manner the last Sunday after Trinity by Advent; the mass of such Sunday is said with all the privileges (*i.e.* with creed, *Gloria*, and Sunday Preface) on the Saturday before the impending solemnity. In this case however the anticipated Sunday has but one (the 1st) evensong, no comm. of it being made at the first evensong of the following Sunday.

In like manner, if the Sunday after Christmass falls on January 1st it is anticipated on December 30th; and a Sunday impeded by the octave day of Epiphany has its office and mass anticipated on the previous day (n. 320).

(d) SUNDAYS POSTPONED. If the Sunday after Christmass falls between December 26th and 28th no liturgical notice is taken of it but its office and mass are said with full rite on the 30th, the 6th day after Christmass (*see also n. 470, for Sunday mass impeded*).

219. FERIAS are days which are neither Sunday nor feast, and are classified as (i) ordinary; or (ii) greater, which are further distinguished as (a) privileged, or (b) non-privileged; described below:—

(a) Privileged greater ferias are four only in number, viz., Ash Wednesday, and the Monday, Tuesday, and Wednesday in

Holy Week; and all these exclude the observance (but not commemoration) of any other solemnity whatsoever (but see n. 342a).

(b) The non-privileged greater ferias consist of the weekdays of Advent and Lent; and the Rogation days and September Ember days. These all take precedence of feasts of simple rite, and when impeded by feasts of higher solemnity are comm. at mass and the offices; and (except in Advent) the gospel of the feria is read at the end of mass.

(c) The privileged ferias are of simple rite; the creed and *Gloria* are not said; and there are always at least three prayers at mass.

VIGILS

220. VIGILS.—in the 1662 B.C.P. rite—precede the feasts of:—Christmass, Easter, the Ascension, Pentecost, the Purification and Annunciation of B.V.M.; St John Baptist, the Apostles SS. Matthias, Peter, James, Bartholomew, Matthew, Simon and Jude, Andrew, Thomas, and All Saints. To all these are assigned *fast and abstinence* but without indication of which are to be kept as fast only and which of abstinence only or which of both fast *and* abstinence.

(a) The Proposed book of 1928 eliminated most of the vigils and recommended only those of Christmass, Pentecost, St John Baptist, St Andrew and All Saints; and seems to assume that these will be observed with fast *or* abstinence but, as in the 1662 rite, does not specify which are which.

(b) Owing to the absence of "offices" for the liturgical observance of these days, as well as the ambiguity in regard to the fasts and abstinences, many anglican clergy adopt the modern western formulary and rules which assign fasts only to four vigils preceding Christmass, Pentecost, Assumption of B.V.M., and the feast of All Saints. The other vigils with liturgical offices but *unfasted* are those before the feasts of the Epiphany and Ascension; the Conception of B.V.M.; of the SS. John Baptist, Andrew, Bartholomew, James, Matthew, Matthias, Peter and Paul, Simon and Jude, and Laurence.

(c) Vigils are of two kinds:—Privileged, and common or ordinary. The privileged vigils are further classified as of the 1st or 2nd class. CHRISTMASS and PENTECOST have privileged vigils of the 1st class which never yield precedence to other offices of any rank. If the vigil of Christmass falls on a Sunday it is not anticipated but is kept on its own day, with comm. but not last gospel of the Sunday and of course without fast.

(d) THE EPIPHANY VIGIL is of the 2nd class, and possesses a character all its own in having a first evensong (which no other vigil has), and this is because it supplies the place of the office

of the Sunday falling between the 1st and 5th of January. It has all the privileges of a minor Sunday both in occurrence and concurrence: comm. of it (with last gospel) is made even if the vigil is superseded by the feast of the *Holy Name of Jesus*. For this vigil white colour is used, and the creed and *Gloria in excelsis* are said; the vigil is non-fasted.

(e) IN ADVENT and LENT no notice of a vigil is taken in divine office (n. 215.a): in Advent mass is said of the vigil with comm. of the feria; in Lent, however, mass is said of the feria with comm. and last gospel of the vigil; or low mass may be said *ad lib* of the vigil with comm. and last gospel of the feria. Moreover, when a vigil occurs with a feast of lower rank than D.2cl., or with an Ember day, or a day within a common octave, low mass of either may be said *ad lib* with comm. (and last gospel if “strictly proper”) of the other.

(f) The EASTER VIGIL also, according to the rite of 1662, has a character of its own, inasmuch as the collect to be said at the evening service on Easter-even is proper to the vigil and not, as is the general rule, to the first evensong of the festival.

(g) A VIGIL, whether fasted or not, falling on a Sunday is anticipated on the previous Saturday, but the fast (if any) lapses in that case. No notice whatever is taken of a vigil occurring with a feast of D.1st cl. rank. It yields precedence to all other feasts above simple rank, but must always be comm. (with last gospel) in the mass when so impeded as stated above.

The vigil of a transferred feast is not also transferred, but lapses in such a contingency, save in the one case of a feast falling on a Sunday being transferred to the Monday.

FASTS AND ABSTINENCES

221. Owing to the inadequate guidance of the Prayer Book as to the observance of the appointed days (n. 220), it is common among church people to adopt as in the case of the vigils the clearer specific rules of the western rite, which are as follows, namely:—

(a) FASTING on all the week-days of Lent; the Ember days; and the vigils of four of the holidays of obligation (Christmass, All Saints, Assumption and Pentecost), *except* when any one of these fall on a Monday.

(b) ABSTINENCE on all Fridays (*except* holidays of obligation and December 26th in England); Wednesdays in Lent (in England), Ember Wednesdays in other seasons, Ember Saturday in Lent, and Holy Saturday (until noon); and the vigils of Christmass, the Assumption, and All Saints (*except* when any

one of these feasts falls on a Sunday or Monday); the Rogation days in England.

(c) IN BRIEF:—*Fast with abstinence* on the Wednesdays and Fridays in Lent and the Ember seasons, and Ember Saturday in Lent; and the vigils of Christmass, the Assumption of the B.V.M. and of All Saints Day.

Fasting alone on all fasting Saturdays in the year, (*except* the Ember Saturday in Lent), and the four days in each week of Lent when abstinence from meat is also ordinarily dispensed with in most dioceses.

Abstinence alone on all Fridays out of Lent (*except* in England, December 26th), and the Rogation days.

(d) THE OBLIGATION OF A FAST (with or without ABSTINENCE) is never transferred; if the fast cannot be kept on its proper day it lapses, even if the vigil to which it is attached is anticipated, as sometimes happens.

222. FASTING is of two kinds in the Church's vocabulary:—

(i) THE EUCHARISTIC FAST, which entails going without food and drink of every kind as from midnight until after communion; and from this there can be no dispensation for the hale and healthy person. But in cases of grave illness dispensation can be given, under stringent regulations, to the sick.

Moreover in the case of priests having to duplicate (binate) mass (*e.g.* on holidays of obligation, or in sudden illness) liquid refreshment (but never alcoholic) can be allowed by the bishop under clearly defined rules (n. 482).

(ii) THE ECCLESIASTICAL FAST allows one full meal a day, and one half meal of about eight ounces (one or other, either at midday or supper time, as desired); with breakfast of not more than two ounces. *Liquids* are not considered to break the ecclesiastical fast, but they do break the eucharistic one, even if taken as medicine.

222a. TABLE OF OCCURRENCE.

If there should occur on the same day:—

(I.)									
Double 1st Cl. of our Lord	...	...	...	...	...	...	...	...	...
Double 1st Class	...	...	...	...	...	...	...	...	...
Double 2nd Class	...	...	...	...	...	...	...	...	...
Common Octave Day	...	...	...	...	...	...	...	...	...
Greater Double	...	...	...	...	...	...	...	...	...
Double	...	...	...	...	...	...	...	...	...
Semidouble	...	...	...	...	...	...	...	...	...
Day in Common Octave	...	...	...	...	...	...	...	...	...
Vigil	...	...	...	...	...	...	...	...	...
Simple Octave Day	...	...	...	...	...	...	...	...	...
Simple	...	...	...	...	...	...	...	...	...
(II.)									
1. All of I., nothing of II.	...	...	...	...	...	...	...	...	...
2. All of II., nothing of I.	...	...	...	...	...	...	...	...	...
3. Office of I., com. of II.	...	...	...	...	...	...	...	...	...
4. Office of II., com. of I.	...	...	...	...	...	...	...	...	...
5. All of I., trans. of II.	...	...	...	...	...	...	...	...	...
6. All of II., trans. of I.	...	...	...	...	...	...	...	...	...
7. Office of the more worthy, com. of the other.	...	...	...	...	...	...	...	...	...
8. All of the more worthy, trans. of the other.	...	...	...	...	...	...	...	...	...
9. Office of I., com. of II. at Mattins and low Mass only.	...	...	...	...	...	...	...	...	...
10. Office of II., com. of I. at Mattins and low Mass only.	...	...	...	...	...	...	...	...	...

AND (II.)

222b. TABLE OF CONCURRENCE.

If the 2nd Evensong of:—

(I.)									
Sunday	...	...	...	...	...	...	...	...	...
Double 1st Class	...	...	...	...	...	...	...	...	...
Double 2nd Class	...	...	...	...	...	...	...	...	...
Privileged Octave Day	...	...	...	...	...	...	...	...	...
Common Octave Day	...	...	...	...	...	...	...	...	...
Greater Double	...	...	...	...	...	...	...	...	...
Double	...	...	...	...	...	...	...	...	...
Semidouble	...	...	...	...	...	...	...	...	...
Day within Privileged Octave	...	...	...	...	...	...	...	...	...
Day within Common Octave	...	...	...	...	...	...	...	...	...
(II.)									
1. All of II., nothing of I.	...	...	...	...	...	...	...	...	...
2. All of I., nothing of II.	...	...	...	...	...	...	...	...	...
3. Office of II., com. of I.	...	...	...	...	...	...	...	...	...
4. Office of I., com. of II.	...	...	...	...	...	...	...	...	...
5. Office of the more worthy, com. of the other; if equal, of II., with com. of I.	...	...	...	...	...	...	...	...	...

(II.)

concurs with 1st Evensong of:—

CHAPTER FOUR.

Of the Choir Offices and Occasional Services

AS UNDER

	NOTE		NOTE
<i>Mattins and Evensong</i> ...	223	<i>Communion out of Mass</i> ...	278
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MORNING AND EVENING PRAYER.

223. THESE OFFICES have no special ceremonies attaching to them on ferias and the lesser feast days below "double" rank. In most churches Morning Prayer is said in this manner on all occasions, though it is desirable that, where at all practicable, it should be sung solemnly with full ceremonial, especially before the midnight mass of Christmass, and on the greater feast days. Happily in a growing number of churches, Evening Prayer is thus rendered not only on the greater feast days but also on the Sundays throughout the year.

(a) At these non-solemn choir offices the officiant should wear a surplice or cotta over the cassock, but not a stole. In many churches the use of the "black scarf" (n. 86) over the surplice (not the cotta) has been revived, and is to be recommended inasmuch as it serves to distinguish the priest from the lay members of his choir and assistants generally.

MATTINS.

224. MATTINS (the name by which Morning Prayer is usually called) being a night or early morning office should be recited before the first mass of the day is celebrated; in any event it is unsuitable as a service at or near mid-day; though on the other hand it might properly be anticipated the previous evening⁴⁹ (or even, but in private recitation only, after 2 p.m., see n.225.a.), and this would be preferable to the dislocation of the two services when mass is said at an exceptionally early hour.

⁴⁹ Cf. M.L., 449.

(a) When mattins is rendered solemnly the rules for solemn evensong (n. 239ff) are applicable, except that the officiant does not assume the cope until the end of the psalms; then, attended by acolytes, he reads the first lesson and intones *Te Deum*. Incense is used at *Benedictus* (as at *Magnificat*) but no other altar than that of the choir where the office is recited is censured^{49a}. The custom of turning to the east at the creeds has no rubrical or ancient precedent⁵⁰.

EVENSONG

225. EVENSONG (the name given universally to Evening Prayer) has the following rules: Sundays and festivals have, normally, both 1st and 2nd evensong; but All Souls day, and also feasts of simple rank, have 1st only, not 2nd evensong. Ash Wednesday and other greater ferias have no eve and no 1st evensong. Vigils, ember days, and Rogation days have neither 1st nor 2nd Ev., *except* the vigil of Epiphany which has 1st Ev. (n. 220d). The 1st Ev. of a solemnity is that which is said or sung on the eve of the feast day; it is considered part of the feast itself and not of the vigil or eve. If only one of the two evensongs can be observed with special dignity it should be the 1st, when the solemnity is beginning, rather than the 2nd, when the feast is coming to an end. If a lesser feast of lower rank than d. 2cl. occurs with Ash Wednesday it is deprived of its full office and is only commemorated both at Ev. on Shrove Tuesday and in all services on Ash Wednesday. Feasts of simple rite when they occur with a greater feria are commemorated only.

(a) In Lent—from Ev. of first Sunday to Good Friday inclusive—vespers should, according to medieval and modern western custom, be said by anticipation before noon; since, however, the B.C.P. office incorporates part of compline which is not subject to anticipation, it is doubtful whether the rule can rightly be applied to Evening Prayer.

THE ORDER OF THE OFFICE

226. THE ENTRY at AND ORDER for mattins and evensong when the office is said or sung without ceremonies are described hereunder: 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 correct⁵¹, *i.e.* seniors first, clergy, men, boys): the processional cross should not be carried, and on no account should a hymn be sung. On reaching the bottom altar step each pair

49a F.O.C., p.230. 50 Proctor & Frere, *History of the Prayer Book*, p.391.

51 F.O.C., p. 27.

reverences the altar (bowing or genuflecting as may be the custom—the latter certainly if the Sacrament is reserved) and facing one another bow and then proceed to their respective places: all kneel for the preparatory private prayer if it has not been said previously in the vestry, and then stand up; otherwise the office is begun forthwith.

227. THE INTRODUCTION. The officiant, facing the altar, reads the opening sentence, then turning to the people he reads the exhortation (which the Proposed Book permits to be shortened except on the first Sundays of Advent and Lent); 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. If a lay reader is officiating he omits the absolution; and instead of *The Lord be with you*, wherever it occurs, he says *Lord hear our prayer* to which the people respond *And let our cry come unto thee*⁵².

(a) *The Parson's Handbook* (12th ed., p. 187), points out that it is clumsy and meaningless to repeat the opening words of the Lord's Prayer, Creed, &c. after the minister has said them. Common sense as well as the rubric of the First Prayer Book (1549) forbid the repetition.

228. THE OPENING VERSICLES. The part before *O Lord open thou our lips* should be said in the natural voice—never monotoned; 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 rise after the response; the *Glory be* follows without any pause, all bowing towards the altar while saying the first half of the verse, and this is done whenever the doxology is said standing.

229. THE VENITE. All stand for the *Venite*, which should be read by the lector or cantors; the choir (or congregation) repeating the invitatory-verse only, as appointed; but if inconvenient in this form it would be advisable (following *Quignonez*, and also the Proposed Book) to treat the invitatory-verse as an ordinary antiphon, doubled at both the beginning and end, rather than omit it altogether. All genuflect at the verse *O come let us worship . . . our Maker*, in the psalm.

230. THE OFFICE HYMN (which is sung, all standing except on certain occasions (n.203.c.) when one of the verses is sung kneeling) precedes the psalms at mattins; 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.

⁵² Haegy, i, p.159.

At EVENSONG the hymn comes after the first lesson, immediately before *Magnificat*.

231. THE ANTIPHONS. In mattins and evensong—not at the lesser hours—on double feasts, all antiphons are doubled, that is they are said entire, both before and after the psalms and canticles, which may be one of the reasons for describing such feasts as being of “double rank”. On semi-double and simple feasts and on ferias the antiphons are not doubled, the first few words only of the antiphon being said before, but the whole antiphon at the end. 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.

232. THE PSALMS. It is a widely adopted and permitted custom to sing the psalms and their *Glorias*, as well as the antiphons—after the intonation of the first psalm—sitting. The psalms being 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 minister and the people), verse by verse (not half-verse by half-verse); and in any case it is neither necessary nor desirable that the minister should invariably say the first half of the *Gloria*; its double-verse should be said or sung antiphonally like the other verses and not in full⁵³, whether chanted or recited without note (n. 241).

(a) The clergy wear the biretta when sitting, uncovering before rising. They also uncover without rising at each *Glory be* at the words *Blessed be the name of the Lord* in psalm cxiii; and also, by custom, at *holy and reverend is his name* in psalm cxi, v. 9; and they always take off the cap at every mention of the name of Jesus, and also of our lady Mary.

233. THE LESSONS should, if practicable, be read by different persons, the second by one of higher rank, that is, if the first is read by a lay-reader the second should be by a cleric. On the greater feasts, at least, it would add solemnity to the occasion for the officiant to pronounce a blessing before each lesson, in accordance with liturgical principles and the breviary office of mattins.

234. 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 n. 202; on all other occasions

Benedicite is substituted (shortened on week-days, according to the proposed book). The *Benedictus* should always be used—never the *Jubilate*. The *Magnificat* at evensong is never varied or omitted (*except* on Easter Eve as explained in n. 405); and *Nunc dimittis* is always said unless compline follows later, for then *Deus misereatur* takes its place and is omitted from among the psalms for the day.

235. THE PRECES AND THE CREED. The section following *Benedictus* in mattins, 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 authority⁵⁴. All kneel at the words *Let us pray*, the officiant alone rising at *O Lord show thy mercy upon us*. The rubric of the breviary directs that “there shall be no kneeling in the office throughout Easter-tide,” but the B.C.P. gives no such direction. 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.

236. THE PRAYERS. 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 not any others. The first and last only are said with the full conclusion (n. 184) but the intervening prayers (if any) are said without any formal ending whatever. Each commemoration should, strictly, be preceded by its proper antiphon, *V.* and *R.*, 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 (n. 186.a). No supplemental prayers should be added to the collects of the office. But—from January 14th to Passion Sunday, and from Trinity Sunday to Advent, or on any day not occupied by a double feast, or day within an octave, or a simple octave day, or day on which a commemoration of any of these has to be made—there are precedents for adding “a commemoration of the saints” to the collect prescribed for the day; and similarly a commemoration of the Cross in Easter-tide, except on double feasts and days within octaves.

(a) THE CONCLUSION of the office proper, after the collects and commemorations (if any), will be as follows:—

V. The Lord be with you: *R.* And with thy spirit.

V. Let us bless the Lord.* *R.* Thanks be to God.*

V. May the souls of the faithful, through the mercy of God, rest in peace. *R.* Amen.

(N.B.*—At the 1st evensong of Septuagesima; and throughout Easter week (only) is added: Alleluia, alleluia).

237. THE ANTIPHON OF THE B.V.M. proper to the season (representing the anthem of the B.C.P.) should be said or sung at this point; the officiant (as is customary) being before the altar⁵⁵—standing on Sundays (and at evensong on Saturdays) and always in Easter-tide; kneeling at other times, but standing to say the prayer, and what follows.

238. THE SERMON AND CONCLUDING PRAYERS. 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 natural 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.

It is usual for all to kneel for a concluding private prayer (except when one is said on reaching the vestry) and then retire (not singing a hymn) in the same order as at the entrance.

LAY RECITATION OF THE OFFICES

238b. In the absence of an ordained Cleric, or of a duly Licensed Lay Reader, or of a commissioned Parish Clerk, or of any diocesan regulations on the subject, if a Lay person is called upon to conduct morning or evening prayer, he should not imitate the actions of the lawful minister but act simple as would a leader of private Family Prayers. According to the *Oxford Diocesan Service Book*, which is authorized for use in many dioceses, the service should be conducted outside the chancel, and preferably, without surplice.

(a) The reader should not approach the altar at any point in the service; nor “offer” the alms; nor enter the pulpit to give an address. He will say all the prayers kneeling; omitting altogether the Absolution and the Blessing. He will not say (1) *V. The Lord be with you, &c.*; nor (2) *V. The Grace of our Lord, &c.* In their place are said (1) *V. Lord hear our prayer: R. And let our cry come unto thee;* and (2) *V. Let us bless the Lord: R. Thanks be to God. V. May the souls of the faithful departed, through the mercy of God, rest in peace: R. Amen.*

(b) The canticles and Creed are said (or sung) all standing; but the psalms (whether said or sung) may be recited (antiphonally or full) by all sitting, and bowing at the *Glorias*. The lessons may be read by any competent lectors.

The bishop should be informed with as little delay as possible.

(c) A LICENSED LAY READER omits the Absolution and the blessings [as (1) and (2) above], and he too should not approach the altar. It is desirable before entering on his new duties that such a Reader should be publicly admitted to office in the presence of the congregation; and that on all official occasions the badge of office should be worn. (See also n. 475).

SOLEMN EVENSONG

239. EVENING PRAYER (EVENSONG) when sung by a priest (as it always should be and not by a deacon) (n. 208), vested in cope over a surplice or cotta—without stole or “black scarf” (n. 223.a) with incense at the *Magnificat* is popularly styled “solemn evensong,” though, strictly, this description applies only when there are also assistants-in-cope⁵⁷, which, however, can ordinarily occur but 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 by the officiant, in cope of the colour of the day (without a stole, unless *Benediction* is to follow without a break), attended by two assistants similarly vested (but strictly only if they are clerics) in copes of simpler design and less costly material. There should also be two cantors, in surplices; the MC., thurifer, and two acolytes (taperers) also in surplices or cottas. The assistants must not wear tunics in lieu of copes, even if a processon is to follow⁵⁸.

When there are no assistants-in-cope their place should not be taken by servers in surplices or cottas. In that case there will be only the MC., thurifer, and two taperers (with cantors, if available). The MC attends the officiant; assisted by the thurifer he will hold back the cope at the censing of the altar, but at the entry (and departure) two servers, or the MC and one server, may act as cope-bearers (n. 78).

240. 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 removed⁵⁹ (or turned back by the acolytes before the altar is censed); and the same is done at other altars (if any) that are to be censed at the *Magnificat*. A stool to the right of the officiant, is prepared for the MC.; but if there are assistants-in-cope, they will occupy seats on either side of the officiant—the MC being nearby. The cantors have stools in front of the stalls, facing the altar. The servers are placed as may be most convenient, generally on the opposite side.

57 Cf. F.O'C., p. 190. 58 F.O'C., p. 11. 59 F.O'C., p. 191.

(a) **THE ENTRY.** At a signal from the MC the entrance is made in this order:—thurifer (but only if he is carrying the censer, otherwise he will walk to the left of the MC.⁶⁰ or assist him, if necessary, in holding the cope); two taperers with lighted candles; the singing boys and men; clergy in surplices, holding their birettas before their breasts; the MC.; assistants-in-cope, two and two, the officiant between the last pair. The officiant and (if entitled to do so) the vested assistants wear their birettas. 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.

(b) **HAVING ENTERED,** all uncover; and after proper reverence to the altar the ministers kneel on the lowest step and say privately the usual preparatory prayer (n. 226), and then go to stand in their appointed places; the taperers put down their candlesticks in line with the horns of the altar and extinguish the candles⁶¹. 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 (n. 203.c).

241. 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. He also intones the first antiphon (not the others⁶², which are intoned by members of the choir, or cantors); the choir—if the rite be of double rank, not otherwise—continues it to the end; the cantors from their desk in the midst of the choir intone the psalms (whereupon the officiant and assistants sit down); the choir continues the psalm, including *gloria*, antiphonally, to the end; the antiphon is repeated full. And so with the rest of the antiphons and psalms (n. 232). At the *glorias* all (sitting) uncover and bow.

242. THE LESSONS. It is desirable that the lessons be read by lectors (n. 233), 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.

243. 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

60 F.O'C., pp.192, 203. 61 F.O'C., p.193; Haegy, i, p.521.

62 F.O'C., p.194.

while he kneels, if he does so, at the first verse) (n. 203.c), after which they take their candles and replace them on the bottom altar step, and remain standing before them until the conclusion of *Magnificat*⁶³. 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. But some rubricists direct the acolytes to return to their places at once after depositing their candles on the step⁶⁴. 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 antiphon. The hymn ended the cantors sing the versicle which follows (very often the officiant does so) and the choir answers.

244. THE MAGNIFICAT. The officiant intones the antiphon (in many places the cantors do so); the cantors intone the canticle itself, and the choir continues it; all cross themselves at the first words of *Magnificat*; the officiant, between his first two assistants, goes to the centre, makes the proper reverence, and ascends to the altar and kisses it. Assisted by the first attendant (if he has one, or by the MC.) he blesses incense (n. 141) and censes the altar while quietly reciting the verses of the canticle alternately with his assistants (if any) or the MC.; after the censuring he is conducted back to his place—first reverencing the altar at the foot of the steps—and is there censed by the first attendant (or MC.) who then hands the censer to the thurifer, who censes the clergy (if any in choir) and then the vested assistants, the MC., acolytes, choir and congregation (n. 147.a). The censuring must be discontinued while *Glory be . . . Holy Ghost* is being sung⁶⁵, the thurifer meanwhile facing the altar; and the censuring must cease altogether at the conclusion of the antiphon. Strictly, the *Glory be* should not be begun until after the people have been censed; interludes between the verses of the canticle might be played to fill up any long pause.

245. IF THE BLESSED SACRAMENT reposes at a side altar, that altar should be censed first⁶⁶ and, if it is the custom, another side altar may afterwards be censed, *e.g.*, on the feast day of its title; the choir altar being censed 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 censed, the thurifer adding fresh incense as required without its being blessed (n. 142). The officiant, of course, is not censed until he returns to his place after the censuring of the altars. A shrine of a saint on its title feast may also be censed (n. 149.b), but if the Blessed Sacrament is reserved in an aumbry it is not

63 F.O.C., p.204. 64 Haegy, ii, p.306. 65 F.O.C., p.196. 66 *ibid*, p.197.

permissible in this connexion to open the tabernacle (or aumbry) and cense the Host, and certainly not to cense the closed receptacle.

246. CONCLUSION. All stand for *Nunc dimittis*—the officiant and his attendants sitting for the antiphon before and after)—and at the Apostles' creed, during which by very general custom the choir turn to the east, though there is no rubrical authority for doing so (n. 235) and it is better for the officiant and his attendants not to change their positions, seeing that they are already within the immediate ambit of the altar at the east end. The officiant remains at his place, standing to sing the prayers; the acolytes also standing, and holding 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., 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 (n. 237). With the proper reverence to the altar all depart in the same order as at their entry.

COMPLINE

247. THIS POPULAR NIGHT OFFICE is not sung in a solemn manner⁶⁷; the six altar candles may be lighted, but the celebrant does not use a cope. There is no censuring of the altar at the *Nunc dimittis*, therefore incense will not be used; the canticle is sung like a psalm. There are no directions about processional lights, but the acolytes might carry candles at the entry and departure and leave them burning on the altar step; otherwise they will not be used in the course of the service. The ceremonial is of the slightest description and differs little from the ordinary office. In many places the antiphon of our Lady, proper to the season, is sung after compline (n. 237) as it was in ancient days.

The complete office according to the revised breviary is obtainable from *Talbot & Co.*, 30, Brooke Street, London E.C.1.

HOLY BAPTISM

248. THE PRAYER BOOK OFFICE for holy baptism differs so widely in its structure from both the mediæval and present western forms that it is wellnigh 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

⁶⁷ *ibid.*, p. 226.

actually prescribed in the Book of Common Prayer. 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 the present compiler has attempted the task of clothing the Prayer Book order with such accessories from the latin rite as he thinks can justifiably be adapted for that purpose.

249. It is desirable, when possible, that this sacrament should be administered upon 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 at Morning or Evening Prayer. 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 priest⁶⁸ 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 (n. 208).

250. SPONSORS. The rite of 1666 requires three god-parents for each child, two being of the same sex as the child and, in accordance with the canons ecclesiastical of 1603, all the three sponsors must be communicants. Nevertheless, by the terms of the Proposed Book, when three sponsors cannot conveniently be had, one godfather and one godmother shall suffice provided they be duly 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.

251. UNLESS BAPTISMAL WATER already hallowed is available, the font is to be *filled* (not merely partially so) 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 20in. by 15in.) to represent the ancient chrisom; a "font-candle" which, lighted beforehand, may rest in

⁶⁸ *ibid*, p.378.

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 table⁶⁹.

(a) THE PRIEST WILL BE VESTED in surplice and purple stole; 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 (the rubrics in the rite for the baptism of infants make no provision for a cope). 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* xlii might be sung, or a suitable hymn. 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.

252. THE RITE. 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 thou into the temple of God, that thou mayest have part with Christ unto everlasting life. R. 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 proposed B.C.P. is preceded by the acclamation *Glory be to thee, O Lord*⁷⁰, 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 &c.*

(a) The address to the Godparents follows next, and the solemn renunciations. The priest and sponsors then go to the font reciting the creed together. The change from purple to white stole is effected after the renunciations (and immediately before 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.

253. For the blessing of the baptismal water it is recommended that the admirable form beginning with *Sursum corda* and a Preface, given in the proposed B.C.P., be used. In any

⁶⁹ *ibid*, p.379.

⁷⁰ O'Kane "Rubrics," n.320, mentioned that it is 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.

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 solemnly blessed—e.g. on Holy Saturday of the vigil of Pentecost—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 several 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; and then he 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).

(a) 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* &c., the priest places the cloth representing the ancient chrisom upon its head; and then into the hand of the newly baptized (if an adult, or 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*. *R. Amen*.

254. AT AN ADULT'S BAPTISM it is desirable, in any case, as the latin rubrics recommend, that the priest be vested in purple cope⁷¹, as well as stole, and that there be in attendance at least three servers—two lifting the cope, and the third carrying the font-candle; and in these circumstances the white cope will be placed in readiness near the font.

255. PRIVATE BAPTISM. In case of urgent necessity any one may baptize; only the actual form of the baptismal act being necessary. Of course, if at all possible, a priest will be fetched (wantonly to neglect to do this would be a sin). If there be 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 should be at once reported to the parish priest so that entry might be made in the parochial registers; otherwise grave difficulties might arise in the future as regards certification of the baptism.

(a) Baptismal water may only be solemnly blessed in church⁷² and with the prescribed form (n. 169). 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 to carry the water in, 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.

256. A priest should not baptize a child on whose behalf (with the permission of his bishop⁷³) 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.

For the rite of CONFIRMATION see PONTIFICALS (Ch. ix.)

HOLY MATRIMONY.

257. MARRIAGE should not be solemnized during the "closed seasons," *i.e.* from Advent Sunday to Christmass 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, but the nuptial mass may not be celebrated without the sanction of the bishop, nor may the solemn nuptial blessing be given; but this latter may be, and should be, supplied on some subsequent occasion, and as soon as possible. If marriage is contracted in such circumstances the customary social festivities should be omitted and all display avoided⁷⁴.

(a) 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 mass⁷⁵. If there is to be no mass, he wears surplice and white stole. The use of a cope is confined to a bishop⁷⁶. The priest should be attended by a server, or preferably two; one carrying holy water and sprinkler, the other holding 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.

72 O'Kane, n.452. 73 F.O.C., p.378. 74 Lit. Law, p.420.
75 F.O.C., p.394. 76 Haegy, i, p.633.

258. THE RITE. When all are arranged in order the priest forthwith addresses them, saying, *Dearly 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 lustral water. The bridegroom then lays his offering upon the alms dish, together with the wedding ring which the priest proceeds to bless thus:—

V. Our help is in the name of the Lord :

R. Who hath made heaven and earth.

V. O Lord hear my prayer :

R. And let my cry come unto thee.

V. The Lord be with you :

R. And with thy spirit.

Let us pray.

BLESS, O Lord, this ring, which we **bles**s 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. *R. 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.

(a) The couple now kneel down (all others standing) and the office is continued. The priest says the prayers facing the couple; at the words *whom we bles*s in thy name, he makes over them the sign of the cross. When he joins their right hands and says *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*s, **+** *preserve, and keep you*, in the blessing which follows. While continuing the formula he again sprinkles the couple with holy water.

259. THE SIGNING OF THE CHURCH REGISTERS in some places is done publicly, in the presence of the people, at a table conveniently placed in the body of the church, before the procession

into the chancel. This practice is recommended as emphasizing the sanctity of every detail of the marriage ceremony and also because it conduces to reverent behaviour on the part of the congregation, particularly if a suitable hymn be sung meanwhile.

260. IF THE NUPTIAL BLESSING is to be given—otherwise the service ends here—the wedding party now follows 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 of the prayer, *O God of Abraham*, after which, if he is vested, he puts on the maniple; but if there is to be no mass, though the nuptial blessing is to be given, he continues the service to its conclusion without change of vesture or positions.

261. IN THE NUPTIAL MASS, 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 blessing* and *bless them both*, where they occur. After this he genuflects, and continues the mass.

In high mass and pontifical low mass (but always, according to the sarum rite), the *Pax* is given by means of the osculatory (n. 139) 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 down. 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.

(a) 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 reads to them the homily; or some other address may be substituted; after which he once more sprinkles them with holy water; and then finishes mass in the accustomed manner.

(b) 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, unless this was done publicly before the nuptial blessing, as above. In the latter case the bridal pair will leave the church as soon as the celebrant has retired; the bride now on the left of the groom.

262. NOTES. 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 (of course without any religious service, which is not legally allowed) desire at a later date to receive the Church's blessing upon their union, they may, with the parish priest's consent, have the Marriage Service read over them in church by a duly authorized minister; 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 cxviii, *Blessed are all they* &c.; or psalm lxvii, *God be merciful unto us* &c) 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 deacon⁷⁸ (n. 208), even though it would be civilly legal and ecclesiastically valid but irregular, inasmuch as the nuptial blessing can only be given by a cleric in priest's orders.

THE CHURCHING OF WOMEN

263. 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 linen 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 woman⁷⁹, 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.

264. THE RITE. The priest wears a surplice and white stole, and on coming before the woman sprinkles her in silence, with lustral 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

78 Parson's Handbook, p.465. 79 *ibid*, p.482.

should be attended by a server, or the vergers, 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 stole⁸⁰ for the woman to hold as he leads her up to the altar rail where she kneels to complete her thanksgiving to almighty God.

(a) 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 declares 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 the Lord's Supper. 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 for ever. Amen.* (which however is only given to those in lawful wedlock). Then is made a second aspersion with the lustral 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.

PENANCE

(SACRAMENTAL CONFESSION)

265. 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 law forbidding the hearing of women's confessions anywhere but in the confessional except in the case of illness or other real necessity⁸¹.

The confessor when in church should always be vested in surplice and purple stole (n. 64.a). 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 (n. 88a) which he takes off⁸² while saying *May Almighty God, &c.*, and *The Almighty and merciful God, &c.*, and *The Passion, &c.*; putting it on to pronounce the absolution.

266. 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*" and the priest immediately

80 O'Kane, n.546.

81 F.O.C., p.384.

82 Haegy, i, p.617.

gives the blessing *The Lord be in thy heart &c.*, 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 sometimes omitted if the penitent is known to have a different director—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.

267. THE ABSOLUTION (*Our Lord Jesus Christ &c.*) 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 &c.* at the end of the form he makes the sign of the cross over the penitent. If he 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.

268. 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 clergymen, 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 down 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.

THE VISITATION OF THE SICK

269. 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 should take with him a vessel of holy water (n. 107) and, in case he has to hear a confession, 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 be not 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.

(a) 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 should 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 when it seems desirable; and, if the sick person lingers, confession and *Viaticum* (n. 274) may be repeated, but only once on the same day⁸⁴.

(b) 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 bystanders 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 forthcoming⁸⁵.

270. 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 will sprinkle 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 li. with *Glory be &c.* and then the antiphon *Thou shalt &c.* once more. Before leaving he gives the sick person his blessing in the usual form and repeats the aspersion without saying anything. If there be no holy water at hand, or if it is inadvisable to use it, the collect *Visit we beseech thee* 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.

COMMUNION OF THE SICK

271. WHEN COMMUNION is to be given to the sick the parish priest (or, in case of necessity) a deacon ⁸⁶ (n. 280a), should make a point of going himself, or of sending someone else, to the house beforehand to see that suitable arrangements are made for the visit. If mass is to be celebrated—which would only be done under circumstances of extreme gravity (and then never in the bed-chamber⁸⁷ but in a room suitably prepared)—the preparations should as far as possible be the same as for a low mass in church, with white vestments*; and, in addition if one is available, a portable altar-stone placed upon a table serving as an altar, covered with a fair-linen cloth and thereon a crucifix, and two wax (preferably blessed) candles lighted for the service; together with holy water and sprinkler (n. 107), a cruet of water for the ablutions, and a lavabo-towel for the washing of the priest's fingers. Similar preparations (without the altar stone and mass vestments) should be made if communion is to be given, as normally should be the case, with the reserved Sacrament; the priest being vested in surplice and white stole; and it would be also desirable for him to take a purple stole in case the sick person wished to make his confession immediately before communicating. If the patient is a priest or deacon (n.65.b) he should be vested in surplice and white stole or at least with the stole if it be inconvenient to put on the surplice.

272. ANY PRIEST (or deacon, when actually necessary) may, with the parish priest's express permission, take holy communion privately to the sick. The right of carrying it publicly is reserved to the pastor⁸⁸, 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 will carry a lighted candle (or lantern) and a small bell to ring intermittently to attract the attention of the faithful.

But in this country it will generally not be 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 &c. may necessitate. The priest carries the burse, or pocket, containing the pyx concealed within his coat, hanging by its ribbon round his neck, so fastened that it will not shake about;

86 Eucharist Law & Practice, n.255. 87 Lit. Law, p.190. 88 O'Kane, p.366.

* When Mass according to "The Order of Visitation and Communion of the Sick" (Rite of 1662) is said in the presence of an invalid as a method of giving communion to the Sick, it would seem that white vestments should be used, as the rite in question clearly does not come within the category of "Votive Masses for the Sick, etc." for which purple is prescribed.

in the burse should be a small corporal and a purificator. At the altar where the Sacrament is reserved two candles are to be 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; rinses his fingers; replaces the ciborium in the tabernacle; removes the humeral veil (if used); and proceeds direct to the sick man's house.

273. ON THE WAY the priest will of course refrain from conversation and the exchange of greetings, and will occupy his mind with the silent recitation of psalms and prayers. When he enters the house he will say *Peace be to this house: R. And to all that dwell therein;* and in the sick room he will spread the corporal on the table and deposit the pyx thereon; and then, having genuflected, make the aspersion of the sick person, the bystanders, and the room, saying the customary *Asperges* formula *Thou shalt purge me &c.* and prayer. After which the confession is said by the patient, or a bystander, or even by the priest himself if necessary. Which done, he again genuflects and, half-turned towards the sick person, he pronounces the absolution, and turning back again says the Prayer of 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 shouldest 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;* unless this is likely to distress the communicant, in which case the ordinary formula should be used. He then washes his fingers and rinses out the pyx (if empty); the water being carried back to the church and poured into the piscina, or else at once thrown on to the fire. Then the prayer of thanksgiving may be said and the blessing given; and, with a second aspersion of lustral 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.

(a) BUT IF A CONSECRATED PARTICLE remains in the pyx, 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 cxlviii on the way; and when he has placed the Sacrament upon the altar he says the *V. Thou gavest them bread &c.*, and the *Corpus Christi* collect with the long ending. Before replacing the pyx in the tabernacle he shall bless the people therewith, without any form of words.

274. 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. *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 confessor it appears prudent to do so⁸⁹. 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. The rule of fasting is abrogated when the fasting is attended by inconvenience to the dying person. As stated in note 271, surplice and stole should be worn, but in urgent necessity it is permissible to administer *Viaticum* without vestments, even the stole.

275. 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 presence⁹⁰. 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, with those present he may recite devotions before It, and if possible the sick person should join in the devotions; before leaving the priest will give the blessing with the pyx as above described (n.273.a).

UNCTION OF THE SICK

276. THIS SACRAMENT is generally called *Extreme Unction*, not because it is commonly administered to dying persons when *in extremis*, but because, amongst the other sacred unctions which are used in the Church, this is normally the last to be administered, and because it is administered to the faithful only when they are labouring under some bodily infirmity which warns them that they may have reached the *extreme* term of life. But its administration should not be deferred until death is actually imminent; it should, indeed, be resorted to in every

serious illness, as admonished by St James v. 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.*"

Extreme unction, according to present western legislation as fully described by O'Kane in his book on the rubrics (1925), is only to be administered to the faithful who having attained the use of reason are in danger of death from illness, but if possible while they have the perfect use of their faculties; for it would be a grievous sin to defer the holy 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.

(a) Women may not be anointed on account of the ordinary pains of childbirth unless there is definite risk of death resulting; 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 illness⁹².

(b) 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.

277. THE PREPARATIONS. *Extreme unction* should be administered, after confession and communion, in three successive visits, though if the invalid desires to make confession again before the anointings he should be allowed to do so. Assuming the unctions 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 a reasonable cause^{92b}.

278. THE RITE. On entering the sick room the priest, who will be vested in surplice, says *Peace be to this house &c.* (n. 270); 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 follows immediately after *Viaticum*, he speaks a few appropriate words of consolation to the sick person and then proceeds with the office. If the sick person's condition be 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, only⁹³, but in that case the other anointings should be supplied later on if it becomes at all possible.

(a) 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 whatsoever 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 lustral water in silence. He then lays his vestments aside and departs.

COMMUNION OUTSIDE MASS

279. 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 the concession. A single-handed parish priest may find it desirable to provide regular facilities for communions in this way on Sundays and high days. Communion may never be distributed by a celebrant in his vestments before or after a solemn sung mass⁹⁴.

(a) **THE ORDER** on such occasions is as follows:—Two candles are lit 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 aburse containing

92b O'Kane, p.458. 93 *ibid*, p.420. 94 M.L., n.191.

a corporal which, after genuflecting, he at once spreads on the altar. He then opens the tabernacle (the bell may be gently rung); genuflects; takes the ciborium out of the tabernacle and places it upon the corporal; 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 Access may then fittingly 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 shouldest 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 rinses 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.* (In Eastertide and at *Corpus Christi*, *Alleluia* is added; so also after the *℣.* and *℟.*) *℣.* *Thou gavest them Bread from heaven, (Alleluia):* *℟.* *Containing within Itself all sweetness, (Alleluia).*

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: collect for Corpus Christi, with its long ending (n. 184); but in Eastertide the post-communion prayer Pour forth the spirit of thy charity &c., 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.

280. 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) 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 (n. 208); but he wears his stole deacon-wise.

SOLEMN EXPOSITION AND BENEDICTION

281. THIS FORM OF DEVOTION is canonically permitted on the feast and during the octave of *Corpus Christi* in churches where the holy Sacrament is habitually reserved; at other times the sanction of the bishop is required⁹⁵.

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 provincial or diocesan custom and is not universal, which is also the case in respect of the "Divine Praises." Moreover the use of psalm cxvii (*Laudate Dominum*) with its antiphon is nowhere prescribed and rests solely upon local usage. (*Catholic Liturgics*, p. 179).

282. 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 kneeling⁹⁶. 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.*

283. PREPARATIONS FOR BENEDICTION. 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 "*Directions for Altar Societies*" (p. 17) points out 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 Easter-tide 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 forbidden⁹⁷.

284. NONE BUT A PRIEST may conduct the service of Benediction⁹⁸; he wears a surplice, stole and cope (white, except

96 F.O'C., p.235. 97 *ibid*, p.232. 98 *ibid*, p.233.

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.; 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

285. 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 predella; spreads the corporal; uncovers the monstrance and stands it on the corporal, and then opens it; opens the tabernacle, genuflects; takes out the lunette and 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 rinses his fingers); 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 down. (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 up; 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 censens the Host with three double swings; again bows; still kneeling, he relinquishes the censer, which the thurifer takes to his place at the epistle side and there, kneeling, he may continue to swing it gently and unostentatiously; and during the actual Benediction he may cense the

Blessed Sacrament as at the elevations in mass, but the better usage is not to do so⁹⁹.

(a) 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 (n. 119.a); at the beginning of the second verse the Host is again censed as before, but the celebrant does not himself put on incense on this occasion (n. 142). Then the V. and R. 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, and again kneels down and receives from the MC. the humeral veil, unless he himself is to take down the monstrance from the throne, in which case the veil is not assumed until he has done so.

(b) HE who exposed the Host at the beginning approaches and ascends the predella; genuflects simply and puts the monstrance on the corporal; 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 predella 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 (n. 157); 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, or priest—as assistant, goes on to the predella, 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 the psalm *Laudate Dominum* is usually sung.

PRIVATE EXPOSITION

286. WITHOUT BENEDICTION. This rite, as also that with Benediction (*see below*) is permissible at the discretion of the priest at any time¹⁰⁰. The structure of the function is based upon the solemn form described above. A priest or deacon in

99 *ibid*, p.236. 100 *ibid*, p.238.

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 (n. 49). He again genuflects, and returns to the foot of the altar and kneels. The rest proceeds as in n. 285a, 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.

287. WITH BENEDICTION. The ceremonial in this case 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 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 censed (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 and goes up to the predella; genuflects; and 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 in n. 285.b. 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; genuflect; descend to the bottom step; kneel and say the "Divine Praises." Then he goes up again, pushes the ciborium further into the tabernacle; genuflects; closes and locks the door; replaces the corporal in its burse and without genuflecting comes down; genuflects with the others and retires.

SERMONS

288. THE BOOK OF COMMON PRAYER, following catholic tradition, orders a sermon to be preached at holy communion, 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 B.C.P., 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.

(a) 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 retained¹⁰². 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 preach 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 down 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 down to do so in the sanctuary.

(b) When a priest in surplice preaches he may wear a stole if it is the custom of the place; (it should be used when preaching in the presence of the bishop¹⁰³, 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 (n. 66). 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 taken off 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 caps in their hands rather than have to be continually lifting them.

289. 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.

(a) ADDRESSES (if any) in connexion with requiem masses should be delivered after the last gospel and before the Absolution of the dead¹⁰⁴ (n. 569); the preacher wears neither surplice nor stole; the *feriola* (n. 84) is sometimes worn over the cassock. If there is a sermon or instruction on the mystery or event being commemorated, or on the life of the saint whose feast is kept, it should be given preferably at the first evensong rather than the second when the observance of the festival is coming to an end.

THE STATIONS OF THE CROSS

290. 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 Christmass crib (n. 313) 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 sung¹⁰⁵."

(a) THE STATIONS themselves consist, not of the pictures as is commonly 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 place¹⁰⁶, 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 allowed to have more than one set of stations in the same place.

291. The usual method of making "The Way of the Cross" is as follows:—The priest, wearing surplice and (by common

¹⁰⁴ Haegy, i, p.387.

F.O.C., p.124.

¹⁰⁵ F.O.C., p.242.

¹⁰⁶ M.L., n.559.

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 the 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—and all except the three acolytes, do the same) 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.

292. Such (apart from this form of blessing) is the official order¹⁰⁷, but individually all that is required of those who would devoutly make the "Way 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.

PROCESSIONS

293. A SOLEMN PROCESSION, as part of the ceremony proper to the occasion, is ordered to be held respectively at Candlemass; on Palm Sunday; in the *Triduum sacrum*; 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.

(a) STATIONS. A procession is a distinct act of worship in itself, though it is desirable (and accords 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 mattins 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 Christmass Crib; the Easter Garden, etc. 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 censuring, if any (n. 149.b).

294. INCENSE IS PRESCRIBED for certain liturgical processions; its use is also permissible, though not so ordered, in ordinary festal processions. Two censers (not more)¹⁰⁹ are carried in front of the Host; and also before a relic of the true Cross; in other processions one censer only should be carried¹¹⁰. 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 (n. 142). In penitential and less formal processions it is better that incense be not used.

(a) BANNERS (n. 103) carried in procession will be 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.

109 Haegy, i, p.167. 110 Haegy, ii, p.279.

(b) LIGHTED HAND-CANDLES are held by all whose hands are free in the Candlemass procession, and in processions 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).

295. THE CELEBRANT should preside at a procession held immediately preceding mass, unless the bishop does so (n. 650). 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, if convenient. 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).

(a) 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 Orders¹¹²; but this does not occur in other processions, even of the Host (not *e.g.* in the *Forty Hours*, according to the *Clementine Instruction*), for then the sub-deacon-crucifer, and other clergy, are directed to wear surplices only¹¹³.

(b) 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 as explained in n. 78.

296. 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

112 F.O.C., p.344. 113 F.O.C., p.344.

order, should 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 members¹¹⁴; *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.

(a) If the procession goes out of doors, *e.g.*, on Palm Sunday, persons remaining at their places may sit down as soon as it is out of sight, standing again when it reappears, upon which all will turn in its direction, until the Officiant shall have passed.

(c) 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 shall turn and face in that direction, standing for the prayers, if need be.

(d) These directions apply also to the gospel, but not to processions (*e.g.* of the B.S.) at which those not taking part should be kneeling¹¹⁵.

(e) 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 boys) precede the officiant. Care should be exercised by each pair to turn together on their own ground and to bow or genuflect 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.

297. THE ORDER OF THE PROCESSION will be 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);

¹¹⁴ Dale "Ceremonies," p.366.

¹¹⁵ Dale "Ceremonies," p.366.

- 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 (n. 88);
- 7 The torchbearers (if any). Groups 5, 6 and 7, walk in two or fours (if uneven the last three abreast);
- 8 The MC. (and book-boy, if there is one);
- 9 The officiant, in cope, between his assistant-ministers (in their absence between two cope-boys [n. 78]).

For the occasions on which a bishop presides see chapter ix. on PONTIFICALS.

The churchwardens with their staves of office lead the congregation or selected representatives.

(a) It is more dignified for the officiant and others in vestments not 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 officiant—even if he is a bishop; this prerogative attaches to an archbishop only (n. 641).

Processions ordered by the rubrics will be found referred to under their respective sections.

298. THE ROUTE. One of several routes may be chosen, according to circumstances, viz.—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, if a longer route be desired, (b) 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.

(a) In some churches, following an old English custom (according to Rock "*Church of our Fathers*" vol. iv, p. 211), it is usual for processions of a *penitential* character to proceed in the reverse direction, i.e., to go anti-clockwise (against, instead of with, the sun) as in the case of festal processions; and on leaving the chancel to go *via* the north instead of the south aisle first, as described above. And it may be regarded as optional seeing that modern rubrics are silent on the point.

299. THE START. When the procession is ready to start—the crucifer and acolytes having taken their respective positions towards the chancel gate but facing the altar—the officiant (if not already at the altar) stands 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 then puts on his biretta and stands facing west until he takes his place at the end of the ranks. But if he is already at the altar, *e.g.* at Candlemass or on Palm Sunday, incense is blessed and *Let us go forth* is said there; 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.

300. REVERENCES *en route*. If it is necessary to pass before an altar on which the 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 genuflection 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 (n. 651).

301. AT THE CONCLUSION of a 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. should 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.

(a) WHEN the procession immediately precedes the 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 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* (n. 202) is to follow—the blessing.

THE CHURCH LITANY.

302. THE GENERAL SUPPLICATION, as the Litany is sometimes called, is ordered by the Book of Common Prayer, 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* (n. 412 *seq.*), 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 in n. 303.

(a) 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:—

*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.
3. The repetition of the antiphon *O Lord arise help us*, &c., for the third time after *Glory be* &c., its omission here being detrimental to the liturgical structure, 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.

303. THE OPENING INVOCATIONS are usually sung by the officiant, though this is not ordered by the rubrics and, if circumstances make it desirable, there is no reason why lay clerks should not sing this part of the litany as well as the general suffrages which follow—the people answering—as is the practice in some of our cathedral churches, 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.

304. 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, such of the congregation as are standing and are not in the procession should kneel and so remain until the close of the office.

After the prayer *O God merciful Father . . . Amen* the procession moves on again while the psalmody is rendered and, arrived at the altar step, all kneel for the versicles, the priest alone standing to say 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* as suggested in the proposed book of 1927.

CHAPTER FIVE

Of the Church's Seasons

AS UNDER

	NOTE		NOTE
<i>Advent</i>	305	<i>Good Friday</i>	369
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<i>Candlemass</i>	322	<i>The Rogations</i>	412
<i>Lent</i>	332	<i>The Ascension</i>	421
<i>Ash Wednesday</i>	337	<i>Pentecost (Whitsun)</i>	422
<i>Passion-tide</i>	343	<i>Corpus Christi</i>	428
<i>Palm Sunday</i>	350	<i>Harvest Thanksgiving</i>	431
<i>Triduum sacrum</i>	357	<i>All Souls Day</i>	432
<i>Maundy Thursday</i>	359	<i>Dedication & Patronal Feasts</i>	435

ADVENT

(For abbreviations see page xi).

305. 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 might be Christmass-eve.

Advent is not a penitential season in the same sense that Lent is, and therefore the use of *Alleluia* is not barred, but the sanctuary and altars should be adorned somewhat more simply and flowers not employed *except* on the third Sunday and Christmass-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 (n. 100).

At all high masses of the season *except* on the third Sunday and following Monday, Tuesday and Thursday, and Christmass-eve, the deacon and subdeacon wear folded-chasubles (n. 71) instead of the customary tunics (n. 69).

The organ should be silent on purple days, but it may be played when tunics are used, 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 rigorously eschewed.

306. THE FIRST SUNDAY IN ADVENT is a Sunday of the 1st class on which it is not allowed to keep any feast whatsoever; the other Sundays rank as 2nd class and give way only to D.1st class feasts, *i.e.* the Conception of B.V.M., or of the Dedication of a Church, should either occur. In any event, however, the 2nd evensong of the Sunday yields precedence to the 1st evensong of a feast—either D.1st or 2nd class—falling on the Monday, and when that happens the Sunday evensong is only commemorated.

307. ON SAINTS' DAYS in Advent the collect for the preceding Sunday is said for the commemoration of the feria though some authorities—following the B.C.P.—consider that the collect for Advent Sunday, with corresponding secret and post-communion, should be used for this commemoration. In any event, the collect for Advent Sunday must be added at mattins and evensong, as well as at mass. The week-days (greater ferias)—*except* the Ember days and occurring vigils—are not provided with separate “propers”, the proper of the previous Sunday being repeated throughout the week, consequently when a feast occurs and commemoration is made of the feria, the usual gospel of St John, and not that of the Sunday, is read at the end of mass.

(a) OCTAVES in Advent may not be observed on or after *O sapientia* (December 16th); at that date all octaves cease and if, *e.g.*, the feast of Dedication should fall on December 9th the octave would be kept until but not including the 16th, after which no notice of the octave would be taken. Nor may votive masses and ordinary requiems be celebrated within the same period.

308. AT MASS of the feria, (but only of the feria) in Advent the *Alleluia* and its verse after the gradual are omitted but the word *Alleluia* is not otherwise barred as it is in the Lent season. The *Te Deum* and *Gloria in excelsis* are not used on purple days, but they are said on all feast days when the office is of the feast. The creed is said on the Sundays and such feast days as are so noted in the kalendar.

(a) OCCURRING EMBER DAYS AND VIGILS. When a vigil falls in Advent no notice whatever is taken of it in the “divine office” of the day; but mass is said of the vigil with commemoration (and ordinary last gospel) of the feria. If an Ember day occurs with a vigil, mass is said of the former with commemoration of the latter; or *ad lib.* low mass may be said of the vigil with commemoration of Ember day.

309. THE GREATER ANTIPHONS, commonly known as “the Great O’s” (*i.e.* *O Sapientia*, *O Adonai*, *O radix Jesse*, *O clavis David*, *O oriens*, *O rex gentium*, *O Emmanuel*, and *Virgo virginum*) are respectively sung at *Magnificat* from December

16th to the 23rd inclusive, *except* on occurring feasts, in which case they form part of the memorial of the feria. They are sung full (*i.e.* entire) both before and after the canticle, and all stand while they are being sung.

310. THE VIGIL OF CHRISTMASS, if it falls on a Sunday, has the peculiar privilege, which it shares with the Vigil of Epiphany, of being kept on the day of its incidence instead of being anticipated on the previous Saturday in accordance with the general rule. At mass of the vigil commemoration is made of the Sunday (two collects only) but the last gospel is the ordinary one from St John. At the mattins the psalms, lessons and hymn are of the Sunday, with collects as at mass. The colour is purple; dalmatic and tunicle are worn; the organ may be played and flowers may adorn the altar.

(a) The joyous pealing or ringing of the church bells at the midnight mass, as is done at the ushering in of the first Easter mass on Holy Saturday is lawful, appropriate and edifying.

CHRISTMASS

311. THIS FESTIVAL ranks as a D.1st class feast with privileged octave. 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 mattins which, in any case, properly precedes it (n. 224). The blessing of the Crib might also take place then (n. 313).

(a) MIDNIGHT MASS. It is permissible to celebrate mass at midnight without special indult on this festival alone throughout the year. It should, if possible, be a solemn 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 a parish church, and it must not begin before or much after 12 o'clock². 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 (n. 457).

(b) Every priest is allowed to celebrate three masses on Christmass Day. If he says only one or two of them he should do so in their proper order and as near the rubrical hours as convenient; but if he sings the third mass he may say the first and second later³. For what is done at the ablutions when a priest duplicates see n. 483.

(c) Communion may be given at the midnight mass. The rule of fasting as from midnight is not affected. It is, however,

generally held that a fast of at least two hours (preferably longer—four or even six) should out of reverence be observed.

(d) If Christmass falls upon a Sunday the *Asperges* is given as on all Sundays (once only) before the principal mass which in most churches is sung at the popular hour, near mid-day.

312. AT EACH SOLEMN HIGH MASS to-day the sacred ministers, if they are at the sedilia, kneel with bowed heads on the lowest step at the epistle side, facing north (n. 198) (or at the sedilia^{3a}) while the choir sings *Et incarnatus* in the creed; or if they are still at the altar they kneel on the edge of the predella.

No reverence is made during the private reading of the gospel by the celebrant; but the genuflexion is made as usual when the deacon comes to the phrase *The Word was made Flesh* in the holy gospel; and also at the words *They fell down and worshipped him* when read by the celebrant in the last gospel at the third mass.

313. THE CRIB. It is a laudable and widespread custom at Christmass-tide to erect within our 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 near-by (but not in the throne of exposition, or in place of the cross)⁴. At the incensations it is censured by the priest standing, exactly in the same manner as, and after, the altar cross⁵. The *Bambino* is usually laid in the Christmass crib immediately before or after the midnight mass; or if there be 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. It is a common custom after solemn services in the Christmass 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 censured it should be done by the priest standing, although the congregation may be kneeling.

314. THE OCTAVE OF CHRISTMASS admits the observance of other feasts but, up to first evensong of the Circumcision, the comm. of Christmass must never be omitted. The three days following Christmass are feasts of 2nd class, with simple octaves (n. 216 iii) but (along with the feast of St Thomas of Canterbury) they are deprived of their first evensongs, being only comm. at the evensong of the preceding feast. If any of these (*except* St Stephen whose first evensong would in any case be only comm.) be the feast of patron (or title, D. 1st.cl.) it is

3a F.O'C., p.247.

4 Haegy, ii, p.12.

5 Haegy, ii, p.12.

kept with both evensongs, and the preceding or following feast is comm. only. It has also full octave according to ordinary rules.

315. THE FEAST OF THE HOLY INNOCENTS is not a day of penance, therefore, although purple colour is used, flowers and the organ are allowed and dalmatic (tunicle) worn. The creed is said because of the octave of the Nativity, but *Gloria in excelsis* is omitted. If it be the feast of title, or falls on a Sunday, red is used, and the *Gloria* and *Te Deum* are said, as is done in any case on its octave day.

316. IF SUNDAY AFTER CHRISTMASS falls on December 26th, 27th or 28th, or on January 1st, no liturgical notice is taken of the Sunday on the day itself; in that case the Sunday mass and office are celebrated with full rite on December 30th. If the Sunday be December 31st its 2nd evensong is ignored in favour of the Circumcision, as explained in the following note.

317. THE CIRCUMCISION does not admit of any other comm. at its 1st evensong on December 31st: and in occurrence it is preferred to all other feasts whatsoever. At its 2nd evensong however a fast of D. 1st.cl. (e.g. Dedication), or D. 2cl. (except of the Holy Name, because of identity) is duly comm. It should be noted that the 2nd Sunday after Christmass has no liturgical office at all and is, properly, ignored at any services held on that day.

(a) The FEAST OF THE HOLY NAME (if kept in the Christmass season) will be observed on a Sunday (if any) falling between January 1st and 5th; otherwise on January 2nd, but in that case, without any comm. on January 1st.

THE EPIPHANY

318. The VIGIL of this feast is specially privileged and has *status* of an ordinary Sunday; on that account it alone of all vigils has 1st evensong. The vigil is not fasted but if occurring on a Friday the usual abstinence is observed. Its colour is white.

If the 5th is a Sunday and if the Holy Name is kept, the vigil gives way and—with its gospel—is only comm. (nn. 22of).

319. THE FEAST OF THE EPIPHANY is one of the four greatest solemnities of the ecclesiastical year. It ranks—with *Corpus Christi*—after Easter and Pentecost as a D. 1st.cl. feast with privileged octave of the 2nd order which admits observance only of other feasts of its own class (e.g. the Dedication), its own octave being invariably comm. in all services. Such an occurring feast, however, if falling on January 13th must be transferred to the first free day. The 2nd evensong of the octave day yields

precedence to concurring feasts both of 1st or 2nd class, the octave itself being then only comm.

(a) At high mass a genuflexion is made at the words *fell down and worshipped him* during the chanting of the gospel by the deacon, not while the celebrant reads it privately (n. 128.iii).

(b) It is proper on this day or on the Sunday in the octave, for the solemn announcement to be made (at least in principal churches⁸) of the dates in the year on which occur the chief feasts of our Lord, and of Septuagesima and Lent, with a reminder of the fast; also of Advent Sunday. This is done with a specially appointed chant after the holy gospel of the day in the principal mass by a priest or deacon vested in cope without stole over his surplice.

320. If January 13th falls on a Sunday, then, according to the latin rite, the office and mass will be that of the Octave day of the Epiphany; the Sunday within the octave is then observed on the previous Saturday, unless impeded by the feast of the Holy Family (always kept on this Sunday), when the Sunday will only be commemorated in the services of the feast, and the impeded Sunday Mass will be said with *Gloria in excelsis* in green vestments on the first free day in the following week.

On the other hand, some consider that a strict following of the B.C.P. implies keeping the Sunday with precedence over the Octave day, in which case the latter will be commemorated, with last gospel, in the services of the Sunday.

321. CHRISTMASS-TIDE ENDS with evensong on the 13th January; the crib and decorations should then be removed.

There may be six Sundays between the Epiphany and Septuagesima or there may be fewer—even only one—and when this occurs the masses of those Sundays which are not required at the end of the Trinity season are said (with Creed, Sunday Preface and *Gloria*) on the last days of the week before Septuagesima.

THE PURIFICATION AND CANDLEMASS

(For abbreviations see page xi).

322. THE PURIFICATION. If February 2nd be one of the privileged Sundays—Septuagesima, Sexagesima, or Quinquagesima—the observance of the feast of Purification must be postponed to the next day unless that happens to be the feast of Patron, Title, or Dedication, in which case the Purification will be kept on the 4th, and any feast belonging to that day be transferred or commemorated. The object of this regulation is to

prevent the solemnity of the Purification, so closely identified as it is with the feast of the Nativity of our Lord, being deferred for too long a period.

(a) In the office hymn *Ave maris stella* everyone kneels while the first verse is sung as is always done on feasts of our Lady (n. 203c).

323. THE BLESSING AND PROCESSION of candles, however, are never postponed; they always take place on February 2nd whatever solemnity may otherwise be observed. If it be a Sunday the *Asperges* is given as usual before the ceremony of the day begins.

(a) THE PREPARATIONS. The colour for the ceremony of blessing the candles is purple; a frontal of that colour is placed over a white one ready for the mass that is to follow, unless it be a pre-Lent Sunday, when the purple will remain. The six altar candles are lit; all flowers should be removed and the altar cards not 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, every thing thereon being covered with the white humeral veil and over it one of purple, the latter being removed before mass begins. A piece of bread, with water and a towel for the cleansing of the Cel.'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. Chasuble, dalmatic, tunicle, three maniples, and two stoles, all of the colour proper to the mass will be laid out at the sedilia. The Cel. vests in the sacristy in purple stole and cope over his alb; the D. and Sd. in folded chasubles (if they are used, (*see* n. 71) and in addition the D. wears his stole; maniples are not used until after the procession.

(b) THE CANDLES to be blessed should not be laid upon the altar but, covered with a purple veil, on a table at the epistle end so that the Cel. can conveniently asperse and cense 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 sufficient to sustain the singing of a weak choir.

324. THE BLESSING. The Cel. goes up to and kisses the altar (the D. and Sd. do not genuflect) and then proceeds at once to the missal; on the predella if wide enough (otherwise on the step below) are the D. at his right and the Sd. 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, during which everybody remains standing. When blessing the candles

the Cel. places his left hand on the altar (n. 153b) the D. holding back the border of the cope each time he stretches out his hand. At the end of the fifth prayer the Th. (who will have entered previously) approaches; also the clerk with the lustral water. The Cel. then blesses incense as usual; the D. 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 censes them, saying nothing. The SM. then go to the centre, bow to the cross and, without changing places, turn so as to face the people.

325. 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 Cel. who receives it standing and kissing it; neither kisses the other's hand⁹. The Cel. hands the candle to the Sd. to lay upon the altar until the procession. The Cel. now receives another candle from the D. and hands it to the priest who kneels on the predella to receive it, kissing first it and then the Cel.'s hand, after which he retires to his place. If there is no such priest present the D. does not present the candle to the Cel., but the MC. places one on the altar in the centre; the Cel., standing¹⁰, takes it up, kisses it, and lays it on the altar. Then the D. and Sd. kneeling together on the edge of the predella, are presented by the Cel. with candles which they kiss as also the Cel.'s hand; they rise, give their candles to a server to lay aside; and place themselves—the D. on the left to hand the candles to the Cel., and the Sd. on the right to hold back the cope. The SM. remain uncovered for the distribution.

(a) 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 stole (if present) but not the D. or Sd. 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 *Glory be* is sung once only—at the end; and then verse 26 of psalm xlv. and *Glory be*, with antiphon *O Lord arise . . . name's sake*—before and after.

(b) Meanwhile the hand-candles are lighted. When the distribution is finished the SM. go to the epistle side, below the steps where the Cel., assisted by the servers and the ministers holding back the cope, washes his hands with the bread and water provided. The Cel. then goes direct to the book to read the final prayer in the ferial tone; the D. and Sd. stand in line behind him.

326. THE PROCESSION (nn. 296, 652) follows:—All (except the Sd. who uncovered, carries the cross between acolytes with their ordinary candles, preceded by the Th. swinging the censer), hold newly-hallowed candles (alight) in their outside hands (n. 652). The D. walks on the left of the Cel. and the MC. may be on the Cel.'s right lifting the cope (n. 78). The antiphons as appointed should be sung. The church bells may be rung the whole time of the procession if they do not overpower the singing (n. 165). 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 &c.* is sung at the station. During the procession the sacristan will remove all purple hangings (if it be the feast day) and prepare the altar, putting thereon the cards, flowers, and white frontal, and open the missal at the introit of the mass.

327. THE MASS. At close of the procession, and the responsory ended, the SM. go to the sedilia; the hand-candles are put out. The Cel. assumes white maniple, stole and chasuble; the D. the stole; he and Sd. put on maniples and exchange the folded-chasubles for tunicles (n. 69). Mass is begun and proceeds as usual. If it be the Purification—not otherwise—candles are held during the D.'s chant of the gospel by all (including the Cel.) *except* the Sd., Acolytes and Th.; not, however, by the Cel. and D. while they themselves are reading. The candles are again held by the choir (and people if it be customary) only from the *Sanctus* until the first ablution. 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.

CANDLEMASS IN SMALL CHURCHES

328. 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 Cel. After the distribution of the candles the Th. will carry the cross in the procession and the other two servers will 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.

329. THE DISTRIBUTION. The priest, standing¹², having taken his own candle from off the altar whereon it will have been laid by the first server, 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 predella; 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 procession follows.

330. THE PROCESSION should on no account be omitted even if there are only the Cel. and three servers to take part in it (one carrying the cross, the other two at the Cel.'s sides) but generally the congregation will follow the priest. If there is no one to sing the antiphons they will be monotoned or recited by the Cel. 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.

(a) During the procession the sacristan changes the frontal and removes all the purple hangings (if necessary); and places the cards and open-missal on the altar. At the end of the procession the Cel. at the sedilia changes cope or chasuble and puts on maniple. He will then transfer the sacred vessels to the altar unless there be a cleric available to do so.

N.B.—These observations apply similarly to Ash Wednesday, Palm Sunday and the *Triduum sacrum*.

THE PRE-LENT SEASON.

331. SEPTUAGESIMA (always the 9th Sunday before Easter), Sexagesima, and Quinquagesima are Sundays of the 2nd class which do not give way to any occurrent feast unless it be that of the Title, or Patron, or Dedication. The colour both for Sundays and week-days is purple, but dalmatic and tunicle continue to be worn; 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.

(a) ALLELUIA is never used from Septuagesima until Easter Eve; *Te Deum* is said only on feast days; *Gloria in excelsis* is said on occurring feast days and Maundy Thursday and Holy Saturday only. On the 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. (see n. 336a.)

LENT

332. THE FIRST DAY OF LENT is Ash Wednesday, but liturgically the Lent order of the office does not begin until evensong of the following Saturday ¹³, and the office hymns for the intervening days are those appointed for week-days as previously. If "propers" are not used on these days the collect, epistle, and gospel for Quinquagesima Sunday are read*; and for the supplementary prayers (i) that of Ash Wednesday, and (ii) for the intercession of the saints (n. 178). During the whole of this season, which includes Passion-tide, flowers should not adorn the altars and the organ should not be played (except on the fourth Sunday) unless it be necessary to sustain a weak choir; voluntaries and interludes should be rigorously eschewed; the colour is purple, though on the fourth Sunday rose-colour may be used; folded-chasubles and the "broad stole" are worn in cathedrals and principal churches (in default, deacon and sub-deacon minister in albs—on no account in tunics); but on the fourth Sunday tunics (purple, in defect of rose) are worn; and on this day flowers may be used.

333. ALL THE SUNDAYS IN LENT are Sundays of the 1st class, and it is forbidden to keep any feast whatsoever thereon; but the 2nd evensong of these Sundays gives way to the 1st evensong of any D.1st or 2nd class feast occurring on the Monday—commemoration of the Sunday being made at the evensong. All WEEK-DAYS are greater ferias (Gr.f.), and if a festival has to be celebrated on one of them the feria must always be commemorated, and its gospel read at the end of mass. But on Ash Wednesday, and the days of Holy Week—which are privileged ferias—no feast of any class whatsoever can be kept; nor may octaves be observed in Lent—all octaves must cease with the evensong of Shrove Tuesday.

334. A VIGIL occurring in Lent is entirely passed over in the choir offices, but commemoration, with the last gospel, is made of it in the mass of the feria or Ember day, or of an occurring feast (nn. 22of).

(a) Mass *ad lib.* If a feast of lower rank than D. 2nd class, or a vigil, or Ember day, occurs on a week-day in Lent the priest is at liberty (subject to the rubrics) to say the mass of the day, or in lieu thereof, low mass of the other with the necessary comm. and prescribed last gospel respectively.

¹³ F.O.C., p.257.

* (This is based on the rubric requiring the Sunday collect, &c., to be used on all days not otherwise provided for during the week. But it is certainly more suitable, and probably more usual, to repeat the collect, &c., of Ash Wednesday on these days if the propers are not used.—ED.).

(b) Low mass for the dead may be said on the first free day in each week in Lent *except* Holy Week; otherwise ordinary votive masses may not be celebrated throughout the season.

335. THE COLLECT for the feria ("Proper," or that of the preceding Sunday) is said for the comm. of the feria on an occurring saint's day, though some authorities consider that the collect for Ash Wednesday (with corresponding Secret and Postcommunion) should be used for this comm. In any case, however, the collect for Ash Wednesday is to be read at all services until Maundy Thursday (exclusive) either in place of, or in addition to the first of the supplementary collects from the latin rite indicated in the kalendar.*

336. TE DEUM and GLORIA IN EXCELSIS are omitted in services which are of the season, but they are said on all feast days. The CREED is said on all Sundays and on those feast days which are so noted in the daily kalendar. In high mass the creed should be sung in the usual manner, not monotoned as is the practice in some churches.

(a) From Ash Wednesday to Palm Sunday, both inclusive, a TRACT always follows the GRADUAL *except* on such Tuesdays, Thursdays and Saturdays as are ferias. In the tract *O Lord deal not with us after our sins* all kneel at the *℣ Help us O God &c.* (the ministers on the edge of the predella) while the choir sings it but no one kneels when the celebrant reads it privately in high mass.

ASH WEDNESDAY

337. 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 silver or other comely 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.

(a) THE CREDENCE is prepared as usual and in addition a piece of bread, a basin, a 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 lustral 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.

(b) AT THE SEDILIA. The purple chasuble and three maniples, and the broad stole (if to be used). The Cel wears

* The point turns on whether the commemoration ordered by the B.C.P. is equivalent to the Sarum memorial of penitents, or merely the commemoration of the feria. The former contention is supported by its use, in addition to the Sunday collect, on ferias; and the latter by the corresponding direction for Advent given in the Prayer Book.

purple cope and stole over his alb: the D. and Sd. folded-chasubles (if used), and the D. a stole, which is retained even when the broad-stole is put on.

338. THE BLESSING. The entry is made as usual. The Cel. goes up to and kisses the altar (the D. and Sd. do not genuflect) and then proceeds to the missal at the epistle corner, where the D. and Sd. stand on his right and left respectively, but on the step below the predella. The MC. uncovers the ashes. Facing the book with hands joined, the Cel., not making the sign of the cross on himself or the book, reads the antiphon *Hear me, &c.*; the choir at the same moment begins to sing it. The Cel. then reads in the ferial tone the four prayers; signing the cross with his right hand over the ashes at the places marked, his left hand resting on the altar (n. 141.a);—the D. holds back the cope at each tracing of the holy sign.

Towards the end of the fourth prayer the Th. approaches and incense is blessed; the Th. stands aside; the server with holy water approaches. The Cel. receives the sprinkler from the D. and thrice asperses the ashes saying quietly the usual antiphon (*Thou shalt purge me, &c.*, but not the psalm-verse); which done he takes the censer and thrice censens the ashes, saying nothing.

339. THE IMPOSITION. The SM. stand at the centre of the altar facing the people, the D. holding the dish on the Cel.'s left, the Sd. holding back the cope on his right. If there is a priest in choir he comes forward (vested in surplice but not the stole) and, standing, puts ashes in the form of a cross on the forehead of the Cel. (standing) saying as he does so *Remember, O man, that dust thou art and unto dust shalt thou return*; the Cel. bows his head but does not kneel. The priest then kneels before the Cel. who puts ashes on his head saying the same words (which are repeated over everyone). If there be no such priest present his place must not be taken by the D. or Sd.; in that event the MC. puts the dish on the altar in the centre and the Cel., standing¹⁴, 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 (n. 155).

(a) In imposing the ashes the Cel. 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 Cel.) has received the ashes the D. and Sd. kneel together on the edge of the predella and receive ashes, the MC. holding the dish. Then the clergy (if any), and the MC. and Acc., and choir approach and kneel on the step below the predella,

and all in turn receive ashes; the D. on the left of the Cel. continuing to hold the dish; the Sd. on the right lifting the cope. There is no kissing of the Cel.'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.

340. 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 D. or Sd. The imposition over, the SM. go to the pavement near the credence and there the Cel., served by the Acc., cleanses his hands with bread and water, the D. and Sd. holding back the cope. Then standing at the missal (as at the collects) the Cel. reads the final prayer; after which the SM. go direct to the sedilia; the Cel. changes cope for chasuble and puts on the maniple; the D. and Sd. also put on maniples. Mass follows as usual, the only distinctive feature being that at the words in the tract *Help us, O God . . . for thy name's sake*, all kneel (n. 128.iv).

341. PRIVATE DISTRIBUTION OF ASHES¹⁵. 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 a priest in surplice and purple stole performs the blessing with the four prayers prescribed in the missal, sprinkling but not censuring the ashes; but the priest in these circumstances must not impose the ashes on himself. Further, on the first Sunday in Lent—presuming the solemn blessing and distribution on Ash Wednesday—the blessed ashes may be distributed in parish churches in order that the faithful, hindered on Ash Wednesday, may avail themselves of this salutary sacramental¹⁶. 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.

ASH WEDNESDAY IN SMALL CHURCHES.

342. Even though the service is without music, and the usual complement of assistants not available there should be no curtailment of the text. At least two servers are required; one to act as thurifer, the other to attend on the priest at the missal and on his left at the imposition of ashes. The thurifer will retire with his censer as soon as the ashes have been blessed; he can then assist at the imposition, holding back the cope on the priest's right.

After sprinkling the ashes on his own head, standing¹⁷ and in silence, the Cel. goes to the missal and with his servers, recites the antiphons and responsory before proceeding to distribute the ashes, first to his assistants and then to the people, men and women, in the manner described above.

(a) Evensong of Ash Wednesday gives way to the first evensong of any feast of Sd., D. or higher rank falling on the Thursday, but is duly comm. in the office of that feast.

PASSIONTIDE

343. BEFORE FIRST EVENSONG OF PASSION SUNDAY all crosses, including the processional cross (and the Great Rood, if accessible) images, and pictures (both in church and sacristy) are to be veiled with purple cloths which must not be transparent or decorated with a cross or any device whatsoever—they are to be quite plain¹⁸. Statues which are part of the architectural features of the building and also the Stations of the Cross need not be veiled. The veils are not to be removed, with the optional exception during the month of March of St Joseph in churches of which he is the Titular, provided his statue is not within the sanctuary (S.C.R. 3348). The six altar candlesticks should not be covered, but they may be replaced by others of simpler and less costly character.

(a) From Passion Sunday until Maundy Thursday inclusive (in masses of the season only) the psalm *Give sentence*, &c., is not said at the beginning of mass; nor is *glory be* at the *Asperges*, introit, or lavabo psalm. The *glory be* is also omitted at the end of *Venite* in mattins. At evensong everyone kneels whilst the verse of the office hymn, *O Cross, our one reliance, hail!* is being sung.

THE PASSION NARRATIVES

344. THE ANCIENT CUSTOM of reading the full Passion according to the respective evangelists, on Palm Sunday, Tuesday and Wednesday in Holy Week and Good Friday, is being increasingly revived in many churches throughout the Anglican communion; and, at least on Palm Sunday and Good Friday, is recommended and provided for by the proposed B.C.P., as follows:—

17 F.O'C., p.259. 18 F.O'C., p.257.

	THE PASSION	THE GOSPEL
Palm Sunday.	<i>St Matt xxvi & xxvii.</i> to verse 61*. <i>If more than one</i> <i>mass is celebrated</i> <i>the Passion need only</i> <i>be read once (n. 347).</i>	<i>St Matt xxvii, 62-66.</i> <i>St Matt xxi, 1-13.</i>
Good Friday.	<i>St John xviii & xix</i> to verse 37*.	<i>St John xix, 38-42.</i>

(a) The gospel of the 1662 rite should be divided up into "The Passion" and "The Gospel," as follows:—

	THE PASSION	THE GOSPEL
Palm Sunday.	<i>St Matt xxvii, 1-50*.</i>	<i>St Matt xxvii, 51-54.</i>
Monday.	<i>St Mark xiv, 1-65.</i>	<i>St Mark xiv, 66-72.</i>
Tuesday.	<i>St. Mark xv, 1-37*.</i>	<i>St Mark xv, 38-39.</i>
Wednesday.	<i>St Luke xxii, 1-62.</i>	<i>St Luke xxii, 63-71.</i>
Maundy Thursday.	(see n.348).	<i>St Luke xxiii, 1-49.</i>
Good Friday.	<i>St John xix, 1-30*.</i>	<i>St John xix, 31-37.</i>

(b) The Passion and Gospel according to ancient English and present western use are as follows:—

	THE PASSION	THE GOSPEL
Palm Sunday.	<i>St Matt xxvi & xxvii</i> to verse 61*.	<i>St Matt xxvii, 62-66.</i>
Monday.	none.	<i>St John xii, 1-9.</i>
Tuesday.	<i>St Mark xiv & xv</i> to verse 41*.	<i>St Mark xv, 42-46.</i>
Wednesday.	<i>St Luke xxii & xxiii</i> to verse 49.	<i>St Luke xxiii, 50-53.</i>
Maundy Thursday.	none.	<i>St John xiii, 1-15.</i>
Good Friday.	<i>St John xviii & xix</i> to verse 37*.	<i>St John xix, 38-42.</i>

* At the words "*He yielded (gave) up the ghost*" all genuflect in silence and a short pause is made.

N.B.—On Palm Sunday, in all masses not preceded by the blessing of palms the last gospel is that from the order of blessing of the palms (*St Matt. xxi, 1-9*), unless indeed this has been read as the gospel for the day under the special concessions of the 1928 book.

345. THE RENDERING OF THE PASSION should, if at all possible, be done in the traditional manner. It should be sung to its own unaccompanied music by three deacons vested in

girded alb, maniple and stole, (and wearing biretta at the entrance and departure), standing in line facing north where the gospel is wont to be sung. If three such extra clerics in deacon's orders are not available, the SM of the mass may sing the Passion, provided the Sd is in deacon's orders and puts on a stole; in that contingency the Cel (retaining the chasuble) at the gospel corner sings the part of the *Christus*. If the Passion cannot be rendered even in this fashion, then it must be read (not sung²¹) aloud by the Cel himself at the gospel corner; and the D removing the folded-chasuble and putting on the broad stole (as in any case he would do) will sing the last part as the gospel proper to the day, without the customary introduction but with incense (except on Good Friday).

(a) During the solemn chanting of the Passion the Cel, at the epistle corner reads the text in a low voice, with the D and Sd standing in line behind him as at the collects. They do not make the reverence at *gave up the ghost* until all others kneel in the public chant, when they also do so facing the altar,—but the passion-deacons towards their books. When the Cel has finished his private reading he and the D and Sd turn towards the deacons.

346. AT LOW MASS (and SIMPLE HIGH MASS)²² the Cel, standing at the gospel corner (except on Good Friday—n. 349), announces simply and without the customary ceremonial “*The Passion of our Lord Jesus Christ according to Matthew*” and proceeds to read “*At that time*” &c. without chant or inflexions. At the words “*They shall look on him whom they pierced*” he pauses; no response is made. He goes at once to the centre and there says silently the prayer “*Cleanse my heart.*” He then returns to the book (and at high mass except on Good Friday, censes it) and, without any announcement, chants the gospel proper. At the end, the book is kissed and the response “*Praise be to thee, O Christ*” is made except on Good Friday. At high mass acolytes attend but do not carry candles. (*Consult also the article “The Holy Gospel”* n. 193).

347. According to the latin rubric it is never permissible to omit the prescribed full Passion in the mass (even if it be merely a *missa cantata*) at which the blessing of palms takes place on Palm Sunday. With this exception, however, it allows any priest who has to say more than one mass on that day to read the Passion at one of them only.

(a) On the other hand, however, the proposed B.C.P. seems by implication to apply the principle also to the other days of the week in churches where there are several celebrations, so long as the Passion is read at one.

²¹ Haegy, ii, p.62; F.O'C., p.268. ²² F.O'C., pp.273, 302.

(b) ON MONDAY AND THURSDAY in Holy Week the Passion is not read and consequently the customary salutation and responses of the ordinary gospel are made, as at every gospel throughout the year (even in requiem masses). It is only at the Passion in Holy Week that the omissions occur; and on these occasions acolytes attend without gospel lights.

348. ON MAUNDY THURSDAY. Seeing that the Passion Narratives prescribed by the B.C.P. rite are not read in their entirety at the mass, one each on four days of Holy Week, a difficulty arises in the minds of those who feel bound to adhere to the Prayer Book order, on the incongruity of rendering the Passion with the customary ceremonies in the festal mass of Maundy Thursday as on other days. It is therefore tentatively suggested, in the absence of any precedent for guidance, that one of the following courses be adopted:—

(i) At the epistle corner to read without announcement or inflexions, the first part of *St. Luke* xxiii. to verse 46 inclusive; and then in the usual position and with the customary ceremonies, but without announcement, to chant verses 47—49 as the gospel proper; or

(ii) at the usual place with the customary ceremonies the *St. Luke* Passion as set for to-day in the B.C.P. as the ordinary gospel.

(iii) But for those who desire to combine the 1662 rite with the ancient Sarum and present western uses, it may be suggested (without any claim to authority or precedent) to follow on immediately after the epistle and at the same place with so much of *St. Luke* as is given in the Prayer Book, as a second lesson announced as “*The Passion of our Lord Jesus Christ according to Luke*” without inflexions. This would be done at the epistle corner at low mass by the celebrant, at high mass by the Sd. Then would follow, with the usual gospel ceremonies, the liturgical Maundy gospel (*St. John* xiii, 1—15).

If either (i) or (ii) is adopted the last gospel should be *St. John* xiii, 1—15.

349. ON GOOD FRIDAY the Cel reads both the Passion and Gospel at the epistle corner, although it is correct, at sung mass without ministers, for him to chant the gospel proper at the usual place²⁰. Incense is not used; the book is not kissed at the conclusion; nor is any response made at the end.

PALM SUNDAY

(For abbreviations see page xi).

350. ON PALM SUNDAY, after the *Asperges* as usual, branches of palm and other trees should be solemnly blessed and distributed, followed by a procession and the principal mass of the day.

The following preparations are made:—

(a) IN THE SACRISTY. Three amices, albs, and girdles for the SM; purple stole and cope for the Cel; purple stole for the D; folded chasubles and maniples for the D and Sd. Also amices, albs, girdles, and purple maniples with stoles for the three passion-deacons.

(b) At the sedilia: purple chasuble and maniple for the Cel; ("broad stole", if to be used). A purple stole should also be laid in readiness for a priest (if any) assisting in the distribution. (If the *Asperges* takes place, the maniples for the D and Sd will be on the sedilia).

(c) ON THE CREDENCE:—the usual things required for high mass, and also holy water and sprinkler; and water basin and towel for the washing of the Cel's hands after the distribution.

A table covered with a white cloth—near the epistle corner of the altar—and thereon the palms to be blessed covered with a purple veil, which the MC removes when the blessing is about to begin.

(d) THE PROCESSIONAL CROSS veiled in purple is to be placed conveniently near, and a purple ribbon attached to the cross with which to tie a palm branch as soon as blessed. The high altar (not other altars) may be decked with palms and other suitable foliage between the candlesticks.

351. THE BLESSING OF PALMS. The Cel kisses the altar (the D and Sd do not genuflect) and they go to the open missal at the epistle corner. The Cel faces the book; the D to his right, the Sd to his left, both on the step below the predella; the D and Sd now both wearing maniples. The MC uncovers the palms. All stand.

The Cel does not cross himself but stands facing the book, with hands joined throughout; he reads in a low tone—while the choir sings—the antiphon *Hosanna*, after which he chants *The Lord be with you*, and the first prayer. Meanwhile the Sd goes to the sedilia and takes off his folded-chasuble, and then reads the lesson as he would the epistle at Mass, and at the end receives the Cel's blessing, and re-assumes the chasuble and goes again to the left of the Cel who remains at the epistle corner to read privately the lesson, responsory, and gospel.

(a) The D at the sedilia takes off the folded-chasuble and puts on the "broad-stole" and then proceeds to chant the gospel, doing everything as is done at ordinary high mass. When he finishes he goes again to the sedilia and changes "broad-stole" for folded-chasuble, and resumes his position beside the Cel. Both now remove their maniples.

(b) The Cel then sings the prayers and Preface in the ferial tone, keeping his hands joined; the D and Sd standing as before. When he signs the cross over the palm branches his left hand rests on the altar (n.141a); the D and Sd holding back the cope as he makes the holy sign. Towards the end of the fifth prayer the Th with censer and the clerk with holy water approach. Incense is blessed as usual; the Th stands aside; the Cel with three aspersions sprinkles the palms while saying *Thou shalt purge me*, &c. (but not the psalm verse); and then censes the palms thrice, saying nothing; another prayer follows. A server now attaches one or more of the blessed palm branches to the base of the veiled processional cross.

352. THE DISTRIBUTION. The SM go to the centre, bow to the cross, and without changing places turn to face the people. If there is a priest in choir he comes forward, vested in surplice but not the stole, and receiving a palm from the MC he kisses it and hands it to the Cel, who standing, takes and kisses it but does not kiss the other's hand; he hands his palm to the Sd to lay aside till the procession; the other priest then kneels at the edge of the predella and receives a palm which he kisses and also the Cel's hand; he then retires. The D and Sd next, kneeling at the same place and in the same manner, receive their palms, and they also hand them to a server to lay aside; other clergy (if any) follow. The Cel, with D on his left and Sd on his right, lifting the cope, then presents palms to the MC, Acc and choir kneeling on the altar step.

(a) But if there is no other priest present the D receiving a branch from the MC lays it on the altar from which the Cel standing²⁴, takes and kisses it, and hands it to the Sd to lay aside (for neither the D nor Sd may give the palm to the Cel); he then distributes palms to others described above. But if there is such another priest in surplice he may, after receiving his own palm, put on a purple stole and proceed to distribute to the people at the communion rail, while the Cel is distributing to the vested assistants.

Otherwise when they are ready the SM go to the communion rail and the Cel (not the D or Sd) presents palms to the laity—men and women—the men kiss the palm and then the Cel's hand, the women the palm only.

Meanwhile the antiphons are sung by the choir (and repeated, if required to fill up time). When the distribution is over the Cel, attended by D and Sd holding back the cope, goes towards the epistle corner below the steps and, served by the acolytes, cleanses his fingers. The final prayer is read from the missal at the epistle corner.

353. THE PROCESSION (see n. 292f) follows as usual except that the cross is carried by the Sd (bareheaded) and everyone, other than the crucifer, thurifer and taperers, carries a palm branch in his outer hand, holding it towards the front and not over his shoulder²⁵. The D walks on the left of the Cel and the MC on his right, both lifting the borders of the cope (n.78). During the procession appointed antiphons are sung, though in practice in ordinary parish churches a hymn is usually substituted for the antiphons; the bells may be rung the whole time if they do not overpower the singing (n.165). If practicable the procession halts before the church door (closed) in semi-circular formation, the crucifer in the centre facing the door, the taperers on either side of him; Th on the right; Cel and D in the centre behind; clergy and choir grouped at the sides, facing inwards. Two or more singers stationed inside the church sing the first stanza of the hymn *Gloria, laus et honor*, which is repeated by those outside and also after the other verses sung by the cantors within. At the finish of the hymn the crossbearer strikes the door (generally three times) with the staff of the cross; it is then opened from within; the procession enters singing the responsory, which must be continued to its finish; and so all come to the sanctuary and take their places. If the procession is wholly within the church the station is made before the chancel gate. At the end of the responsory the SM go to the sedilia where the cope is exchanged for the chasuble and all three put on maniples. (See also n. 652).

354. HIGH MASS follows and, except for the rendering of the Passion as described below, does not vary from the normal rite. In the chanted epistle the Sd and all others (including the Cel) kneel²⁶ while the verse "*At the name of Jesus . . . under the earth*" is being sung (n.191): and also in the Passion everyone kneels for a brief space after the words "*yielded up the ghost*", but no one does so while the respective phrases are being privately read by the Cel. The SM and all others whose hands are free hold palms during the Passion and gospel, *except* the Cel when he is himself reading the latter at the gospel corner. (See also nn. 344—349).

(a) THE PASSION (n.345) is sung by three passion-deacons; the Cel (holding his palm) meanwhile reads it privately in a low

25 Gaul, p.17. 26 Haegy, ii, p.52.

voice at the epistle corner, with the D and Sd standing behind him at the introit; when he reaches the end (not genuflecting at *yielded up the ghost*) the SM turn and face the passion-deacons, kneeling when they do. The Passion finished the deacons retire. The Cel gives up his palm; he blesses incense and says *Cleanse my heart* &c.; the Sd flits the missal to the north end where the Cel in a low voice reads the gospel; the D meanwhile removes the folded-chasuble and puts on the broad stole, &c.; and having censed the book as usual, but without the customary salutation, &c., begins singing the text straight-away, during which the Cel will hold his palm.

(b) Acolytes attend. carrying palms instead of candles. Palms are not held at the consecration except by the bishop, if present (n. 639); but everyone whose hands are free carries his palm out with him at the end of the service.

355. THE LAST GOSPEL. At masses not preceded by the blessing of palms, or in which *St Matthew* xxi, 1—13 has not been previously read, this passage should be read as the last gospel instead of the usual prelude to *St. John*, "*In the beginning,*" &c. (n. 344).

PALM SUNDAY IN SMALL CHURCHES

356. IN CHURCHES where the full ceremonial described above cannot be carried out owing to lack of assistants, as much as possible should be done and without any curtailment of the text. At least three servers are required; one to act as thurifer at the blessing, and to carry the cross in the procession; the other two to attend on the Cel at the missal and the distribution, and to hold up the cope in the procession. If there are no others to do it the two servers will, at the station before the door, go into the church and shut the door, and then sing the hymn which will be answered verse by verse by the processionists outside, all as described in n.353. The Cel, while himself reading the Passion aloud and chanting the gospel (at the north corner), does not hold his palm; but all others whose hands are free do so.

TRIDUUM SACRUM

357. 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 character of special solemnity.

TENEBRAE—the liturgical offices of mattins and lauds, the equivalent of the B.C.P. mattins—is sung or said by anticipation on the evenings of Wednesday, Thursday and Friday. In small churches it is permissible to have *tenebrae* on one or two

only of the evenings. There is no authority for the use of a cope at this office. The service must not be held before the altar of repose; nor on Wednesday, before the altar of reservation unless the Sacrament is removed beforehand. The altar candles, and those in the *tenebrae* herse, should all be of unbleached wax, a white candle at the top being unauthorized²⁷. When all the candles on the herse (except the topmost one), and the six on the altar have been put out, all the lamps throughout the church (except the one before the tabernacle) should be extinguished and not relighted until that can be done from the new fire blessed on Holy Saturday. On Thursday evening the lights at the altar of repose must not be extinguished for *tenebrae*, even though the altar is within the church itself—at least six candles must burn all the time there²⁸.

Except *tenebrae*, the Divine Office is not sung, but only monotoned, during these three days. (The revised office of *Tenebrae* according to the present western use can be obtained from the publishers of this book.)

358. THE CHOIR OFFICES. It would be in accordance with both ancient custom and present western usage if, during the *Triduum* (i.e. from mattins of Maundy Thursday until evensong of Holy Saturday, both inclusive) the choir offices were begun with the psalms—omitting everything that comes before; and if, after *Benedictus* at mattins, and *Nunc dimittis* at evensong, the office were brought to a conclusion with the antiphon *Christ was made obedient unto death*, and *Our Father* (in secret), the *Miserere* (psalm li), and the first collect for Good Friday (without *Let us pray*, and with its ending said secretly), nothing more whatsoever being added.

(a) At any rate *Glory be* wherever it occurs, is omitted on Maundy Thursday and Good Friday and until the mass begins on Holy Saturday. There are no OFFICE HYMNS from Thursday in Holy Week until the first evensong of Low Sunday.

(b) BELL RINGING AND ORGAN PLAYING are forbidden from the end of *Gloria in excelsis* on Maundy Thursday to the intonation of the hymn on Holy Saturday. It is customary to use a wooden clapper in place of a bell when such an instrument is really necessary, e.g. as a summons to meals or to services, but it should be used sparingly and on no account in connexion with the Blessed Sacrament, such as on the opening of the tabernacle or Urn and most decidedly not when transferring the Host in procession; in fact, the *Memoriale Rituum* (which is the only liturgical authority for its use at all) confines it to the summoning of the people on Good Friday.

MAUNDY THURSDAY

(For abbreviations see page xi).

359. ONE MASS only is permitted to be celebrated to-day; it should be with all possible dignity and solemnity; the best white vestments are worn; the high altar (but this alone) adorned with its most costly array; flowers may be used; the altar cross (no other) is veiled in white; the colour of the mass is white, but for the rest of the day, purple; and purple is even used for the veil of the processional cross²⁹. This day should be regarded as a day of corporate communion on which the clergy are supposed to make their communion together at the mass, and the faithful are recommended to do the same; therefore the service should be at an hour most convenient for the people. Holy communion may be given for a reasonable cause before, but not after³⁰, the mass of the day; and of course at any hour by way of *Viaticum* for the dying.

360. THE PREPARATIONS. At the credence:—two large altar breads are placed on the paten, or in readiness on the wafer dish with the small breads; a second chalice and paten, with a pall, and a white silk veil and a silk ribbon or cord; hand-candles for the procession. At the sedilia:—a white cope; and close by, the processional cross veiled in purple³¹ (n. 20).

361. AN ALTAR OF REPOSE should be made ready as far distant from the high altar as may be convenient, and, in any case, outside the choir. It need not be an actual altar³², a table vested in white frontal, with its top covered with a fair-linen cloth, will suffice. It should be furnished with many candles, and flowers if desired, but no altar cross, pictures nor images; suitable curtains should cover the adjacent walls. On this altar of repose should be placed a receptacle capable of being locked, called an Urn and shaped like one, opening in the front, to contain the chalice with the consecrated Host. This remains open and empty until the Host is deposited therein, and when occupied it must not be covered with any veil, but, as Fortescue O'Connell makes it clear if an ordinary tabernacle has to be used it should be veiled with a white *conopaeum* as usual). A folded corporal, or an inverted pall, is required for the chalice to rest upon, and another should be spread on the altar in front of the Urn.

(a) While the Blessed Sacrament is at the altar of repose at least six candles³³ (there should be many more) remain burning all the time; reverences are made to It as if It were exposed in the monstrance; but persons having duties to perform

²⁹ F.O.C., p. 279. ³⁰ M.L., n. 377. ³¹ F.O.C., p. 279.

³² F.O.C., p. 279. ³³ F.O.C., p. 279.

about the altar make a double genuflexion only at the beginning and at the end; at other times a simple genuflexion is considered sufficient for reverence (n.125).

362. THE HIGH MASS proceeds as usual except for the following variations:—If *Gloria in excelsis* is at the beginning of the service (as it should be on this day and Holy Saturday, if on no other days) the organ is played while it is being sung and the church bells ring out a joyous peal, ceasing at the close of the hymn; the sanctus bells may also be sounded while the Cel is reciting the *Gloria*; thereafter the bells and organ remain wholly silent until the intonation of the *Gloria* on Holy Saturday (n.162a).

As to the rendering of the Passion, see n. 345. If *St. John* xiii, 1—15, is not read as the holy gospel for the day, it should be read at the end of mass for the last gospel. The creed is sung. Two large wafers are consecrated; the *Pax* is not given; after *Agnus Dei* the MC conveys the second chalice to the altar. After his own communion the Cel places the second Host in the second chalice; on this the D puts the pall, and paten upside down; and covers them with the chalice veil tied with a ribbon round its stem. Henceforth, all is done as when the Sacrament is exposed.

(a) The torchbearers remain with their torches until the end of mass; they may carry them in the procession. After the last gospel the SM genuflect on the predella and go direct to the sedilia where they stand with their backs to the seats so as to face the altar; the chasuble is changed for the cope; maniples are laid aside.

(b) If another cleric (not the Sd of the mass) is available to act as second Sd he will go to the sacristy towards the end of mass and vest in tunicle over alb, and then return and carry the cross, bareheaded, between two taperers; otherwise a lay server in surplice will act as cross-bearer.

363. THE PROCESSION. The SM return to the bottom altar step, making a prostration on arrival; the Cel, on the pavement, puts incense into two censers without blessing, kneels and censes the Host; he then assumes the humeral veil. All rise, the SM go up to the predella and the Cel and Sd kneel on its edge; the D then takes the chalice and standing gives it to the Cel still kneeling; the D covers the chalice and the hands of the Cel; he then genuflects, and the Cel and Sd rise; they descend to the platform where the D and Sd pass behind the Cel and place themselves—the D to his right and the Sd to his left; all, except the crucifer and taperers, make the prostration and the procession starts; the canopy is held over the Host; D and Sd lift the cope; torchbearers walk on either side of and in line with the

Cel if there be room; the twothurifers immediately in front but not walking backwards³⁴. Lay people and members of confraternities may go in front of the cross-bearer and the two taperers; then the singers and the clergy; laymen walk after the Cel; all should hold lighted candles in their hands. The hymn *Pange lingua* (E.H. 326) is sung during the procession, which goes by the longest route but not out of doors to the place of repose. (See also n. 296).

(a) Arrived before the altar the Cel stops at the step, the D kneeling before him receives the chalice; the Cel and Sd adore; the D rising then places it on the table and kneels with the Cel and Sd on the bottom step. *Tantum ergo* is sung, the Cel puts in fresh incense, and censes the Sacrament as usual; thethurifers, prostrating, retire with their censers. The D goes up, genuflects, puts the chalice in the Urn and shuts and locks its door and candles are put out; all genuflect and retire—the SM and their attendants go last of all, direct into the sacristy, not back to the altar.

(b) The white veil of the high altar cross is replaced by one of purple; the altar candles are extinguished unless vespers (or evensong) immediately follows—if it does it will be entirely without chant; the white frontal will be taken off and a purple one put on unless the stripping is to be done forthwith (n. 365).

364. REMOVAL OF THE CIBORIUM. At the end of the office a priest in surplice and white stole takes the Sacrament reserved for the sick to some "remote" place (it may be the sacristy; or some other seemly chamber outside the body of the church) suitably prepared, where It will be kept with a light continuously burning before It, until It is brought back at the end of the functions on Holy Saturday.

365. THE STRIPPING OF THE ALTARS is usually done immediately after the removal of the ciborium. The Cel and D in albs, with purple stoles, and the Sd in alb, with two servers in surplices, all stand before the altar. The Cel begins, without note, the antiphon *They parted my garments among them*: and the choir continues it and psalm xxii, while the Cel and his assistants remove the frontal, fair linen cloth, and everything except the veiled cross and the candlesticks; the candles being first extinguished. The lamps are put out; the tabernacle left empty and open; the carpets removed; all the other altars are similarly stripped; all holy water emptied into the piscina except a little kept for the blessing of the new fire on Holy Saturday. When the stripping is finished—but not before—the antiphon is repeated, the SM standing before the altar. All then retire without further ceremony. If the stripping does not follow

directly after the ceremonies (as it usually does) but later on, the D and Sd do not attend; the Cel in that case will wear surplice and purple stole, and be attended by one or two servers in surplices.

366. THE WASHING OF THE ALTARS, after the stripping, is an old English custom that survives in many churches and, as symbolic of our Lord's washing of his disciple's feet, might well be revived, or introduced, as a fitting addition to this day's functions. It is quite simple; it consists in the priest pouring wine and lustral water over the five incised crosses of the *mensa* and over the whole top surface, and with a bunch of box or other suitable shrub, washing the same and drying it thoroughly with a towel. A little wine and a much larger quantity of water is used which, after the rubbing, should be mopped off, and then the surface rinsed with more water to remove any deposit of acidity that might act deleteriously on the stone of the *mensa*.

(a) Each of the altars is treated similarly. Meanwhile responds (from those to the first three lessons of *tenebrae* for Maundy Thursday) are recited, a different one at each altar. (See also the Alcuin Club's "*Directory of Ceremonial*", ii, p. 51), or if these responds are not available verses of a psalm, *e.g.* xxii or li) might be sung as substitutes. The priest at each altar says the collect of the saint in whose name it is dedicated, or of the title of the church. When all the altars have been washed the priest and his assistants leave without further ceremony.

367. THE HOLY OILS are consecrated by the bishop in his cathedral church at the mass on Maundy Thursday. Supplies of the newly consecrated Oils should be renewed as soon as possible; and the old Oils burned in the sanctuary lamps before the Blessed Sacrament. If supplies of the new Oils cannot be procured in time, sufficient of the existing stocks must be retained for the blessing of the font on Holy Saturday; and for contingencies.

(a) A convenient method of keeping the small quantities of the holy Oils requisite for the year's use in normal parish churches is to saturate wads of cotton-wool thoroughly with the respective Oils and deposit them in the containers called "stocks" in which they are usually kept. It is then only necessary to rub the thumb and finger on the saturated wad to obtain sufficient of the Oil for each anointing.

MAUNDY THURSDAY IN SMALL CHURCHES

368. A CELEBRANT, SINGLE-HANDED, having no clerical assistant will, after placing the Host in the second chalice, defer tying the veil on the chalice until he disjoins his fingers after the purification at the ablutions (n.518).

If he has only three servers, one acts as thurifer, another as crucifer, and the third will carry the small canopy—if there be one, otherwise he will walk at the side of the priest and lift the cope. If the mass is sung it is desirable to have at least seven servers, *i.e.*, MC, two thurifers, crucifer, two taperers, and a canopy-bearer; if an eighth is available he will assist the MC in holding up the cope in procession (n.381).

GOOD FRIDAY

(For abbreviations see page xi).

369. THE MORNING OFFICE of GOOD FRIDAY consists of five parts, namely:—(i) the lessons; (ii) the solemn collects; (iii) the veneration of the cross; (iv) Mass of the Presanctified; (v) vespers (or evensong, which in practice will generally be said later on in the day). Mattins and evensong will be recited entirely without chant, and without altar lights; but the altar candles are lighted for *tenebrae*, and they are left burning for the vespers following immediately after Mass of the Presanctified. The bells and organ remain silent until the *Gloria in excelsis* at the Mass on the morrow.

The customary kisses are omitted, even those of the chalice and paten, but the Cel does kiss the altar. The D and Sd are not blessed at the epistle and gospel; incense is not used until the procession; no one bows to another at any time.

370. THE PREPARATIONS. The altar is quite bare as it was left yesterday (n.7); the tabernacle empty and open; the altar cross, which should be of wood for this occasion^{34a} (as one of metal is obviously unsuitable for the veneration), is veiled in purple or black^{34b}, according to the custom. The six altar candlesticks should be furnished with unbleached candles, unlighted at first.

(a) THE CREDENCE has only its top covered with a small linen cloth; on it are the missal and its stand; the book of lessons; one fair linen cloth just large enough to cover the top of the altar table (n.51a); a black burse containing a corporal; a purificator; a black chalice veil; cruets of wine and water; a lavabo dish and small towel; a small purifying bowl and towel for the cleansing of the priest's fingers; acolytes' candlesticks with unbleached candles, unlighted; and a wax taper.

Near at hand:—The D's broad-stole (black); a purple carpet and cushion and a white veil edged with purple on which to lay the cross for the veneration; three purple cushions on the bottom step for the sacred ministers' prostration; also a black stole for a priest (if any) assisting in the people's veneration.

34a F.O.C., p.291. 34b F.O.C., p.291; Haegy, ii, p.89.

(b) AT THE ALTAR OF REPOSE:—a corporal spread in front of the Urn; a white burse; the key of the Urn; and (close-by) a white humeral veil; white votive candles for the procession and a taper to light them; a canopy to carry over the Host.

(c) IN THE SACRISTY. Black mass vestments for the SM (folded-chasubles, if used,—not dalmatic and tunicle—for the D and Sd); also albs, maniples and stoles for the three passion-deacons; and, if an extra Sd is available to act as cross-bearer, an alb and folded-chasuble (*but see* n.362.b).

371. THE ENTRANCE. The servers lead the way but do not carry the cross, incense or candles. All reverence the altar; the SM at once prostrate themselves, lying prone at the bottom step, and so remain the space of a *miserère*; the servers kneel in silent prayer a short time; two of them then rise and get the small fair-linen altar cloth which they open out and hold by the four corners, lifting it canopy-like over the prostrate ministers, and so convey it to the altar where they spread it over the back half of the top, with the folded-crease along the middle. The missal is then placed open at the epistle corner. The servers again kneel down, standing when the SM rise; they then remove the cushions from the altar step.

372. THE LESSONS. The Cel ascends to the altar and kisses it and, with his assistants, goes to the book at the epistle corner which he faces throughout until the veneration; the D and Sd stand as at the collects one behind the other. A lector, at the place where the epistle is read, chants the prophecy without any giving out or formal conclusion; meanwhile the Cel reads it and the tract in a low voice; and at the end the SM go direct to the sedilia and sit while the choir sings the tract. They return the long way in time for the Cel to sing *Let us pray*; the D sings *Let us bow the knee*, and every one, except the Cel genuflects; the Sd, after a very brief pause, while rising responds *Arise*, and all stand. The Cel then chants the collect in the ferial tone. This order is observed on all similar occasions. During the collect the Sd goes to the credence and takes off the folded-chasuble; he reads the epistle but does not kiss the Cel's hand at the end; he then re-assumes the chasuble.

373. THE PASSION. Towards the end of the tract the passion deacons come from the sacristy and chant the Passion (nn.344-9) all being done as on Palm Sunday, except that there are no palms and the Cel remains at the epistle corner to read the text throughout, including the prayer *Cleanse my heart*, &c. followed by the part appointed for the gospel proper. The D sings the gospel, doing all as on Palm Sunday (n.354.a) but he does not ask for or receive the Cel's blessing³⁵. Incense is not

used; the response at the end is not made; the book without being kissed is at once taken by the MC and laid aside.

374. THE SOLEMN COLLECTS follow. All stand. At the epistle corner the Cel with D and Sd in line behind him, chants the admonition with hands joined, but extended as usual for collect; and the rest is done as above, except that there is no genuflexion before the prayer for the Jews. Towards the end of the prayers the servers will spread, on or below the bottom altar step, a carpet and cushion and veil for the cross to rest on; and place nearby a dish to receive the pious offerings of the faithful.

375. THE VENERATION OF THE CROSS. The collects ended, the Cel and Sd lay aside their chasubles (only), and go on to the pavement at the epistle end of the predella; at the same time the D takes down the cross; at the back corner of the altar he gives it to the Cel who, holding it breast high with the figure facing the people, uncovers the top part only and, from book held by a server, sings on a low pitch *Behold the wood of the cross* and, with the D and Sd, continues *whereon was hung the world's Salvation* (or two singers may help to sing this). The choir responds *O come let us worship*, they and everyone (except the Cel) genuflecting meanwhile in adoration. All this is repeated a second, and a third, time but each time on a higher note. At the second time the Cel, on the predella at the epistle corner, lifts the cross a little higher and uncovers the right arm and head of the figure; at the third time, now standing at the centre of the altar facing west, he uncovers the entire cross while lifting it high up for all to see. When the answer is sung all remain kneeling while he, accompanied by the MC, carries the cross and, kneeling, lays it with the upper part resting on the cushion; he rises and everyone stands up; he again genuflects to the cross and goes direct to the sedilia to rejoin the D and Sd. Servers now go and uncover all crosses (only) throughout the church. After the last *O come let us worship* the choir begins the *Reproaches* and continues it until the conclusion of the veneration.

(a) The SM take off their maniples and shoes; the D and Sd remain standing at the sedilia, while the Cel, with the MC on his left, goes to venerate; he goes to the end of the carpet and there kneels with a deep prostration; rises, and half-way, the prostration is repeated; and a third time immediately before the cross; thereupon he bends and lovingly kisses the sacred feet; rising, he genuflects to the cross and goes direct to the sedilia without any reverence to the altar or other salutations. Assisted by the MC, he puts on his shoes,

maniple, and chasuble and, if necessary³⁷, washes his hands, assisted by the servers. (The MC himself does not venerate.)

(b) The D and Sd next make the adoration together in like manner; the D on the right kisses first, and then the Sd does so; they rise; genuflect to the cross; and without any reverences on their way return to the sedilia and put on their shoes and maniple, and the Sd his vestment. Then in pairs the clergy (if any); the MC; the Acc and servers; and the choir proceed in order to make their adoration in the same fashion. If it is customary the people, without taking off their shoes³⁸, perform the veneration in the same place. They will have been instructed not to omit the genuflexions on approaching, and the one on departing; and they should be reminded that it is a pious and laudable custom to lay an offering, according to their means, at the foot of the cross after venerating it.

(c) But if there are many people, it will be advisable for them to kneel at the communion rail, or at a rail placed outside the chancel, where another priest (not the D or Sd) in surplice and black stole, will present a crucifix (not necessarily the same one if it be more convenient to use another) to be kissed, as he passes along—accompanied by the server with a napkin to wipe the cross after each osculation. Or the priest, holding a crucifix on his knees, may sit in a chair on the chancel step and the people come one by one and, kneeling, kiss the sacred figure (wiped as before). In either of these cases it might be more convenient for the churchwardens to stand, one on either side, holding receptacles for the offerings of the faithful as they come away from the veneration.

376. THE REPROACHES meanwhile are sung by the choir and recited in a low voice by the SM (heads covered) in the manner prescribed. Towards the end of the veneration Acc light the six altar candles and their own; they unfold the fair linen cloth and cover the entire top of the table, and then put the purifying bowl near the tabernacle on the epistle side, and the open missal towards the centre on the gospel side. The D then spreads the corporal on the centre with the purificator to the right, and puts the burse in its usual place.

(a) All genuflect to the cross—not the altar—whenever approaching or passing before it. Immediately the adoration is over the D, accompanied by the MC, goes to the cross, genuflects to it, and lifts it up, holding it in front of and level with his face. He replaces it in its usual position above the altar; meanwhile all, including the Cel, kneel^{29b}, rising as soon as it has been replaced. The Acc remove the cushion and carpet, unless they have done this during the people's adoration.

37 Haegy, ii, p.98. 38 F.O.C., p.296,
29b F.O.C., p.297.

377. THE PROCESSION OF THE HOST. The extra Sd (if there is one) having vested in the sacristy (otherwise a server in surplice) brings the cross between two taperers, and stands facing the altar towards the chancel gate; these three make no reverence whatsoever when all others do so. Two thurifers with prepared censers, and the canopy-bearers, go direct to the place of repose and wait there. Having genuflected to the cross, all go in procession without singing, in sight of the altar of repose birettas are taken off (and are conveyed to the sedilia). All make a prostration before the Urn, and kneel in silent adoration for a short time; hand candles are lighted. The D ascends to the platform, genuflects, opens the Urn without removing the chalice, genuflects again and returns to the side of the Cel on the step below. The SM stand; incense is put by the Cel into both censers without blessing, and with one of them he censes the Sacrament; still kneeling he receives the humeral veil.

(a) The SM kneel at edge of the platform; the D, rising and half-turned so as not to have his back on the Cel, genuflects; he takes the chalice reverently from the Urn and presents it to the kneeling Cel³⁹, who receives it in the folds of the veil, which the D arranges to cover the hand and the chalice; he then genuflects. The Cel rises and faces the people; the D goes to his right, the Sd to the left; the canopy is held over the Host. The hymn *Vexilla regis* is intoned by the cantors and sung by the choir as the procession moves on by the longest route, but not out of doors⁴⁰, to the high altar. The congregation remain kneeling, but those walking in the procession do not kneel at the verse "*O cross, our one reliance, hail!*" (n. 203c). The thurifers go immediately in front of the Cel—walking straight forward continually swinging their censers (n.429). The torchbearers walk at either side of the Cel and, if sufficient, in front and behind.

(b) Arrived before the altar the cross is laid aside and the acolytes' candles set upon the credence; all prostrate before the Host; one thurifer retires. The D, kneeling before the Cel, at the foot of the altar, takes the chalice from him and places it on the altar, while the Cel and Sd kneel; he unties the ribbon but leaves the veil on the chalice; genuflects and goes to the side of the Cel, from whom the humeral veil has been taken. The Cel stands and puts on incense without blessing it, and kneeling he censes the Host as usual; hand-candles remain alight until after the Cel's communion.

378. THE MASS OF THE PRESANCTIFIED. The SM go up to the altar, and genuflect; the Sd goes to the right of the D; the D uncovers the chalice and takes off the paten and pall; he holds the paten over the corporal; the Cel takes the chalice and lets

the Host gently slide from it on to the paten. Should his fingers touch the Host he must rinse them at once. He puts the empty chalice on to the corporal; takes the paten and slides the Host from it on to the corporal, and puts the paten towards the right on the corporal.

An Ac brings the cruets. The D without wiping the chalice stands it on the pall, and pours wine into it; the Sd pours in a little water, unblest. The D hands the chalice to the Cel who stands it on the corporal, and the D covers it with the pall. There are no kisses, and the sign of the cross is not made with the chalice. The Th, genuflecting, approaches with the censer; incense is put on without any blessing; the SM genuflect and the Cel censes the *Oblata* as usual; he genuflects and in customary manner censes the cross and altar, genuflecting each time he passes the centre; he himself is not censed nor any other person. The Th retires with the censer and puts it away.

379. AT THE LAVABO the Cel assisted by the D and Sd washes his hands without turning his back on the Presence; he does not say the psalm. He then stands in the centre, with the D and Sd in line behind him on their own steps; bowing profoundly he says *In the spirit of humility*, &c.; kisses the altar; genuflects; turns and says *Pray brethren* (to which no answer is made) and turning back the same way sings the *Our Father* in the ferial tone; and after saying *Amen* he continues the prayer *Deliver us*, &c., aloud, in the same voice and tone. At the end of this prayer the SM genuflect; the D and Sd then kneel on the edge of the predella. The Cel genuflects and places the paten under the Host; holds the paten in his left hand; elevates the Host with the other. D and Sd do not lift the chasuble, nor is incense used. The MC, who genuflected with the SM, continues to kneel at the gospel side; afterwards he comes to the epistle side. After the elevation the D and Sd without genuflecting come to the sides of the Cel; the D on the right uncovers the chalice; and the fraction is made in the usual manner, and the commixture in silence, without the sign of the cross; the D covers the chalice and all three genuflect.

380. THE AGNUS DEI and the *Pax* are omitted. The Cel says the third only of the prayers before communion; the D and Sd change places, and genuflect with the Cel who then with profound humility receives holy communion; the Sd uncovers the chalice and all three genuflect; the Cel collects the fragments into the chalice and lays the paten on the altar; in silence he reverently consumes the Particle with the wine. The Sd pours a single ablution of wine and water over the Cel's fingers; the Cel dries them; consumes the ablution and, in the midst of the altar bowing profoundly with hands joined, he silently says the last only of the prayers.

(a) The D closes the book and leaves it on the altar; he then takes off the broad-stole and puts on the folded-chasuble; and returns to the right of the Cel; the Sd carries the chalice to the credence; returning, he genuflects in the centre and goes to the left of the Cel. The Acc come before the altar; the SM descend to the pavement; all genuflect to the cross and retire in the usual order, the SM wearing their birettas.

The candles are left burning for vespers if the office follows immediately. The sacristan strips the altar and leaves it bare.

NOTE.—Holy communion must not be administered to any one on Good Friday except as *Viaticum* to the actually dying⁴¹.

GOOD FRIDAY IN SMALL CHURCHES

381. THE CEREMONIES must, of necessity, be reduced, but the full text of the rite should be read without curtailment; and all else done as far as circumstances permit (nn.369 *seq.*) Three servers assist, but in case of urgency, one might possibly suffice until the procession when, if at all possible, there should be seven at least, i.e., the MC, thurifer, crucifer, two taperers, and two to carry the canopy over the Host. But the *Memoriale Rituum* directs the first server to carry the incense, the second to walk on the left of the Cel, and the third to carry the processional cross; and presumes there will be members of confraternities or devout men to carry the canopy, but these do not go inside the sanctuary.

(a) The Cel stands facing the book and reads everything at the epistle corner. He says *Let us kneel* when it has to be said; and a server answers *Arise*. The Cel says *Behold the wood of the cross, whereon was hung, &c.*; the servers (and singers, if any) respond—as they genuflect—*O come let us worship*. After having venerated the cross, the Cel does not put on the chasuble until after he has replaced the cross on the altar. Whilst the people are venerating the cross (n.375.c), with a server at hand to render any assistance that may be required, the Cel seated at the sedilia and covered, will recite the Reproaches in a clear and high voice, a server answering, unless there is a choir to sing them, in which case he will say them in a low voice. If there is not a second priest available, and it is necessary for the Cel himself to preside at the people's adoration, he will defer reading the Reproaches until after all have duly venerated.

(b) Towards the end, the first server lights the altar candles; two others unfold the cloth and cover the top of the altar; the missal is put on the gospel side of the altar; the Cel spreads the corporal and places the purificator on the epistle side. The adoration finished the Cel replaces the cross on the altar

with the customary genuflexions while all others kneel. He then puts on the chasuble and, uncovered, goes to the foot of the altar and genuflects to the cross; the procession will be carried out as far as possible as described in n.377.*seq.*; and all else as at the Mass of the Presanctified (n.378).

A SEMI-LITURGICAL OFFICE FOR GOOD FRIDAY

(adapted to the rite of the B.C.P.)

382. THE ANCIENT LITURGICAL OFFICE for Good Friday, as described in the preceding notes, cannot always be carried out even in churches where, nevertheless, there is a laudable desire to conform to it as closely as compliance with the rubrics of the B.C.P. would seem to allow. To this end it is tentatively suggested that the following adaptation—consisting as it does mainly of the text of the Book of Common Prayer rite, with a few additional passages from the Scriptures, and the *Reproaches* as given in the English Hymnal—conserves the structure and features of the ancient rite, and might, if asked for, quite conceivably receive episcopal sanction for local use.

(a) The preparations will, as far as practicable, be the same as for the full liturgical rite described in nn.369.*seq.* The full mass vestments (black) would seem proper for the altar service whether the Blessed Sacrament be reserved or not; though in the case of non-reservation it would be permissible to officiate in alb and stole (no maniple).

(b) After the silent preparation, the lesson from *Hosea*, vi, 1—6, without title, may be at once read, followed by *Habakkuk*, iii, 2—3, as a tract. Then are read the three collects from the Prayer Book, followed by the appointed epistle *Hebrews* x, 1—25. Next may be sung a second tract, *Psalms* cxl without, of course, the *Glory be*. This is followed by *St. John's* Passion down to the words, inclusive, *gave up the ghost* at which all genuflect. The part that follows is chanted as the gospel proper. The proposed book, however, suggests that *St John* xix, 38—42, be read as the gospel, in which case the Passion will be continued to verse 37 inclusive (*whom they pierced*).

(c) Then at the epistle corner the priest will say the "Prayer for the whole State of Christ's Church," after which may be sung the *Reproaches* (E.H. 737) while the veneration of the cross takes place as described in notes 375. *seq.*, except that the verse *Behold the cross displayed*, &c., and the response *We venerate thy cross*, &c., is sung three times during the gradual unveiling of the cross, all, except the priest, genuflecting each time while singing the response.

When the cross is entirely unveiled it may be placed in a convenient position for all who wish to do so to come and

venerate it (nn. 357 *seq.*). Meanwhile the hymns 95 and 96 (E.H.) are sung in the order described in the hymnal, and the servers at the same time go throughout the church and uncover the crosses (not pictures), leaving them unveiled henceforward.

If the Sacrament is not reserved in the church, the function ends here and all make their departure (n. 380.a.).

383. BUT IF THE HOST IS RESERVED (of course in a place apart and not at the altar where the veneration takes place) the servers—while the people are venerating the cross—proceed to make ready the altar for the continuing of the service without interruption. The cross (unveiled) having been replaced in its usual position above the altar, the Sacrament is transferred to the altar, during which the hymn (*Vexilla regis* E.H.94) may be sung. The oblations and altar are censed as usual, but not the Cel or any person; the Cel then washes his fingers. He goes to the centre and, turning by the gospel side towards the people, he says *Pray brethren that my sacrifice and yours may be acceptable to God the Father almighty* (to which no reply is made) and, turning back the same way without completing the circle, he continues *Let us pray: Commanded by saving precepts and taught by divine institution we are bold to say, Our Father temptation. R. But deliver us from evil. V. Amen.*

He next says the Prayer of Humble Access silently, and then reverently communicates himself with the sacred Host. After which he takes a single ablution of wine and water, and so concludes the Mass of the Pre-sanctified; and all depart in silence without any ceremony (n. 380.a.).

HOLY SATURDAY

(For abbreviations see page xi).

384. THE CEREMONIES of Holy Saturday anciently took place in the late evening of Easter Eve but by degrees were advanced to the early morning and are now styled, “The Morning Offices.” They are very long and consist of five parts:—(i) the blessing of the new fire, and the paschal *praeconium*; (ii) the reading of the twelve prophecies; (iii) the blessing of the font; (iv) the litanies; and (v) the first mass of Easter, concluding with shortened vespers of the feast.

The usual salutations in choir are resumed to-day; as also the D’s kisses of the Cel’s hand, and of any object presented or received.

Holy communion may be given today only in the course of the mass, or immediately afterwards, not before, *except* by way of *Viaticum* to the dying⁴².

⁴² E.L.P., n.337.

THE GENERAL PREPARATIONS

385. IN THE PORCH of the church (or, if that be impracticable, at a door some distance from the sanctuary), a fire prepared from a flint (which might be an ordinary automatic flint-lighter); tongs, some charcoal to be ignited from the new fire just before the function begins; a table covered with a white cloth, and on it the D's white dalmatic, stole, and maniple; a missal containing the Office; a taper and a splinter of wood, or a paper spill; a candle (if out of doors, in a glazed lantern) to be lighted from the new fire, with which to light the triple-candle at the proper time; and near the table the triple-candle and its reed (nn.36/7).

(a) IN THE SACRISTY:—Three amices, albs and girdles; a purple cope and stole for the Cel; the D's purple stole; two folded-chasubles of purple; a set of best white mass vestments for the Cel; a white tunicle and maniple for the Sd; an empty censer; holy water left over from Thursday, and a sprinkler; five prepared grains of incense (n.35.c) on a silver dish; a processional cross.

(b) THE HIGH ALTAR will be adorned with its richest ornaments, its white frontal covered with a purple one; the tabernacle, with the white curtains inside drawn back, is left open and empty; and its key lying near; the altar cross is unveiled as it was left yesterday; the six altar candles of white wax remain unlighted till the beginning of the mass; the open missal is on its stand at the epistle corner. The festal carpet if already laid on the steps should be covered in purple, or it need not be laid until the end of the litany. Vases of flowers to put on the altar should be ready nearby.

(c) THE CREDENCE TABLE should be entirely covered with a white cloth (n.58); on it are all the things necessary for a festal mass; also the altar cards; and acolytes' candlesticks (unless, on account of there being no font to be blessed, they were left in the sacristy); the book of the *Exsultet*; a purple chasuble for the Cel; and three purple maniples; and the Sd's biretta. Three purple cushions for the SM's prostration should be near at hand; and a bare lectern for the prophecies should be set up in the midst of the choir.

(d) THE PASCHAL CANDLE (n. 35) unlighted, is in its holder on the gospel side of the sanctuary, its wick properly prepared for instant lighting when the time comes; near to it, a lectern (for the *Exsultet* book), covered with a white-and-gold hanging; and a stand with socket to hold the reed after the paschal candle is lighted.

386. THE BAPTISTERY:—The font is emptied and cleansed the evening before, and then filled with clean water; fresh

flowers may be strewn on the ground round about; a table prepared and covered with a white cloth and on it the holy Oils; an empty water vat and a sprinkler; a purple stole; water and bread for the cleansing of the priest's fingers; two small hand towels; a vessel to contain some of the water from newly blessed to serve at the *Asperges* ceremony on the morrow; a Holy Week book; also, (if baptism is to be administered) a shell, white cope, and stole (n. 269f).

387. THE REMOTE PLACE:—If the reserved Sacrament for the sick is to be brought from the remote place to which It was taken on Thursday, a white burse and a corporal, together with a white humeral veil, should be in readiness there; and a canopy, if one is available.

388. THE BLESSING OF THE NEW FIRE. The procession goes in the following order direct to the porch or where the function is to take place:—first, thurifer (with empty censer and boat) between two acolytes carrying (Ac1) holy water vat and sprinkler, and (Ac2) the incense grains on a tray; followed by the Sd, alone, in folded-chasuble, bareheaded, bearing the cross; next come the choir and clergy, if any; then the Cel in purple cope and stole, having on his left the D in folded-chasuble (maniples are not worn) both of these wearing birettas; the MC is on the Cel's right; he and the D hold the sides of the cope (n. 269f).

(a) When they come to the porch, (or the appointed place), the Cel stands at the table or near it facing towards the church; the D on right of him; the Sd with the cross stands facing them, opposite, i.e. with his back to the church; the MC is on the Cel's left; the Acc as may be most convenient. Birettas are taken off; the Cel reads without note the three prayers for the blessing of the fire. After the third prayer Ac2, holding the grains on a tray, steps forward and holds it before the Cel while the fourth prayer is being said; at the same time the Th puts some of the new fire into the thurible. The Cel then puts incense into the censer and blesses it, and the Th stands aside; the Cel thrice sprinkles (a) the grains and then (b) the fire, meanwhile reciting *Thou shalt purge me with hyssop . . . than snow*; he next censens them in like manner, saying nothing.

(b) The D bows to the Cel, and takes off the folded-chasuble and stole, and puts on white dalmatic, stole and maniple. After this, an ample supply of fresh incense is put on by the Cel and blessed, as usual. The D takes the triple candle on its reed with both hands; Ac lights a small candle (and for safety, another in the lantern) from the new fire; the sacristan carries the purple vestments and the D's biretta to the sedilia. Any lights in the church are now to be extinguished.

389. THE PASCHAL PRAECONIUM:—The procession moves on: the Th with fuming censer leads the way, having Ac2 bearing the grains on his right; the Sd with the cross follows; then the choir and clergy; the D with the reed, and Ac1 at his side carrying the lighted hand-candle and lantern (n.385); lastly the Cel covered, with the MC at his left. As soon as the Cel has entered just inside the church (or some paces beyond the place of the blessing) the procession halts and all turn towards the D; Ac1 lights one wick of the triple candle: the D kneeling and holding the reed aloft—the Cel at the same time uncovering—sings on a low note *The Light of Christ (Lumen Christi)* everyone (except the crossbearer) genuflecting⁴³; while rising, the response *Thanks be to God (Deo gratias)* is sung. The procession is resumed and goes to about half way up the church; the second wick is lighted and the D, lifting the reed higher and singing on a higher note, does as before, and the others also. All this is repeated a third time at the foot of the altar steps. Then Ac1 extinguishes the small hand-candle and takes the reed from the D; the Th steps to the gospel side, and the Sd with the cross comes to his right; the Cel is in the centre, the D to his right, and next to him the MC; then A1 with the reed, and lastly A2 with the grains.

Th, S $\times$ d, Cel, D, MC, Ac1, Ac2

standing thus in line on the pavement before the altar, all make reverence.

(a) The Cel goes up to the altar; kisses it; passes to the epistle corner and faces the missal. The D at the foot of the altar steps gives up the reed and takes the *Exsultet* book but does not say the usual *Cleanse my heart*, &c; he goes up and kneels before the Cel who turns towards him and blesses him as usual (with *oscula*), substituting the words *paschal praises* for *gospel*, and then turns back to the altar. Incense is not added to the censer nor again blessed.

The D and attendants, reverencing the altar, go to the lectern and take up their positions there (n.385.d); the D faces it; the Sd-crucifer (holding the figure of the cross in the Cel's direction)⁴⁴ stands on the D's right; the MC between them a little in the rear; on his right the Th; the Ac1 with the reed is on the left of the D; and on his left the grains-bearer. All are facing in the same direction as the D i.e. north. Restricted room space may necessitate some slight re-arrangement of these positions, but the MC must be close to the D to attend on him. When the D begins to sing the Cel turns in his direction and so remains until the conclusion.

390. THE EXSULTET. When all are in position thus:—

Lectern

Ac2, Ac1, D, S $\times$ d, MC, Th,

⁴³ F.O.C., p.313. ⁴⁴ F.O.C., p.314.

facing north on the gospel side of the sanctuary, close to the paschal-candle, the D opens the book on the lectern and, without fresh incense or blessing, takes the thurible and censes the book exactly as is done at the gospel; he then begins the chant of the *Exsultet*; the Th takes the censer out and comes back to his place. At the words *boweth down principalities*, the D pauses and fixes the five grains in the candle in the form of a cross thus (pointing towards the Cel:

1
4 2 5
3

then continues the chant until he comes to the words *fire doth kindle* after which he again pauses and lights the paschal-candle, either and preferably from the triple candle direct, or if that is difficult a taper may be lit from the triple candle and the paschal-candle lit with the taper⁴⁵. The triple candle is then placed in its stand but is not extinguished till the end of mass when it is taken away. The D resumes the chant but again pauses after he has sung the words *this precious candle*, to enable the lamps throughout the church to be lighted; other candles may also be lighted but not yet the six altar candles. The D then finishes the chant, and closes the book, leaving it on the lectern. (In some places it is a local custom (neither prescribed nor forbidden) for everyone whose hands are not otherwise occupied, to hold a hand-candle lighted at the same time and not extinguished until after the priest's communion.)

The cross is laid aside; the D and Sd go to the sedilia as does also the Cel; there they change their vestments—the Cel substitutes chasuble for cope, and puts on a maniple; the D lays aside the white vestments and puts on purple stole, and with the Sd assumes maniple (and folded-chasuble). The paschal-candle should now be turned so that the cross formed by the grains of incense faces west.

391. THE PROPHECIES. The SM next stand at the altar as for the collects; *Let us bow the knee* is said as on Good Friday (n.372); lectors (preferably a different one for each) read or chant the prophecies, bowing before and after to the Cel and choir. The prophecies must each and all be read entire, without title, both by the Cel quietly at the altar, as well as by the lectors at the lectern (n. 399). Having himself quietly read the prophecy the Cel with D and Sd goes direct to the sedilia; then sit until the lesson (or Tract) is nearly ended; they then return *direct, contrary to custom*, to the altar for the collect^{45a}.

392. (If there is no font to be blessed, the SM remove chasubles and maniples, and go to prostrate before the altar on

45 F.O.C., p.315 note. 45a F.O.C., p.316 note; Haegy, ii, p.118.

cushions which will have been placed in readiness during the last prophecy. The cantors begin the litany, all kneeling).

393. BLESSING OF THE FONT. During the prayer after the last prophecy the acolytes' candles are lighted and also the paschal candle. Meanwhile the SM go to the sedilia and take off their maniples; the Cel changes chasuble for purple cope which, with the purple stole, is later on (in the baptismal rite) replaced by white cope and stole, but the D and Sd make no change in their vestments.

A procession is then formed led by the Th carrying the paschal candle. Then walks an Ac in surplice bearing the cross, between the two Acc holding candles as usual, followed by an Ac carrying an empty water vat and sprinkler. Then follow the choir and clergy, if any, immediately in front of the MC, and the Cel with D on his right and Sd on his left lifting the borders of the cope (n.78), these three wearing birettas. All except the candle-bearer, crucifer, and Acc (n.21), reverence the altar; all then move on to the baptistery, the choir singing the tract on the way thereto. A halt is made at the entrance and the Cel chants the prayer; then going in the SM take up positions before the font, looking east; the D stands on the right of the Cel with the candle-bearer on *his* right; the Sd will be on the left of the Cel with the MC on *his* left. The crucifer and taperers stand on the opposite side of the font, facing the SM. The positions in the baptistery will then be:—

(east)
 Ac2  Ac1
 Font
 MC Sd Cel D Candle-b.

with the choir and clergy grouped around as may be most convenient.

(a) The Cel performs the blessing of the font as directed in the missal, assisted as required by the D, Sd and MC. The sign of the cross is made *over* and not *in* the water; the water is cast east; west; north; and south; the candle is wiped after being immersed in the font. Before the holy Oils are poured in some of the newly-blessed water is taken from the font and put into vats, and therewith the Cel asperses himself and those standing around, while another priest (if there is one, or the Cel himself) goes about the church sprinkling the faithful. An Ac fills the vessels brought by the people for home use (n.172), while another replenishes the church stoups. After the mingling of the holy Oils and the water, the Cel washes his hands with bread-crumbs or cotton wool and water. If baptism is to be solemnly

administered it is proceeded with in the usual manner (n.248, *seq.*). It is to be noted that the D and Sd retain their purple vestments when the Cel changes his purple stole and cope for white ones, before the profession of faith⁴⁶. At the end of the baptismal rite he changes back into purple.

394. THE LITANY. The ceremony at the font being concluded, the return procession to the sanctuary re-forms, and two of the cantors immediately intone the litany which they sing verse by verse entire, each petition and response being repeated in full by the choir. If the bishop presides at the function, the litany is not begun until he arrives at his faldstool.

Having reached and saluted the altar the SM go direct to the sedilia, where the Cel removes his cope but retains the stole; the D and Sd take off their folded chasubles, and all three go to the centre and make the proper reverence to the altar, and prostrate themselves, lying prone on the cushions which the sacristan will have placed at the centre. When the words *We sinners beseech thee to hear us* have been sung the first time, the SM and servers go to the sacristy to prepare for the festal mass of Easter. The SM assume white mass vestments; the servers put on the white altar-frontal; light the candles; place flowers on the altar; and do all else necessary for a festal high mass.

395. THE FIRST MASS OF EASTER. While the *kyries* at the end of the litany are being sung by the choir, the SM and attendants re-enter the sanctuary as usual. The customary Preparation is said, and the altar and Cel censured. The following variations in the mass occur:—the introit is omitted; when the Cel intones *Gloria in excelsis* the bells are rung to its conclusion (and thereafter as usual); and the organ is played. Meanwhile all the purple veils are removed from the pictures and images.

The Cel (after blessing the Sd at the end of the epistle) sings *Alleluia* thrice, the choir responding, each time on a higher note; and then follows the tract. At the gospel acolytes attend but do not carry their candles; incense is used, as usual. The creed, and the offertory verse are omitted; so also the *Agnus Dei* and the *Pax*.

396. FIRST VESPERS OF EASTER takes the place of post-communion in the end of the mass, and consists of the psalm *Laudate Dominum* and *Magnificat* (with antiphons), and a collect. The Cel stands at the epistle corner facing the book for the psalm but goes to the centre as usual for the canticle. At a solemn or sung mass incense is brought in and the censuring is done as usual, except that the Cel remains at the epistle corner to

be censed and to say the prayer. Then the SM go to the centre and the D facing west as usual chants *Depart in peace, alleluia, alleluia*, to which the response *Thanks be to God, alleluia, alleluia*, is made. The Cel says the secret prayer and gives the Blessing. The last gospel is read and all retire in customary order.

397. THE REPLACING OF THE CIBORIUM. If this is done immediately on the conclusion of the mass the Cel puts on a white stole over his alb (or another priest may do so in stole and cotta) and take with him a corporal in a white burse, and be attended by at least one server with lighted candle, and if available, another with a humeral veil and a small bell (n.161). After which the altar candles and the triple candle are extinguished and everything put away in its proper order and place.

HOLY SATURDAY IN SMALL CHURCHES

398. SIMPLIFIED CEREMONIAL (as described in *Memoriale Rituum*, (ed. iii.)) is authorized in small churches where, from lack of ministers or other equally sufficient reason, it is impossible to carry out all the details of the full rite, but in any case there should strictly not be any curtailment of the text (n. 384 seq.).

399. THE TWELVE PROPHECIES (according to the latin rubrics) are all to be read in their entirety, none may be curtailed or omitted. Should this in practice be found impossible, and in consequence it is contemplated eliminating the prophecies altogether, it would in that case seem better (although not authorized by the M.R.) to conform to the use of the sarum missal which prescribes four only—with corresponding tracts and collects—to be read, namely:—the 1st, 4th, 8th and 11th.

400. THE PREPARATIONS. Four servers are required but it might be possible to manage with three. In the church porch where the blessing of the new fire should be performed (n.385) the following things should be placed beforehand:—a censer and boat, triple candle, incense-grains (n.35.a), holy water and sprinkler, a brazier of newly kindled fire of charcoal; and a set of deacon's white mass vestments.

(a) The Cel wears amice, alb, girdle, purple stole and cope (not maniple) at the blessing of the new fire and the grains; he then changes his vestments, removing the purple cope and stole, and putting on a white maniple, and stole (worn deacon-wise),

and dalmatic for the paschal praeconium. In defect of purple cope and/or dalmatic, the stole over the alb suffices.

401. HAVING BLESSED the new fire and incense (n. 388), and having chanted *Exsultet*, the Cel goes to the *sedilia* and lays aside the white vestments and dons purple maniple, stole and chasuble. At the epistle corner he reads aloud the prophecies (n.399), with the prayers and tracts. But if the service is choral lay-lectors may chant the prophecies, and cantors sing the tracts, (the Cel meanwhile reading privately the whole of the text). He genuflects, as all others do, when he says *Let us bow the knee* to which a server, while rising, answers, *Arise*.

402. THE LITANY. There being no font, and the prophecies concluded, the Cel at the *sedilia* lays aside his maniple and chasuble (retaining the stole) and then goes to the bottom step and kneels at a desk previously set there, and recites the litany, in the double rite, with his servers, unless these are singers, in which case he leaves the litany to them and he himself lies prostrate in silence on the step before the altar.

(a) At the verse *We beseech thee to hear us*, the Cel and servers rise, and go to make all ready for mass. In the sacristy or at the *sedile* according to convenience, the servers assist the Cel to put on white mass vestments for the first mass of Easter (n.395); but if he himself leads the litany he does not rise until it is finished; the servers meantime proceeding with the preparations.

[403. BLESSING OF THE FONT, if there is one. After the last prayer following the prophecies, the Cel goes to the *sedile* and takes off the maniple and chasuble and dons a purple cope—retaining the stole; he sits in the *sedile* while the servers make ready. A litany desk is placed at the centre below the bottom altar step if the litany is to be taken by the Cel; otherwise, only a cushion for his prostration⁴².

A server takes the paschal candle from its holder; and another brings the processional cross; incense is not used; nor do the acolytes carry candles.

(a) When all is ready, the Cel, attended by two Accs, stand before the altar; the proper reverence is made and the procession moves on, with the paschal candle at the head, and the cross next, followed by the Cel between his Acc—one carrying the missal. He begins the tract in a loud voice and continues it slowly with his attendants; but if there are singers the tract is left to them and the Cel will say it in a low voice.

(b) The ceremonies described in n.393 are carried out with the full text of the rite. If there is a baptism, before the creed

the Cel changes his purple stole and cope for white ones, changing back to purple at the close of the baptismal rite.

(c) The litany is begun on leaving the baptistry and continued to the altar step; if there are singers they continue it while the Cel takes off the purple cope (retaining the stole); otherwise a pause is made while he removes the cope; he then kneels (or prostrates) (n. 402a) and continues the litany.]

A SEMI-LITURGICAL OFFICE FOR EASTER-EVEN

(adapted to the Rite of the Book of Common Prayer).

404. THE COLLECT, EPISTLE AND GOSPEL for this day (which is a liturgical day, *i.e.* a day without a mass) provided by the B.C.P. belong to an office (or "table prayers") of the vigil, and are forms which do not belong to the first mass of Easter day, and therefore, if used, should be read at the altar early in the morning before the functions of Holy Saturday described above begin (nn.384ff). For this short office an alb and purple stole may be worn (with or without cope, at choice).

405. EVENSONG ON EASTER-EVE is not, contrary to the general rule, the first evensong of the festival, for it has a character of its own as explained by Dearmer in the *Parson's Handbook*, and is really a vigil office. In many churches a festal evening service is felt to be indispensable; therefore the following order might not inappropriately be used. If the full liturgical rite of the "Morning Office" has been carried out, and since in that case a subsequent vigil service in purple would obviously be unsuitable, the festal evening service might take the form of sung compline with altar lights; or mattins of Easter day might be rendered solemnly (n. 244a) either as a separate service or as following on after compline.

(a) AN ALTERNATIVE PROCEDURE. Where, however, for any reason whatsoever the "Morning Office" is not celebrated but it is customary (of course without any liturgical authority) to perform the blessing of the paschal-candle (with or without the reading of the prophecies and/or the blessing of the font) on the evening of Holy Saturday, it is desirable that the function should be preceded by evensong of Easter-eve, for which the priest will wear surplice, and the altar be vested in purple frontal; the candles remain unlighted. The service will be entirely without chant, with *Cantate Domino* and *Deus misereatur* instead of *Magnificat* and *Nunc dimittis* provided that the subsequent ceremony includes the short vespers (and compline) of Easter; otherwise the gospel canticles will retain their place in evensong.

The details for such parts of the full liturgical rites as are carried out should conform, so far as may be practicable, with

the directions given above in notes 384ff; but if cope and chasuble be unattainable then the celebrant will minister throughout in alb and purple stole, changing the stole however for a white one worn deacon-wise to perform the paschal-*praeconium*.

EASTER (PASCHAL) TIDE

406. 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 (not imitations⁴⁸) may be used and is most suitable for at least the octave. The feast is of D.1cl rank with privileged octave of the 1st order; it excludes observance of all other feasts whatsoever; but the Rogation litany and mass on April 25th, if that day falls within the Easter octave, are to be duly observed, as is explained in n.415. If a feast of D.1st or 2nd.cl rank occurs during the octave it must be transferred to the first free day after Low Sunday. A feast of lower rank is passed over altogether on the first three days, but on the remaining days of the octave it is commemorated in the usual manner.

407. RULES FOR THE OCTAVE, i.e. *Easter day to 1st Evensong of Low Sunday, exclusive*: The anthem *Christ our Passover* is said at mattins in place of the *Venite* on Easter day (some authorities say throughout the octave⁴⁹).

(a) The OFFICE HYMNS are omitted both at mattins and evensong throughout the week until 1st evensong of Low Sunday; in place thereof (at mattins only before the *Benedictus*) is substituted verse 24 of *psalm cxviii*. (In monastic breviaries office hymns are sung as usual in Easter week).

(b) Two *alleluias* are added to *Let us bless the Lord* and to *Thanks be to God* at the close of mattins and evensong (n.236.a) and to *Depart in peace* and to *Thanks be to God* at the end of mass.

(c) The SEQUENCE *Victimæ paschali* is said or sung in all masses of the octave, but not on Low Sunday.

(d) If a PROCESSION is held after the evening service on Easter day it would accord with ancient precedent, as evidenced by the sarum processional, to make "stations"; (i) at the font, (ii) at the chancel step, and (iii) before the high altar. The collect for Easter-Even would be suitable to say at (i); the collect for the Annunciation at (ii); and the collect for St Barnabas (substituting "*the blessed ever-virgin Mary*" for "*thy holy apostle Barnabas*") at (iii); ending with the usual blessing.

48 "Directions," p.54. 49 Book of 1928.

408. THROUGHOUT PASCHALTIDE. *Regina cæli* takes the place of *Angelus* from noon on Holy Saturday until after mid-day on 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*.

(a) The PASCHAL CANDLE is lighted at high (sung) 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, including a Parochial low mass⁵¹. It must not, however, be lighted for Benediction or other non-liturgical devotions, (but need not be extinguished if already lighted), nor 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.

409. TE DEUM is always said at matins *except* on Rogation Monday when the office is of the feria; but it is said on Rogation Tuesday even if the Rogation mass is celebrated.

(a) *Alleluia* is added to all antiphons; and also to the *V* and *R* at choir offices.

410. AT MASS, variations in the text of the rite occur as follows:—(a) *Vidi aquam* takes the place of *Asperges me* before the principal mass on Sundays; it is begun kneeling even on Easter day itself⁵². Water is not blessed on Easter and Whitsun mornings if the hallowing has been done in the function on the previous day, the water then blessed being used for the aspersion on the Sunday.

411. *Gloria in excelsis* is said on feasts and ferias alike *except* in Rogation masses and ordinary votives.

(a) Two *alleluias* are added to the INTROIT, and one to the OFFERTORY, and one to the COMMUNION verse.

(b) The GRADUAL is said as usual on the first six days but is omitted on and from the Saturday, and in its place the "*Great Alleluia*" (n.204.iv) is said in all masses of the season and of saints, but not in the Rogation masses, nor on the vigil of Pentecost.

(c) The EASTER PREFACE is said in all masses till the Ascension *except* in that of a feast having a proper Preface.

THE ROGATIONS

412. THE GREATER ROGATION occurs on April 25th, which is also *St Mark's Day*, although these two events have no actual connexion with each other; the LESSER ROGATIONS fall on the Monday, Tuesday and Wednesday before the feast of the Ascension.

There is no distinction in the manner of observing the respective Rogations, both kinds being governed by the same rules, which are extraordinarily complicated—as will be seen from the following description, the main feature being the close association of the procession with the mass and the principle that, *except* on occurring feasts of the 1st class (e.g. Easter Monday or Tuesday; or the Title or Dedication feast of a church, &c.) if the procession of the litany of the Saints takes place, the mass following it *must* be of the Rogation, as described hereunder.

413. THE PROCESSION is of obligation in cathedral and conventual churches, but not strictly in ordinary parish churches; nor, in the latter case, need the Rogation mass be celebrated *except* on Rogation Monday (a greater feria) when it is not impeded by a feast above simple rank, but on a day within common octave the Rogation takes precedence, while on the Tuesday, if the office is of the feria (white), the mass, even apart from the procession, should be of the Rogation (purple).

(a) Although, as stated, the procession is not of obligation in ordinary parish churches, the litany of the saints, if at all practicable, should be sung (or recited without chant) in procession before the principal mass; but if the procession cannot be held it is nevertheless desirable and laudable that the litany be recited, in the single rite, with all possible solemnity. The litany may not be anticipated nor may it be postponed.

(b) Likewise, although the rubric prescribes that, normally, the same priest should preside at the procession and the mass, both being rendered with chant, these rules are not considered of obligation in the said parish churches, and may be disregarded for good reasons^{52a}.

414. THE NEW RUBRICS direct that commemoration of the Rogation is to be made in all other masses—even those of 1st class, and solemn votive—unless the Rogation mass is also celebrated⁵³. In the latter no commemorations are made unless it be the only mass⁵³ for then they are made as required.

(a) Low MASS of the Rogations is forbidden on feasts of the 1st and 2nd class and the vigil of Ascension. If a lesser feast falls on Rogation Monday low Mass may be said *ad lib.* of either.

(b) The 2nd and 3rd prayers (if there be no commemorations) are (i) of St Mary, (ii) for the Church or bishops; the creed and *Gloria* are omitted⁵⁴ even on a Sunday; the paschal preface is said; the ferial chant is used and the organ may be played; the ferial rule as to kneeling does not apply because of paschaltide; flowers on the altar are disallowed; the paschal candle is not lighted; dalmatic and tunicle (not folded-chasubles) are worn; the colour is purple both at the procession and the mass.

THE GREATER ROGATION

415. ST MARK'S DAY. If this feast falls within the Easter octave its observance is postponed to the first free day after Low Sunday; but the Rogation litany and corresponding mass are *not* also postponed unless April 25th happens to be Easter day; in that event the observance of the Rogation is transferred to Easter Tuesday, and the feast of St Mark to the Monday following Low Sunday, provided it is not already occupied by another feast of 1st or 2nd class.

(a) In churches where more than one mass is celebrated, the two principal masses (if practicable, with chant) should be (i) of St Mark (red); or,—if in Easter week—of the octave (white), without commemoration of the Rogation, and (ii), preceded by the procession, of the Rogation (purple) without any commemorations as stated above.

416. IF ST MARK be the titular of the church or patron of the place⁵⁵; or if the day be Easter Monday or Tuesday; the principal mass, with its proper colour, should be of the feast, with collect of the Rogation above one conclusion, but not its last gospel; in this case the Rogation mass will not be celebrated.

(a) On the other hand, if St Mark be not the titular or patron, and the day is one of the later ones in the octave or a lesser Sunday; and provided the procession takes place; the mass (purple) should be of the Rogation (n.413); but if the procession is not held all masses (out of the paschal octave) will be of the Evangelist with the required commemorations.

THE LESSER ROGATIONS

417. If a DOUBLE 1ST CLASS FEAST (*e.g.* of the title, patron or dedication) occurs on any one of these three days the mass will be of the feast, with collect of the Rogation above one conclusion, and last gospel—on Monday of the Rogation, on Wednesday, of

⁵⁴ F.O.C., p.338. ⁵⁵ H. ii. p.139.

the vigil. The Rogation mass will not, in these circumstances, be celebrated.

(a) If however the occurring feast be of the 2ND CLASS, and the procession takes place, the mass should be of the Rogation without commemorations (nn.414 & 415.a) unless it be the only mass.

418. ON ROGATION TUESDAY, if the office (white) is of the Feria, the Rogation mass (purple) should be said (without commemorations) even if the procession is omitted.

(a) ON WEDNESDAY (as also on TUESDAY, if a feast occurs) the Rogation mass may only be celebrated in connexion with the procession, and with chant; low mass is prohibited.

THE ROGATION PROCESSION

419. THE FORMATION is as customary at all processions (n.293 seq.) but incense is not used. The procession should properly go outdoors but for convenience may be confined to the interior of the church. The acolytes (crucifer and taperers) never kneel or genuflect when acting together (n.132). The celebrant vested for mass, but in purple cope instead of chasuble, will be attended by deacon and subdeacon in tunicles; all are without maniples, which however are assumed at the close of the procession, and the cope exchanged for chasuble, at the sedilia.

If a different priest presides at the procession (n. 413b) he wears only surplice, cope and biretta and is not attended by ministers *parati*. He retires after the procession.

(a) 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 of the Saints 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 Book of Common Prayer is used, the invocation of the Blessed Trinity,) all rise and the procession sets out.

(b) 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 (vi, xxxii, xxviii, li, cii, cxxx, cxliii or gradual psalms (cxx—cxxxiv) may be used. Hymns and joyful chants are not allowed.

420. STATIONS EN ROUTE. 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, shall be sung before resuming the procession. And also 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 text will be resumed and the procession move on.

(c) 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 taperers deposit their candles on the credence; meanwhile all kneel, the officiating priest alone standing to say the concluding prayers. If the Church litany has been used and the mass follows immediately, the litany might as suggested in the proposed Prayer Book, be ended at the *kyrie*.

THE ASCENSION.

421. ASCENSION DAY is also known as *Holy Thursday*, though this title is in some places given to Maundy Thursday. It is classed as a D.1st class feast with octave of the third order which must be commemorated in all services if any other feast above simple rank occurs. 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 until the vigil of Pentecost when it will be employed in the ceremony of the blessing of the font (n.393).

(a) The Friday after the octave is of Sd rite, the office and mass of the previous Sunday being used but without the creed. Any octave of a feast previously begun but not completed ceases after the evening service on this day. *The Novena of Pentecost* for the Unity of Christendom begins on the morrow of the Ascension and continues till the first evensong (or vespers) of Whitsun exclusive.

WHITSUN (PENTECOST).

422. THE VIGIL OF PENTECOST has the peculiar privilege of precluding all other observances whatsoever. Feasts of 1st or 2nd class occurring on the vigil, or within the octave of Pentecost, must be transferred to the free days following Trinity Sunday; lesser feasts however are duly commemorated in the services on the days after Whitsun-Tuesday.

(a) IN PARISH CHURCHES the font should be solemnly blessed on the vigil, precisely as was done on Holy Saturday (n. 391/3); except that, being paschal-time, there is no kneeling at the prayers. Purple colour is used at the preliminary function, a change to red being made after the litany. The Cel vests in chasuble and stole; the D and Sd in folded-chasubles; the D using also the ordinary—not the *broad*—stole; all three ministers wear maniples. The paschal-candle, unlighted, without its holder; and also acolytes' candlesticks with unlighted candles, are set in readiness on the credence table. The six altar candles are not lighted until towards the end of the litany.

423. THE SACRED MINISTERS having taken their places at the altar, the function begins with the six (n. 399) specified prophecies namely:—the 3rd, 4th, 11th, 8th, 6th and 7th (in this order) which the Cel reads quietly at the epistle corner, and the lector chants aloud as was done on Holy Saturday (n. 391). After the prayer following the final prophecy, the Cel goes to the sedilia and there exchanges his chasuble for purple cope; maniples are taken off. The paschal candle and acolytes' candles are now lighted (n. 296f).

(a) THE BLESSING OF THE FONT. A procession is formed, headed by a server carrying the paschal candle; a server (not the Sd) in surplice with the cross comes next, between the two acolytes carrying their candles; then the choir (if any); and last of all the SM. The ceremony, as on Holy Saturday (see n. 392f) proceeds as far as the petition *O Christ, graciously hear us* at the end of the litany. On return of the procession the paschal-candle is taken into the sacristy and extinguished; it must not be used at the mass.

(b) When the cantors sing *We sinners beseech thee to hear us* the SM rise and retire to the sacristy and there change their purple vestments for the red mass vestments; the servers meanwhile remove the purple coverings of the altar and tabernacle, leaving them vested in red; the six altar candles are lighted.

(c) The introit is omitted, but incense is used as usual, and the ninefold *kyrie* is sung (and recited quietly by the SM); the organ (which so far has been silent) is played for *Gloria in*

excelsis and the bells rung as was done on Holy Saturday (n.395). Lights are not carried at the gospel but acolytes attend with their hands joined; the creed is omitted. In all other respects the mass follows the normal course. Low mass may also be celebrated provided it be without chant and no part of the special ceremonies repeated; in this case the introit is said, as usual.

424. WHITSUN DAY or PENTECOST 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 (n.406) and should be celebrated with equal splendour and solemnity. The colour is red throughout the week, including the Ember days, the octave ceasing before the first evensong (or vespers) of Trinity Sunday on which day no reference is made to the feast of Pentecost. In the "*Great Alleluia*" all genuflect (the SM on the edge of the predella) while the verse "*Come Holy Ghost*" is being sung, but no one kneels when the priest reads it privately.

In many churches it is customary (and not forbidden) to sing the hymn *Veni Creator* before the ceremony of the Asperges (*Vidi aquam*) at the principal mass, all kneeling. Like Easter, Whitsun retains its ancient sequence *Veni sancte Spiritus* (E.H.155) and it is said at every mass up to and including Saturday.

425. AT EVENSONG daily all kneel whilst the first verse of the office hymn *Veni Creator* is sung. At the procession after evensong on Whitsun Day, "stations" may be made as at the similar procession on Easter Day (n. 407d); suitable collects being (i) for Easter iii; (ii) Sunday after Ascension; (iii) Annunciation of B.V.M.

426. EASTER-TIDE ENDS on the Saturday before 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.

TRINITY-TIDE

427. ON TRINITY SUNDAY in many churches the lawful custom is observed of reciting the *Athanasian Creed* (generally in procession) as a solemn profession of faith. In that case, if the procession takes place, it might follow the order suggested in note 202, for the *Te Deum*, ending with the collect of the day, and the blessing.

(a) THE TRINITY SEASON may embrace 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

Epiphany-tide; when there are fewer the overplus are anticipated in the week preceding the last Sunday after Trinity; but the "Proper" of the twenty-fifth Sunday must always be used on the last Sunday after Trinity—the next before Advent. The colour for the season is green—on Sundays and week-days alike—inclusive of Sundays within octaves, with the exception of those within the privileged octaves of Corpus Christi and the Sacred Heart, which retain their own colour, white.

CORPUS CHRISTI

428. THIS FEAST is always held on the Thursday after Trinity Sunday; it ranks with the Epiphany in dignity next after Easter and Whitsun, and is a holy-day of obligation, classed as a D.1st class feast with privileged octave of the 2nd order. In the course of the octave only feasts of D.1st class rank may be observed; and in every such case the octave must be commemorated. But even such feasts—including the Precious Blood—(other than those of St John Baptist or of SS Peter and Paul) are excluded on the octave day itself; if, however, either of these two occurs on this day it is kept and the octave day is only commemorated. The 2nd evensong of the octave day is now displaced by the 1st evensong of the Sacred Heart of Jesus; commemoration is not made of *Corpus Christi* because of the identity of the mysteries.

(a) THE EXTERIOR SOLEMNITY (n.440) 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 the octave. In many places the exterior solemnity is transferred to the following Sunday.

429. AT THE PROCESSION two censers should be used (not more⁵⁶); they are carried immediately in front of the Host, not at the head of the procession; thethurifers walk straight-forward, not backwards as is so often done⁵⁷ (n. 150). 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

⁵⁶ F.O.C., p.344.

⁵⁷ F.O.C., p.346.

⁵⁹ F.O.C., p.344.

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 cotta⁶⁰, birettas are not used; everyone remains bareheaded throughout.

If the route is long there may be one or two places of repose erected like altars at which the procession may stop (primarily to rest the celebrant) and the monstrance placed thereon. The Host will be censed, as usual, while the hymn *Tantum ergo* is sung, and the prayer chanted and Benediction given (with the customary tinkling of the bell) before the procession is resumed; but this should not be done more than twice in addition to the final Benediction at the altar in church⁶¹.

430. DURING THE OCTAVE “*Alleluia*” is added to the *Y* & *R* before the collect at Benediction (as in Eastertide); the sequence is said or sung at all masses of the feast on the day itself and the octave day (but not on the Sunday), and in sung masses on the other days; (it may be omitted in low masses *ad lib*). At evensong when the office is of the octave, all kneel while singing the first verse of *Tantum ergo* but only if the Sacrament is exposed or reserved at the altar before which the office is sung⁶².

THE HARVEST

431. THANKSGIVING FOR THE HARVEST ought not to be treated as a festival of the Church and should not be allowed to displace a feast of “red-letter” rank, and certainly not a Sunday or feast of the 1st class. If a special mass be celebrated—with the permission of the bishop—it should be additional to the parochial mass of the day and conform to the rules for solemn votives as described in n.459.

It would however be quite in order, as suggested also by the proposed B.C.P., to connect the Thanksgiving with the mass of the Sunday or Holy Day by merely adding the prescribed prayer to the collect of the Sunday or feast. This is properly done under one conclusion (n.183). If the thanksgiving is held on a feria the proposed book recommends *Galatians* vi, 6—10 for the epistle, and *St John* iv, 31—36 for the gospel. The colour proper to the mass should be used; it would be white in the last named case. Processions, are of course, permitted.

It is most undesirable to deck the church with displays of bread, fruits, and greengrocery. Such articles, if offered for presentation to the sick and poor, should be arranged decorously and inconspicuously, but not within the chancel or sanctuary; and removed after the special service. A few ears of corn and some grapes might with propriety be placed above or around the altar, but not on it.

60 Haegy, ii, p.154

61 Haegy, ii, p.159 note.

62 F.O.C., p.192.

Before the liturgical service begins the offerings (generally for some charitable object) might be blessed in the following form:—

V. *Our help standeth in the name of the Lord:*

R. *Who hath made heaven and earth.*

V. *Lord hear my prayer:*

R. *And let my cry come unto thee.*

Let us pray. Bless ✠ *O Lord, these new fruits of the earth: and grant; that they who eat thereof in thy Name may have health, both of body and mind, Through Christ, our Lord. R. Amen.*

The priest then sprinkles them with lustral water.

ALL SOULS DAY

432. THE SOLEMN 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 to the 3rd, and any feast of D.1cl. or D.2cl. rank (even if it be the Dedication) properly belonging to that day, must be transferred to the 4th. The offices from 1st vespers to 2nd vespers exclusive are all of the observance, without any commemoration whatever of All Saints, or any other festival (n.434.d); it has no second vespers. After evensong of All Saints, and the festal procession—if one is held—the altar frontal is changed to black (purple, if the Blessed Sacrament is there reserved); flowers if any, removed; and the officiant, and cantors if any will, in the sacristy, exchange festal copes for black ones.

(a) But if vespers of the dead follows evensong of All Saints without break, the officiant will change into black at the sedilia, and not go to say a private prayer before the altar. The acolytes will extinguish their candles, leaving them on the step. Otherwise the approach will be made as usual (n.88.b); with acolytes carrying candles which they will deposit and extinguish on the step. It is a common mistake to think that the candles are not used for this office⁶³. Incense is not used, therefore the thurifer is not required, nor does the officiant go to the altar at the *Magnificat*. Just before the antiphon after the canticle the candles are re-kindled and the acolytes take them and stand before the officiant while he recites the prayers; the candles are carried out at the departure as usual.

433. MATTINS on All Souls Day, according to the present western rite, is of the Dead and should be said as follows: *Rest eternal, &c.*, is everywhere substituted for *Glory be, &c.* The

introductory versicles being omitted, the office is begun with *Venite* (which has for invitatory *The King unto whom all live: O come let us worship*). After the *Benedictus* the office is concluded with *Our Father* and the versicles and collect from vespers of the dead; no other collect being added.

434. 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 Absolution 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 be purple even though the vestments are black (*Matters Liturgical*, n.74).

(a) VARIATIONS in the rite of requiem mass are described in notes 589, *seq.* 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. The sequence *Dies irae* is to be used entire in all masses (whether sung or low) on this day (n.592).

(b) A priest who celebrates more than one mass today must observe the directions given in n.483 as to the ablutions. Communion may be given in a black mass but the assistant—other than the sacred ministers of the high mass—should, in the opinion of some authorities, wear a purple stole as would be done if communion were given today outside mass, though in the latter case a white stole is permissible.

(c) 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 (n.183). During the seven days following the solemnity of All Souls; a requiem mass celebrated by request for any particular soul or souls has all the privileges of an anniversary mass provided it is celebrated with chant (n.573).

(d) 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.

DEDICATION, PATRONAL AND TITLE FEASTS.

435. 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 this consecration (a church in debt or a temporary building must not be consecrated) a dedication feast cannot be observed. Should the date of consecration be unknown, even though there be no doubt of its consecration, 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 D.1st class feast of our Lord with non-privileged octave (n.216, ii). Days within its octave are superseded by Sunday and any occurring feast above simple rank, though the octave is commemorated in all services *except* on 1st and 2nd class feasts. The *octave day* itself however is always commemorated (at low mass and mattins only) on 1st class days.

(a) If the feast falls between the 15th December and Christmass; or between Shrove Tuesday and Low Sunday; or within the octave of Pentecost; or if it is postponed to a date beyond its own octave; it is kept that year without any octave whatsoever. If it is transferred to a date within its own octave the octave is not extended but expires on its proper date.

(b) Should the feast of dedication occur on the same day as that of a patron of the parish, or of the title of the church, the preference is given to the dedication, with transference of the other to the first free date unless the titular is a 1st class feast of the universal Church, for in that case it takes precedence, and the dedication feast is transferred.

(c) If however the dedication festival is always, *i.e.* not merely in a particular year, impeded by a day on which it cannot be celebrated with a full octave, then the bishop may sanction its transfer to a fixed date which will be regarded as the permanent feast day and enjoy a full octave (n.435).

(d) 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, and at all solemn services during the octave.

436. The PATRONAL FEAST is the commemoration of the saint under whose patronage the parish (not the church), diocese, city, or nation has been placed by lawful ecclesiastical authority, and specially chosen to intercede before the throne of grace for

the parish, diocese, city or nation respectively. Therefore only a canonized saint can be adopted as the patron, not, *i.e.*, 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 the "Patronal Festival." When a church is named in honour of a saint then that saint may, with ecclesiastical sanction, be chosen as also the patron of the parish; in that case (but only then) will the feasts of title and patron be identical and the phrase "patronal feast" be correctly used. Otherwise the two celebrations are to be kept separately and both with equal solemnity. Care should be taken to keep the separate feasts quite distinct and not to mix up the variable parts of the office, *i.e.* the hymns, psalms, lessons, and prayers.

(a) When there are two saints as co-patrons the rule as to co-titulars applies as stated in n.438.

437. 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. Normally it has an octave (n.216, ii). 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 as explained in the following:—

(a) A church with the designation of "*The Holy Child*," or "*The Sacred Infancy*" keeps its feast of title on Christmass Day; "*The 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 titular. 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).

(b) 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", as such, has no office and therefore cannot be transferred as in other circumstances.

438. WHEN ONLY ONE of two saints associated in the kalendar, *e.g.* SS. Philip and James, or SS. Simon and Jude (but not SS. Peter and Paul, who in commemoration are inseparable)

is the titular, his feast will be separately observed as of 1st class rank with octave⁶⁵; and the other will be transferred to the first free day following (which may probably be the morrow) as a 2nd class feast, without commemoration of the preceding.

(a) IF THE TITLE comprises two saints unconnected in the kalendar as, for example, *St Mary and St Michael*, both feasts will be kept separately on their own days in the kalendar and with equal privileges as to rank and octave.

439. EVERY PARISH should observe not only its own feasts of Dedication and Patron 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 D.1st class with full octaves. They do not of themselves carry the obligation of hearing mass. They may not be kept (and must be transferred to the first free day) if they occur with any of the following, namely:—Advent Sunday; or any Sunday in Lent; the vigils of Christmass or Pentecost; the Circumcision; Ash Wednesday or a day in Holy Week; or within the octaves of Easter or Whitsun; or any other primary 1st class feast of the Church Universal. Moreover, if any part of an octave of such a feast falls within the following periods, *i.e.* from December 16th to Christmass day; or from Ash Wednesday to Low Sunday; or from the vigil of Pentecost to Trinity Sunday—all inclusive—only the days *preceding* any one of the said periods may be observed as of the octave; the celebration for that year must cease with evensong on December 15th, or Shrove Tuesday, or Friday, after octave of Ascension, respectively.

440. EXTERIOR SOLEMNITY. It is permissible in the case of the said feasts of Dedication, Title of the church, and/or Patron of the place, to transfer the so-called “exterior 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 minor Sunday next following⁶⁶, which is not already occupied by a feast of the 1st class, 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 sung mass and one low (either of which may be regarded as the parochial mass) will be votive (*pro re gravi*), with commemoration and last gospel of the Sunday as usual in a solemn votive mass. The choir offices of the Sunday are not affected by this transfer of the exterior solemnity; except

65 M.L., nn.679, 710.

66 M.L., n.727.

that it is permissible to have evensong of the solemnity without commemorations, and procession *ad lib.*, provided that the office of the day is recited at least privately by the clergy of the parish.

PLURAL CHURCHES AND UNITED BENEFICES

441. 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 Titular* feast ignoring those of the other churches except in so far as the kalendar orders their general observance; and all will keep the *patronal* feast of the parish, if there is one and it is known. 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 *titular* feast of any of those churches except their own, even in private recitation of Divine Office.

442. UNITED PARISHES. If several distinct parishes are united in such a way as to preserve their legal identity—as in 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 by analogy with the rubrics governing the recitation of Divine Office and in the absence of explicit rules, that the procedure to be adopted is as follows. In the parishes which had their own patrons in the strict sense, their feasts will continue to be observed in the one existing church—at any rate as secondary patrons, and of greater double rite unless they are assigned higher rank in the universal kalendar. In any event the *titular* feasts of the demolished churches will have automatically lapsed.

443. SUB-DIVIDED PARISHES. If a parish having a patron saint in the strict sense be divided, even several times, the patron saint of the original parish (unless one or more should choose, under lawful authority, a new Patron in the strict sense) will continue to be honoured as such in all the churches concerned, in addition to the titular saints of their own particular churches. It may be assumed in view of the complete desuetude in the Anglican Communion of the practice of nominating patron saints in the strict sense, that at the present time—unless the contrary is established in any particular case—parishes erected since the sixteenth century possess no separate *patronal* as distinct from *titular* feasts.

CHAPTER SIX.

Concerning the Holy Sacrifice of the Mass

AS UNDER

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THE DIFFERENT FORMS OF MASS.

444. SOLEMN HIGH MASS, commonly styled simply "High Mass," is the norm of all celebrations of the Holy Eucharist¹, but to meet the exigencies of every day life it is permissible to say Mass in a simpler manner with the minimum of assistants and ceremonial as explained below.

In high Mass there are three principal officiants called the "sacred ministers" (SM.) namely: the priest (celebrant), deacon (D) and sub-deacon (Sd.) the two latter of whom may be—and generally are—in priest's orders, serving temporarily in the lower capacity. The SM. are assisted by lesser ministers, who should be, but generally are not, clerics in at least minor orders, acting respectively as:—master of the ceremonies (MC.), crucifer, thurifer (Th.), acolytes (two) (Acc. or AA.), and from two to six torchbearers² (Tbb.) (not more, except at pontifical Mass when a maximum of eight is allowed³).

445. SUNG MASS WITH INCENSE, is a modified form of high Mass permitted when D. and Sd. are not available. In some countries this goes by the title of "Simple high Mass,"⁴ to distinguish it from the still simpler form described in the following note. The ceremonies in this case are largely identical with those of solemn high Mass, allowing for the necessary excisions entailed by the absence of the assistant ministers. This order forms the principal Sunday Eucharist in many churches when the solemn form is not practicable. If one of the Acc. should be a cleric he may chant the epistle and prepare the vessels.

1 F.O'C., p.37. 2 F.O'C., p.89.
3 F.O'C., p.171. 4 M.L., n.316.

446. *MISSA CANTATA* (sung Mass without incense) is a still simpler order of high Mass and in ceremonial closely resembles low Mass except that certain parts of the text is sung. In this form⁵ there should be two servers and there may be four candles instead of two on the altar, but incense and procession lights are not used. A clerical server may assist as described in the preceding note. The Cel. may retire to the sedilia and sit down while the choir chants the creed and the *Gloria*.

447. *SUNG MASS* is a mass practically inaudible, in which, to foster devotion, the people sing—except at the gospel and the consecration—hymns and other devotions. But this practice has in recent years been forbidden⁶ and the worshippers, if they sing anything at all, must sing those parts of the rite ordered to be sung at high Mass, while any hymns interposed must not interrupt the continuity of the celebration.

448. *Low MASS* is said entirely without music, and the ceremonies are of the minimum. One server only is required, though on high days and important occasions, if it be the parochial or a festal Mass, there may be two servers⁷; similarly only two candles are normally lighted on the altar, but in this case also when there are two servers there may be four candles. The singing of hymns in the course of low Mass; except at the gospel and consecration, is not prohibited.

(a) The rubrics of the missal appear to assume that the responses at low mass will be made by the server in the name of the people. But it is a widespread and laudable custom for the people to join in the responses—*And with thy spirit, Amen, &c.*—and also in those parts of the mass which at a sung mass would be sung by the choir, namely the *kyries*, Creed, Sanctus, Agnus Dei and Gloria, together with the general confession in the Communion devotions: for practical reasons it is not usual for the people to join in the reading of the Introit, Gradual, &c., Offertory or Communion sentences.

449. The “*PARISH MASS*” is the principal Mass of the day in parish churches on Sundays and holy days. Other masses for the most part are technically called “private.” It is prior to this parish mass (which is usually “*high*,” or at least *sung* though, if need be, a *low* celebration suffices) that the *Asperges* is given (but on Sundays only); and a Procession, if there be one, takes place; and such periodical liturgical ceremonies as the blessing of palms, or candles, or of ashes, are performed. It is at this mass too that the parish priest, or a priest on his behalf, reads the banns of marriage (if any), and generally gives out

notices of forthcoming events and other particulars; followed usually by a homily or other instruction.

(a) Properly the parish mass should be celebrated by the parish priest himself, in conformity with his duty to offer the holy Sacrifice for his people as stated in next note; but it is generally admitted that he may say another mass with this intention and depute another priest to celebrate the parish mass. Moreover, if there are several "chapels-of-ease," the parish mass should be celebrated in the parish church except when it would obviously be appropriate and more suitable to celebrate it in the daughter-church on such an occasion, *e.g.*, on its title feast.

450. MASS FOR THE PEOPLE (*missa pro populo*)¹⁰ is the mass which the parish priest and those having the cure of souls should celebrate and *apply* to the souls entrusted to them, on all Sundays, and holy days, and the statutory days of devotion, enumerated in nn. 466/7.

According to western canon law a priest having the cure of souls is morally bound to celebrate the *mass for the people* himself, and in his own parish, if he is able to do so; but if through illness, or unavoidable absence, or other lawful impediment, he cannot do so then he should either secure another priest to celebrate in his stead, or say mass where he happens to be. But this duty should not be lightly delegated as the obligation is a personal one, that is, it is the duty of the pastor to intercede personally for his flock and not merely provide a service for them. Though perhaps this rule in detail is not strictly obligatory for anglican clergy, it is obviously desirable that the parish priest should celebrate frequently with this intention, since intercession for his flock is clearly binding upon him. The days for the fulfilment of this duty might well be those prescribed in the latin rite¹¹, (or at least such of them as are ordered in the B.C.P. "to be observed" n. 466f).

451. PRIVATE MASS is a phrase that is difficult to describe satisfactorily. Fr. Augustine, O.S.B., in *Liturgical Law* says (p. 313) "No authentic definition, so far as we are aware, has ever been issued; we are therefore entitled to our own opinion, which briefly is this: a private mass is one which is celebrated neither solemnly nor officially, *i.e.*, is neither a conventual (n. 453) nor parochial (n. 449) mass.

It may however, in further explanation, be said that a private mass does not mean a celebration at which no one but the priest is present as described in the following note, but one which, technically, does not conform to the office of the day (in fact a votive mass, for which see n. 458); or, if it does so conform, is one which is said by the priest with private intention on a day

10 M.L., n.30. 11 O'Brien, "History of the Mass," p.8.

on which he is not bound by his office to celebrate a parochial mass with intention for his people, *i.e.*, a mass *pro populo*. Such a mass even if it be solemnly celebrated with ministers, music and incense, is still a "private mass"; and if it be "low" one server and two candles only are allowed.

But in common speech the term is used to denote a mass said by a priest of which no public notice has been given and at which no congregation (other than a server) is present. It is well to bear in mind the distinction between these "technical" and "popular" definitions, and not to confuse them.

452. SOLITARY MASS was the name given to a celebration when none but the priest himself was present; such masses are now forbidden in Christian countries and in all circumstances should only be said with the express sanction of the bishop. But some authorities hold that a solitary mass may lawfully be celebrated in case of real necessity when there is no opportunity of consulting the bishop, *e.g.* to give *Viaticum* to a dying person: or the obligation of not interrupting the holy Sacrifice in the event of a solitary hearer having to leave the church, even before the offertory.

Therefore a priest, normally, must not begin mass unless there is at least one other person present to make the responses; this, strictly, should be a male server, for to celebrate without a server is an irregularity which the priest should make every effort to avoid. In the event, however, of actual necessity a woman may "answer the mass" but she must not act as "server" (n. 486); she remains outside the altar rails and must not enter the sanctuary. She may collect the alms, and ring the bell at the usual times. As the priest should not leave the altar, and if there is no one to take up the alms, the collection should be omitted, or otherwise arranged for.

453. CONVENTUAL (or CHAPTER) MASS¹², a term constantly occurring in the kalendars, is strictly speaking the daily mass of obligation, after the recitation of the prescribed choir office, in cathedral and collegiate churches, and in monasteries and convents. Some authorities maintain that the same obligation attaches to all parish churches in which the Blessed Sacrament is reserved. But this is an interpretation not generally accepted. The frequency of celebrations is dealt with in n. 468.

454. PONTIFICAL MASS, as its name indicates, is a mass celebrated by a bishop, or by certain lesser prelates (such as abbots) who are privileged, under conditions, to celebrate with episcopal ceremonies. A bishop says low mass in almost exactly the same manner as a simple priest, only the manner of serving differing in several respects. Pontifical high mass, however, is an elaborate

¹² O'C., p.122ff.

ceremony, whether it be merely “mass at the faldstool” in the case of bishops outside their own jurisdiction; or whether it be “mass at the throne” when the bishop of the diocese, or an archbishop within his province, celebrates pontifically. The function in this case is extremely elaborate and requires a large number of assistants (about twenty) to carry it out properly (*See Chapter ix*).

455. THE SATURDAY MASS OF B.V.M. is so called because it is prescribed for celebration on most Saturdays in the year that are not saints’ days. It is not a votive mass as it conforms to the office of the day (except in Advent when the Saturday office of our Lady is not said, but even then, there being no other impediment, the principal mass should be of the B.V.M.). The *Gloria* is said in this mass, but not the creed; the colour is white; three collects are said—the second being of the Holy Ghost, the third for the Church; but in Advent, the second is of the feria, and the third of the Holy Ghost. This mass may not be said in Lent or Passion-tide; nor on double feasts or semidoubles; Ember days; vigils; days within octaves; nor days on which an impeded Sunday mass should be said.

456. MASS-OF-THE-PRESANCTIFIED is the name given to the liturgy celebrated in the western Church on Good Friday only. It derives its name from the fact that the Host has been consecrated at a celebration on the previous day, and consequently there is no consecration of either element on this occasion. The priest alone communicates; communion is never given to others at this service; nor indeed may communion be administered to any one on Good Friday, except by way of *Viaticum* to the actually dying¹³.

457. MIDNIGHT MASS¹⁴. Except by special indult, mass may not be said at midnight except in the first hour of Christmas morning, and then only once in the same church and if there is a congregation of a reasonable number according to the circumstances of the parish; but an exception is made in the case of oratories in religious houses where one priest (not more) is allowed to say either one or all three of the masses (continuously if desired) in the night.

The midnight mass should not be started before 12 o’clock nor much after that hour. On all other occasions mass may not be begun *earlier* than one hour before the *aurora*, which is reckoned roughly to be about one hour and a half before sunrise (practically, 5 a.m. in winter); nor may it be begun *later* than one hour after mid-day (n. 311a).

13 E.L.P., n.377. 14 F.O.C., pp.246/7.

VOTIVE MASSES¹⁷.

458. A VOTIVE MASS is one that does not conform to the office of the day. It is normally one which the priest celebrates out of his own devotion, or for a reasonable cause not of a *grave* or *public* character, at the request or on behalf of others; or at the instance of the bishop (*i.e.* a solemn votive *pro re gravi*, n. 459). In any case the choice of rite is not left entirely to the celebrant's discretion; he is bound to use one of the special forms provided for the purpose at the end of the missal, or the mass of a canonized saint on a day other than that saint's own feast; but in the latter case it is not forbidden to say a votive mass *more festivo* of a saint, (whose name is listed in the missal or a diocesan kalendar or is in the Martyrology), on his own day provided the mass is not superseded by a higher rite excluding votives. The service of a Sunday may not be used as a votive.

(a) Certain masses (*e.g.* of our Lord or of our Lady, &c.) of which the rubrics do not specify "In Votive Masses" or "For certain Places" (*except* in those places where the feast in question is observed) are debarred as votives.

(b) Votive Masses are classified as:—(i) Solemn *pro re gravi*; (ii) Privileged *i.e.* endowed with special liturgical concessions; (iii) Ordinary. The rubrics governing them are very numerous and extraordinarily complex¹⁷.

459. A SOLEMN VOTIVE MASS (technically called "*pro re gravi*") is one which requires the consent of the bishop and for which in his opinion a good cause exists; and is in the presence of a goodly gathering of people on an occasion of public importance. It should strictly be a high or at least a sung mass but in defect of the requisite servers or singers, or other weighty reason, it may be without chant. The altar frontal and vestments should correspond in colour ^{17a}.

(a) A solemn votive is *prohibited* on Sundays of 1st class, and double feasts of the 1st class; on privileged ferias (Ash Wednesday and the first three days of Holy Week); on the vigils of Christmass and Pentecost; and on All Souls Day. It is also barred on February 2nd and the Rogations, if on these days there be only one mass, and the ceremony of the day takes place.

(b) It is sung in the festal tone; the creed is always said; and the *Gloria in excelsis*, except when purple vestments are worn. Normally one collect only is said, unless commemoration (with "strictly proper" last gospel, if any) has to be made of an occurring 2nd class feast or of a Sunday, a greater feria, a privileged octave or vigil, or Rogation Monday. If it should happen that a solemn votive which should be celebrated, but is impeded

by a rite of higher solemnity, it should be commemorated in the mass of the day by the addition of its prayer added to the collect of the mass above one conclusion (but this may not be done).

460. The undermentioned series of "conventual" masses are assigned for the sake of variety to the respective days of the week when otherwise unimpeded, though they may be said on other days *ad lib* in parish churches without any obligation, namely:—

On MONDAYS:—Of the Blessed Trinity;

On TUESDAYS:—Of the Holy Angels;

On WEDNESDAYS:—Of St Joseph; or SS. Peter and Paul; or of all the Apostles; or of the Patron of the place or the church;

On THURSDAYS:—Of the Holy Ghost; or Christ the eternal Priest; or of the Blessed Sacrament;

On FRIDAYS:—Of the Holy Cross; or of the Passion of our Lord;

On SATURDAYS:—Of our Lady (the ordinary Saturday Mass of the B.V.M. on the specified Saturdays [n. 455]).

461. THE PRIVILEGED MASS OF THE SACRED HEART OF JESUS may be celebrated on the first Friday of the month as a solemn votive high or low mass (but one only on the same day) with the sanction of the Ordinary, and provided that special devotions in honour of the Sacred Heart are performed on the same morning. This mass is *prohibited* on feasts of our Lord and within their octaves (if any); on the vigil of the Epiphany; the Purification of B.V.M.; on January 2nd, 3rd, and 4th; on the Friday after the octave of Ascension; on All Souls Day; and of course on Good Friday. It is also prohibited on other feasts of D.1st. class rite but in all these cases commemoration, above one conclusion, is made of the solemnity.

(a) THE PRIVILEGED MASS OF CHRIST THE ETERNAL PRIEST may be celebrated similarly, but with devotions and intentions for the sanctification of the clergy, on the first Thursday or Saturday of the month.

(b) For a SOLEMN MASS OF THANKSGIVING no special form is provided. The rite may be that of the *Most Blessed Trinity*; or of the *Holy Spirit*; or of *Our Lady*; or of any canonized saint in the Martyrology, with special intention, sung as a solemn votive according to the rules, on any day when such votives are permitted (n. 459). The prescribed prayers are added to the collect of the day above one conclusion; the creed and *Gloria* are said; the Preface and last gospel are those proper to the day.

(c) THE NUPTIAL MASS, for bride and bridegroom, is permitted on many days when other classes of votives are disallowed. It is *prohibited* during the seasons when marriage may not be

solemnized, that is:—from Advent Sunday to Christmass day and from Ash Wednesday to Easter day, all inclusive (these periods are called “the forbidden times or seasons”). It is also *prohibited* on D.1st and 2nd class feasts; on all Sundays; during the privileged octaves of Epiphany, Easter, Whitsun, *Corpus Christi*; on the vigils of Epiphany and Whitsun; All Souls Day; and on the litany days, when only one mass—of the Rogations—is said. But on impeded days—except All Souls—even in the closed seasons, if the bishop gives permission, commemoration of the nuptial mass may be made in the mass of the day and the solemn nuptial blessing given. It will thus be seen that the act of marriage itself is lawful at all times, subject to proper ecclesiastical regulations.

The creed and *Gloria* are always omitted from the nuptial mass; there are, ordinarily, three collects, but if commemoration is made of a double feast the third is omitted.

462. AN ORDINARY VOTIVE MASS is of simple rite and always ranks as *private* even if it be sung or is celebrated with all the ceremonies of solemn high mass with D. and Sd., incense, and a full complement of acolytes. For *ordinary* votive mass (as distinct from solemn votives and requiems) the altar frontal need not be changed to correspond with the vestments¹⁸, nor is a sequence—if there be one—said.

(i) The creed is never said, and the *Gloria* is omitted—even in Eastertide, *except* in mass of the holy angels and, of course, the Saturday mass of the B.V.M., which is often regarded as votive though it is not so, conforming as it does to the office of the day. Two prayers are added to the collect, secret and post-communion, unless a prayer inseparable from the rite (*e.g.* SS. Peter and Paul) is given precedence, for then the first of the extra prayers takes the third place. If the prayer *Fidelium* is prescribed it must be said as an extra and always in the last place but one.

(ii) The Preface is that proper to the mass if there is one; and the last gospel, except there be a commemoration having a strictly proper gospel, is that from St John. Ordinary *sung* votives are *prohibited* on:—(a) all Sundays; (b) feasts of double rite; (c) *privileged* ferias, vigils, and octaves; (d) All Souls Day; (e) and Rogation days when only one mass is said. Low votive masses are further also forbidden on (f) the week-days of Lent; (g) simple octave days; (h) days when a Sunday mass is resumed in the week; (i) vigils; (j) and from December 16th to 23rd both inclusive.

N.B.—For REQUIEM masses see the following tables and chapter eight.

TABLE INDICATING WHEN SPECIFIED VOTIVE

463.

VOTIVE MASSES ON	a	b	c	d	e	f
Double 1st class feasts, except the two days following Easter and Whitsun.	1	1	1	1	5	8
Mon., Tues., Wed., of Holy Week; and Mon., and Tues., of Easter and Whitsun weeks; Sundays of the 1st class; the vigil of Christmass.	2	1	1	1	5	7
Sundays other than those of 1st class; the vigil of Epiphany; double feasts of 2nd class; octaves of Easter, Whitsun, Epiphany and <i>Corpus Christi</i> .	2	1	1	1	5	2
Ash Wednesday; Palm Sunday; vigil of Pentecost.	3	1	1	1	5	8
Double feasts of 1st and 2nd class when translated.	2	1	1	1	5	—
Octaves of Christmass, Ascension, (and the Sacred Heart).	2	1	1	1	2	2
All other double feasts; ordinary vigils; and days on which the Sunday mass must be said.	2	2	2	2	2	2
February 2nd when the blessing of candles takes place.	3	1	1	1	5	3
Rogation days, when the procession takes place.	3	3	3	3	3	3
All Souls Day.	4	1	1	1	6	8
During solemn exposition; if on All Souls Day.	1 4	1 1	1 1	1 1	2 2	2 2

Note.—For references see facing page.

MASSES ARE PERMITTED OR PROHIBITED

463.

In the left-hand wide column on the opposite page are listed the days and occasions when the classes of votive masses, enumerated below and indicated by *initial letters* at the top of the narrow columns, are allowed or forbidden to be celebrated as indicated by *figures* corresponding to and explained in the notes on the bottom half of this page:—

- a. One mass of requiem from the day of death to the second day after burial.
- b. Low mass on the day of funeral.
- c. One mass (sung or low) on the third, seventh and thirtieth day after death or burial, and on the anniversary of death or burial; and on the first day after intimation of the death.
- d. One sung mass in the year, as an anniversary mass for members of societies; or, upon request, during the octave of All Souls.
- e. THE NUPTIAL MASS and the nuptial benediction within the mass.
- f. SOLEMN VOTIVE MASS for a grave cause.

-
1. Prohibited.
 2. Permitted.
 3. Prohibited if only one mass in the church is celebrated.
 4. Permitted; the first mass of All Souls Day is said with the collect for the funeral mass above one conclusion; but if this mass (*i.e.* of All Souls) is solemn, then the collect for the funeral is not added; but it is said with the collect of the second or third mass.
 5. On these days (with the bishop's sanction—even within the "closed seasons"—) the mass of the occurring day is said with commemoration of the nuptial mass above one conclusion, and the nuptial blessing may be given in the mass.
 6. Prohibited, as also the commemoration of the nuptial mass and the nuptial benediction.
 7. Prohibited, but commemoration of the votive mass may be made in the mass of the day.
 8. Both the mass and its commemoration are prohibited.

464.

TABLE OF VARIATIONS OCCURRING

Votive Mass:	Col- our	Mass	Gloria	Coll- ects	Creed	Pref	At the end
Of the Blessed Trinity.	W	Pr	Omit	(a)	Omit	Pr	(k)
Of the Holy Ghost.	R	Pr	Omit	(a)	Omit	Pr	(k)
Of the Blessed Sacrament.	W	Pr	Omit	(a)	Omit	(e)	(k)
Of Christ the Eternal Priest.	W	Pr	Omit	(a)	Omit	(f)	(k)
Of the Sacred Heart of Jesus.	W	Pr	Omit	(a)	Omit	Pr	(k)
Of Jesus Christ the King.	W	Pr	Omit	(a)	Omit	Pr	(k)
Of our Lord's Passion.	P	Pr	Omit	(a)	Omit	(f)	(k)
Of the Holy Cross.	R	Pr	Omit	(a)	Omit	Pr	(k)
Of the B.V.M.	W	Pr	Omit ex. Sats.	(c)	Omit	Pr	(k) Sat. (n)
Of the Holy Angels.	W	Pr	always said	(a)	Omit	(g)	(n)
Of Saints Peter and Paul.	R	Pr	Omit	(a)	Omit	Pr	(k)
For any neces- sity.	P	Pr	Omit	(a)	Omit	(g)	(k)
Of any canon- ized saint.	(r)	Pr or com.	Omit	(a)	Omit	(h)	(k)
For the sick.	P	Pr	Omit	(a)	Omit	(g)	(k)
At Nuptials.	W	Pr	Omit	(a, b)	Omit	(g)	(k)
Requiems.	B	Pr	Omit	(d)	Omit	Pr	(o)

Note.—For references see facing page.

IN THE RITE OF ORDINARY VOTIVE MASSES

464.

- (a) 2nd collect of feast or feria occurring;
3rd collect that which would be 2nd in mass of the day.
- (b) Omit the 3rd collect if a feast commemorated has only one.
- (c) 2nd collect of the day;
3rd (if no com.) of the Holy Spirit;
or on Sat.: 2nd of the Holy Spirit;
3rd of the Church or chief bishop.
- (d) One or more collects as in the missal.
- (e) Preface of Christmass.
- (f) Preface of the Cross.
- (g) Preface of the octave, or season occurring, or common.
- (h) Proper Preface, or of the octave, or season occurring, or common.
- (k) *Let us bless the Lord* is said before the blessing.
- (n) *Depart in peace* is said before the blessing.
- (o) *May they rest in peace* is said instead of the blessing.
- (r) The colour proper to the solemnity.

B.=black; P.=purple; R.=red; W.=white.

Com.=common; Pr.=proper; Sat.=Saturday.

THE LAST GOSPEL is normally (St John i.) "*In the beginning*" unless the commemoration (if any) has a strictly proper gospel, as happens on Sundays, greater ferias, vigils and feast days noted in the kalendars (nn. 194/5).

N.B. IN SOLEMN VOTIVE MASSES one *collect* only is said, unless commemoration has to be made of a Sunday, feast of D.2nd. class rite, greater feria or day in privileged Octave: the *Creed* is always said: the *Gloria* if the Mass is celebrated in red or white: the *Preface* is that proper to the Mass or, if it has none, that of the first commemoration, or of the season: the *last Gospel* is the common (*In the beginning*) unless a commemoration requires a proper last Gospel according to the usual rules (nn. 194, 195).

For a Solemn Votive Mass the altar frontal should correspond to the colour of the vestments; but it is not regarded as necessary in case of an ordinary Votive Mass.

A PRIEST'S FIRST MASS.

465. CERTAIN PRIVILEGES attach to the first mass of a newly-ordained priest. If the day be one (*i.e.* a feast of double rank, or a privileged feria) on which the rubrics do not permit a votive mass to be celebrated, this first mass will be proper of the day; otherwise, the first of the three votive masses which a neopresbyter is directed to say on the first free 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 with three collects.

(a) At the first mass the altar (preferably the principal altar of the church) should be adorned as for a feast of the first class; 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 lustral water is to be used at the close of the function the vat and sprinkler should be placed in readiness on the credence.

ASSISTANTS. A priest-assistant of some experience (most suitably a relative, or the pastor 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 will wear a cope only if the mass be solemnly celebrated with music. His duty is to stand beside the inexperienced young priest and see that he makes no mistakes. He will enter on the right hand 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.

(a) Two servers may serve the mass; two or four others may act as torchbearers. The servers will 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.

(b) BEFORE BEGINNING the usual Preparation of the mass, and at the usual place at the foot of the altar, the celebrant with the priest-assistant on his right, and the servers on either side, kneels down and recites or sings the hymn *Veni Creator*, followed by *℣. Send forth thy Spirit and they shall be made: R. And thou shalt renew the face of the earth. ℣. O Lord hear my prayer: R. And let my cry come unto thee.* Then the celebrant, standing, will say *The Lord be with you: R. And with thy spirit, and continue Let us pray*, and the collect for Whitsunday (omitting "*at this time*"). *R. Amen.*

Mass follows in normal course, except that at the *Sursum corda* the torchbearers go out and fetch in 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 will light and, in due course, extinguish the candles (465a).

(c) AFTER THE LAST GOSPEL has been read the Cel. and his assistants stand before the altar and either the *Te Deum* or *Magnificat* is sung or recited^{19b}, after which the neo-presbyter will seat 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 the 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 lustral water—to the centre, to his left and then right—the server holding the vat and sprinkler at his side.

MISCELLANEA

466. HOLIDAYS OF OBLIGATION are those on which the faithful are bound under pain of sin to hear mass, and as far as possible abstain from servile work. These days are enumerated in note 211c.

467. THE DAYS OF DEVOTION (*i.e.* “to be observed” according to the B.C.P.; or, as the latin rubrics assert, in regard to which the same obligation of celebrating mass, and applying the “Intention” exists, but on which the faithful are not equally bound to hear mass though exhorted to do so out of devotion) are:—those referred to in the previous note, together with the following:—the Mondays and Tuesdays following Easter and Pentecost; the Purification and Annunciation of the B.V.M.; SS. Michael; John the Baptist; the Apostles—SS. Andrew, James, John, Thomas, Philip and James, Bartholomew, Matthew, Simon and Jude, Matthias, Stephen; the Holy

Innocents; supplemented in the latin rite by the Invention of the Cross; Nativity and Conception of B.V.M.; and St Sylvester; as well as, in England, SS. George, Gregory, Augustine and Thomas of Canterbury (n. 450).

468. THE FREQUENCY OF MASS²¹. While pastors with the cure of souls are bound in Canon Law to celebrate mass for their people on such feast days as are of obligation or devotion (n. 466) other priests not having the cure of souls are nevertheless also bound by Canon Law to say mass at least several times a year, and their bishops or Religious Superiors are required to see that they do so normally on Sundays and feasts of obligation. It is incumbent on pastors employing assistant priests to see that proper facilities are afforded the latter of complying with this regulation.

(a) DAILY MASS. In practice it is desirable that *all* priests should conform to the pious custom of celebrating *daily* so far as their circumstances permit; for, as St Bede says (*in De praep. ad missam, c.v.*), "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, and himself of a saving remedy."

469. AD LIBITUM MASSES²². If a feast of double or semi-double rite occurs with one of the following, namely:—a week day in Lent (from Ash Wednesday to Palm Sunday); an Ember day (outside Pentecost); Rogation Monday; an ordinary vigil or a common octave; low mass may be said *ad lib* of the one with commemoration and last gospel (if proper) of the other.

470. A SUNDAY MASS DISPLACED by the occurrence of a higher feast should be celebrated on the first free day (or, failing such, a day in octave) in the following week; with the common Preface, but without creed (unless it be said on account of a privileged octave), and without *Gloria* (unless it be Eastertide). Low mass may be of the day, however, with comm. (not last gospel) of the Sunday; or of the Sunday with comm. (if any) of the day; but low votive mass and ordinary requiems are prohibited.

471. THE REQUIREMENTS OF MASS. The holy Sacrifice should not be celebrated without an altar or, at least, a consecrated altar-stone; nor without vestments except in the grave emergency of the *Viaticum* and the impossibility of procuring even the stole; nor without lights of, at least, some description (n. 32); nor without the proper sacred elements; and a priest should not trust solely to his memory and omit to use a missal.

(a) INADVERTENT OMISSIONS²³. If a comm. was forgotten at the collects, it should be inserted at the secrets; if lost sight of at the secrets let it be put in at the post-communions. If the priest forgets that the last gospel should be "proper," and remembers it before he has finished reading *In principio*, he will, at the end, direct the server to flit the missal, and then read the proper last gospel.

ASSISTANT MINISTERS AT HIGH MASS

472. ASSISTANT-PRIEST AT MASS. When a newly-ordained priest sings his first *solemn high mass* he may be assisted by a priest in cope, which otherwise is a privilege confined to bishops and greater dignitaries (n.465). The AP'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 AP. 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 preparations before mass he stands on the right of the Cel.; the D. and Sd. being together on the left. After the epistle the AP. flits the book accompanied by the Sd. At the gospel he stands to the left of the Cel.; as he does also during the Canon, when the D. without going up remains on his own step behind the Cel.

The AP., if in cope, receives the Pax from the Cel. and imparts it to the clergy in choir and then to the D.; but if he is not vested in cope he himself receives the Pax in usual course from the Sd. and then gives it to the MC.

473. THE OFFICE OF DEACON.—When of the two assistant-ministers at high mass one happens to be in priest's orders and the other a deacon, it is the D. who performs the duties of his office while the priest acts as Sd. (*Matters Liturgical*, 1st. ed., note 337).

474. SUBDEACON ASSISTING IN THE ADMINISTRATION. It sometimes happens, *e.g.* on greater festivals, that communion has to be given in high mass to so many people that (in the absence of a fourth cleric) it is necessary for the Sd. (being in major orders) to assist in the administration; but seeing that the stole must always be worn when handling the sacred species, and that a Sd. is not entitled to the stole, and moreover ought not to put one on over the tunicle and thereby mix the vesture of different grades of the clergy, the question arises as to what course should be adopted in such circumstances (n. 476).

(a) This contingency could not occur under the latin rite and consequently there are no rubrics dealing with it. By analogy with the use of folded-chasubles (in which case the Sd. removes his outer vestment to read the epistle; and the D. replaces his with a " broad stole " to sing the gospel) it would seem obvious for the Sd. (being in major Orders) after the priest's (and his own) communion to take off his tunicle and assume the stole of his order, changing back as soon as the administration is over.

475. LAY SUBDEACON. Although in many places the rule is disregarded, it is definitely forbidden by western legislation for a mere layman to assume the vestments and act as Sd. at high mass; nevertheless for a reasonable cause clerics in minor orders are allowed to officiate in this capacity subject to certain restrictions hereunder (c)²⁴.

(a) It is generally held that anglican licensed lay-readers may be regarded as " clerics in minor orders " and qualified to execute the office of Sd. 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 Sd.) 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 (n. 238b).

(b) The 91st canon of 1603 formally authorizes parish priests to commission suitable laymen to act as parish clerks, which Atchley, in *He that readeth the Epistle*, maintains is equivalent to admission to minor orders; and that the parish clerk always has been a cleric in the canonical sense and not a mere layman, and consequently fully qualified to officiate as Sd. when required.

(c) The rubric referred to above in the first paragraph 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 D. does this); (iii) that he does not cover and uncover the chalice in the canon; (iv) that he does not wipe the chalice out at the ablution (the Cel. himself does so). In all other respects an acting Sd. does precisely as would a clerical Sd., including the transfer of the vessels to the credence^{24a}.

SOME METHODS OF ASSISTING IN THE ADMINISTRATION OF HOLY COMMUNION WHEN MANY ARE TO BE COMMUNICATED.

(Contributed by the REV. R. S. MAXWELL).

476. 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.

(A) 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.

(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.

(B) 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:—

(i) 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.

(C) 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 (preferably 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.

N.B. (1).—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.

N.B. (2).—Any assistant-ministrant of the Sacred Host must be careful to wash his thumb and forefinger at the credence before disjoining them.

RESERVATION OF THE BLESSED SACRAMENT

477. THE BLESSED SACRAMENT may, strictly, only be reserved in cathedrals and parish churches, and in the chapels of religious houses, 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 house²⁶ 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 (n. 10).

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 days²⁷. 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 week²⁸, 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.

478. 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 ordinary course he opens the tabernacle and takes out the pyx or ciborium and therefrom gives the Hosts to the people who present themselves for communion; and then if any be left, he consumes the particles 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 respective rubricists. If wine is used it must afterwards be poured into the chalice and consumed therefrom; but wine is not necessarily to be used, some authorities maintaining that the purifying can be sufficiently well done with the finger²⁹. When there is a tabernacle on the altar, it is permissible and generally more convenient 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

26 O'Kane, n.576.

27 O'Kane, n.597.

28 O'Kane, n.599.

29 Haegy, i, p.284.

in the mass. This procedure obviates the necessity of counting, at the offertory the exact number of communicants—which is often a matter of some little difficulty.

479. IF THE SACRAMENT is reserved in an aumbry away 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 in that case duly observed. 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.

(a) When it happens, (as sometimes is the case in places where the Sacrament is not habitually reserved, and where there is neither tabernacle nor aumbry), that communion is to be given, after a shorter or longer interval, from the particle 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 watch of devotion in the sacred Presence until It was removed.

THE OFFERTORY BY THE FAITHFUL.*

480. 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” (i.e. 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. 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 (*Liturgy and Society* by A. G. Herbert, S.S.M., p. 129).

* Contributed by Rev. G. A. C. Whaddon.

DUPLICATING AND THE ABLUTIONS.

481. BINATION (DUPLICATING). A priest is normally restricted to a single celebration on any one day (except Christ-mass day, and All Souls' Day, on both or either of which he may say three masses), but it is commonly held that a general permission to duplicate may be assumed on any holiday of obligation, or when some urgent and unforeseen contingency arises, in which case recourse to the bishop may be dispensed with. Triplication however is another matter and in no other circumstances whatsoever, however urgent, is a priest at liberty to say more than two masses without the express permission of his bishop³⁰

When a priest has to duplicate, he acts as follows:

(a) If the second mass follows the first immediately and at the same altar, no ablutions are taken at the first, but the celebrant after communion consumes what remains of the sacred Species, and then re-assembles the sacred vessels and covers them with the chalice veil, leaving them on the corporal to remain until the next mass; or they may be placed in the tabernacle at the end of the service. He washes his hands with water in the small vessel that should have been made ready beforehand; the water will in due course be poured into the *piscina*. Before the next mass, or at its offertory, he puts a large wafer on the paten, and takes a clean purificator; and at the offertory he does not put the chalice off the corporal, nor does he wipe it with the purificator.

(b) But if the subsequent mass does not follow at once, or is said at another altar, or in another church, the celebrant proceeds as directed above until after the last gospel³² when he again uncovers the chalice, consumes any particles of the Precious Blood which may have collected; goes to the epistle side and receives water into the chalice. After which he returns to the centre, cleanses the chalice by making a slow circular motion with it so that the water touches every part of the sides, and then pours the water into the small vessel mentioned above (the contents of which may either be preserved until he again says mass at that altar or they may be poured into the *piscina*). He then reassembles the vessels as usual and takes them back to the sacristy.

482. THE CELEBRANT'S FAST. If a priest has to say more than one mass, he nevertheless is not at liberty, before again celebrating, to break his fast, even only by consuming the ablutions, a fact of which many of the clergy are unaware. But by recent western canonical legislation he may apply to his bishop for a dispensation³¹, which can only be given by express permission under stringent conditions (and then only *per modum potus*—always excluding alcoholic beverages—roughly interpreted to mean such food as can be eaten only with a spoon), and when

only clearly necessary for the spiritual welfare of the faithful—*never from motives of the devotion or personal advantage of the celebrant*. When such permission is given it is incumbent on all concerned to avoid public disclosure of the fact lest the faithful be thereby scandalized. It must however be added that this legislation is widely held by Anglo-Catholics to be *ultra vires* and opposed to the *oecumenical* law of the universal Church from sub-apostolic times. Even when an individual priest conscientiously considers that he is entitled to avail himself of the concession it obviously must not be made a ground for further laxity in regard to the conditions of the permit.

483. THE PLACE OF THE ABLUTIONS. For arguments in favour of the taking of the ablutions immediately after the communion reference to W. J. Scott's Tract "*None will remain*" published by the Church Literature Association, is recommended.

(b) THE ABLUTIONS DEFERRED. Where, contrary to western custom both medieval and modern, it is usual to defer the taking of the ablutions until the end of the service, the following procedure should be observed:—

(i) When the sacred Elements are entirely consumed immediately after the communion, so that it only remains to purify the vessels: In this case the sacred vessels are re-assembled and covered with the veil as usual, but are left upon the extended corporal; no reverence whatever is made to them; and the mass proceeds in normal course—the missal being flitted to the epistle corner—till after the last gospel when, the veil being removed, the ablutions are taken in the customary manner.

(ii) When the sacred Elements are not consumed after the communion: In this case (by analogy with what is done on Maundy Thursday, and at "The Forty Hours' Prayer") the celebrant, having administered the communion, replaces the chalice on the corporal and covers it with the paten and pall, and over all a thin white linen cloth (resembling a small corporal) is laid³³. The missal is then flitted to the epistle corner as usual (it being incorrect for the celebrant to remain at the centre, even before the Blessed Sacrament is exposed); and the mass is duly continued. In this event he must genuflect whenever he comes to, or departs from, the middle of the altar, or passes before the Sacrament; and when he says *The Lord be with you* he must turn so as not to have his back to the altar; at the blessing, for the same reason, he turns again to the altar by his left. At the last gospel he does not sign the altar (he may sign the book or card if he conveniently can); and at the end he takes the ablutions and re-assembles the sacred vessels in the accustomed manner.

³³ E.L.P., n.71.

THE INTENTION AT MASS*.

484. 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* (n. 450); 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 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*.

(a) 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 disappointment, to celebrate a votive mass or one of requiem unless he has expressly undertaken to do so. When a priest has to duplicate he may not—except on Christmass day—say more than one mass “with intention” at the request of others, *i.e.* he may not accept a stipend for more than one; but on the other hand, he need not say more than a single mass *pro populo* on the same day.

(b) A request to “remember at mass” some one or something is understood to be merely a request for mention at the appropriate *memento* in the Canon, and not for a celebration “with intention.”

THE ASPERGES.

(For abbreviations see page xi).

485. THE ASPERGES, *i.e.* sprinkling with holy (lustral) water, although not in itself essentially connected with the Eucharist, should take place before the principal Sunday mass (not on other days) whether the mass be solemnly celebrated or—although this is not so definitely laid down—is merely a low or simple sung mass; but if the bishop himself celebrates the mass, and enters the church ceremonially, the *Asperges* is then omitted as the

* Contributed by Rev. G. A. C. Whaddon.

bishop will have sprinkled the people on his entrance (n. 658) and in any case no one "takes holy water" personally before the *Asperges*.

The altar candles will be lighted and everything made ready for the mass as usual; the chasuble and maniples for the sacred ministers being placed ready on the sedilia.

(a) The ceremony is to be performed once only on the same day in any one church, by the Cel. 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 Cel. before the principal mass—the cope (and tunicles, if D. and Sd. 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. In old times the blessing was done publicly in the church itself (*Sarum missal*); and there does not seem any law forbidding it now, so—at any rate on special occasions—a public blessing would be edifying and instructive to the people. In that case the vestments would be worn from the beginning.

(b) On Easter and Whit Sundays the hallowing, but not the actual ceremony, is omitted, as the water blessed the previous day suffices, unless the blessing of the font has not taken place, in which case the blessing is performed at the usual time.

(c) 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 SM. uncover (unless they did so at the gate), and make the proper reverence, and then kneel (even in Easter-tide⁴⁵) on the lowest altar step; the MC. carries the birettas to the sedilia and the Acc. take their candles to the credence; they kneel down facing across; the choir and clergy remain standing throughout; the vat-bearer is on the pavement to the right of the D. to whom he hands the sprinkler, which the D. presents with the customary kisses to the Cel. who, intoning *Thou shalt purge me O Lord, &c.* (but in Easter-tide *I beheld water*), and while kneeling, thrice asperges 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 next stands up and sprinkles the D. and Sd. who are still kneeling; he must actually sprinkle them, not merely present the brush for them to touch⁴⁶.

They then stand and all others with them; the D. (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 Cel. in turning, and not on their own

ground—thus remaining, the D. on the right and the Sd. on the left—meanwhile holding the borders of the cope (n. 78).

The Cel. asperges 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; in this movement the D. holds the sprinkler, while all three turn and reverence the altar.

If there are no clergy in choir the Cel. will sprinkle the MC. and servers who, in that case, remain kneeling for the aspersion. But if clérgy are present the Cel. will, after aspersing them and the choir, return to the altar step and asperse 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 done⁴⁷.

The SM. go to the chancel step where the Cel. sprinkles the congregation with the triple aspersion—centre, left, right. Or they may go round the church, the Cel. continually sprinkling as he goes; but a more rational and permissible manner⁴⁸ 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.

(d) All who are aspersed should bow to the Cel. 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 censings (n. 144a). During the aspersions the SM. recite in a low voice the psalm *Miserere*, with *Glory be* (but in Easter-tide the psalm *Confitemini* is said instead; or at least the first verse and *Glory be*). The choir take up the antiphon as soon as the Cel. 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 the half verse is finished; the aspersion is then continued).

WHEN THE ASPERSIONS are completed the SM. return to the foot of the altar, and the antiphon having been repeated the Cel. chants the versicles and prayer from the book held before him; after which, with the proper reverence to the altar, the SM. go to the sedilia and vest for mass.

AT SUNG MASS WITHOUT MINISTERS the MC. and vat-bearer attend the Cel. at the aspersions; the cope may be held by two Acolytes.

SERVING AT MASS.

486. THE SERVER AT LOW MASS (never a female (n. 452)) should normally be vested in cassock and surplice (or cotta with very narrow (if any) lace, n. 85a)); but providing it is not at a Sunday parish Mass or a greater feast day it is permissible to serve in ordinary lay dress, if it be clean and tidy and not in any way conspicuous so as to attract attention³⁶. Unless the server is perfectly familiar with his duties it is desirable that he should use a *Server's Guide to Low Mass* (9th Ed. Knott), the following notes being only of a general character.

(a) The server should not open or close the missal, nor turn the leaves in the course of the service—the Cel. does this himself. He holds his hands as described in n. 160. He should be alert to make all responses promptly, clearly and distinctly, modulating his voice to that of the Cel.; and remembering that “*Thanks be to God*” is said after the epistle and also the last gospel, while the response after the first gospel is “*Praise be to thee, O Christ*”. At the proclamation of the holy gospel the server stands by and signs himself with the cross, on forehead, lips, and breast, and having answered “*Glory be to thee, O Lord*” returns at once to his place on the epistle side and stands there facing towards the Cel. He then kneels down even if the creed is to be said. The sign of the cross is not made at the end of the gospel.

(b) On entering the sanctuary with the priest, he stands to the right to receive the biretta which he lays conveniently aside, and puts the closed missal (which he will have carried in), on its stand with its opening towards the cross; he then goes and kneels on the pavement to the left of the Cel. and joins with him in saying the Preparation.

(c) His normal place will be at the side opposite to the missal which at first will be at the right hand corner of the altar, flush with the front edge—not slanting. He kneels on the lowest step or the pavement, not on the predella unless he has to do so just before the consecration in order to lift the chasuble at the elevations. He kneels all the time *except* at the two gospels and when he is moving about to perform some duty.

(d) Whenever the server passes the centre of the altar he makes the proper reverence, *i.e.* he genuflects if the Blessed Sacrament is reserved at that altar, or, even if It is not, he genuflects to the altar if that be the local custom; otherwise he makes a moderate bow; but, when having to move to do something, he does not go to the centre merely to make the reverence^{36a}; if, when serving the ablutions, the chalice is not exhausted (which is not likely to happen often) he genuflects

³⁶ F.O.C., p.70. ^{36a} O'Connell, “How to serve Mass,” p.23n.

after getting the cruets and before going up the steps; afterwards he returns to his place without genuflecting.

(e) When handing anything to the Cel., 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 object³⁷, (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 flit the missal (i) after the epistle, (ii) after the ablutions, (iii) after the Blessing but only if the Cel. has left it open; otherwise it is left where it is and the server also remains on the same side.

(f) He seems quite definitely to be correct to flit the chalice veil to the gospel side at the ablutions³⁸. It is done necessarily at high mass, but at low mass such transfer generally serves no useful purpose and it is not ordered by rubrics; it introduces a superfluous movement and in no way adds to the convenience of the Cel. unless indeed the altar is very small and there is insufficient room for both the chalice veil and the missal stand, in which case the former had better be flitted.

N.B.—With regard to the flitting of the book from the epistle corner to the gospel corner for the reading of the holy Gospel (but not the moving of it back after the ablutions), O'Connell in "*The Celebration of Mass*" ii, p. 71, points out that the rubric orders the priest himself to do this at low mass and sung mass without deacon. The author, however, is of opinion that this practice has become obsolete and the rubric abrogated by contrary custom.

AT LOW MASS WITHOUT A SERVER.

487. If in unavoidable circumstances a priest has to celebrate without a server³⁹, he must arrange for some member of the congregation (n. 452), 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 cross; 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.

(a) If convenient the credence table might be set at the epistle end of the altar so that the celebrant could reach it with-

out leaving the predella, in which case the cruets, &c., need not be put on the altar.

(b) 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.

(c) After the epistle, gradual, &c., he himself flits 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.

CHAPTER SEVEN

The Ceremonies of Holy Mass

AS UNDER

	NOTE		NOTE
<i>Ceremonies of low Mass</i> ...	487	<i>Ceremonies of sung Mass</i> ...	546
<i>Ceremonies of sung Mass</i> (without incense) ...	525	<i>Ceremonies of solemn high Mass</i> ...	554

THE MANNER OF CELEBRATING LOW MASS*

487. THE CELEBRANT (Cel.) 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 the second chapter of this book, and which should be carefully studied and memorized, and consulted periodically lest mistakes get perpetuated.

488. SINCE amongst catholic-minded priests there is considerable diversity of opinion as to the best method of fitting the customary western ceremonial of the mass to the Prayer Book rite, (some preferring to supplement the consecration prayer with portions of the old latin canon used in England since Anglo-Saxon days, while others think it better to reunite the *disjecta membra* of the Prayer Book canon), it has been thought well in the following pages to provide for both uses, though it is not intended thereby to pass judgment on the varying methods that may be adopted by the clergy.

489. 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*

* This section, comprising notes 487 to 522, re-numbered and re-printed from the 8th edition, was drafted and arranged by the Rev. G. A. C. Whattton, Compiler of "The Priest's Companion" (Knotts). See also O'Callaghan's "Low Mass."

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 pre-communion devotions; the Preface; the words *world without end* before the *Lord's Prayer*; and the *Peace of the Lord*, &c., as well as the *Our Father* itself; the *Agnus Dei*; the communion 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.*, 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 before the *Lord's Prayer* 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*, &c.

(iii) THE MYSTIC VOICE, *i.e.* whisper heard only by the Cel. 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.

N.B.—It should be noted that the Cel. when standing at the epistle corner, never turns to address the people from that position; he always goes to the centre for the purpose.

490. THE GENERAL PREPARATIONS FOR MASS are as follows:—

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 lit (n. 32); 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 Cel. 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, (n. 104); and a handbell.

491. IN THE SACRISTY:—The vestments properly laid out; the missal with the places marked by the Cel. Usually the priest himself takes the sacred vessels from their place of safe keeping and prepares them, unless there is some duly authorised person to do this (n. 42). If he does it himself he first marks the missal; and 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 (n. 52) the opening of the burse being towards the priest. Nothing whatever may be placed upon the vessels so arranged.

492. THE VESTING.—He then, having first made the holy sign upon himself, 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 neck, 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 (n. 66)⁴⁰ 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

493. 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.

If on the way he passes before the high altar he, without uncovering, salutes it with a medium bow (genuflects if the Sacrament is reserved). No notice, however, 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 cap must not be placed on the chalice; it is given to the server to hold, or the Cel. holds it himself.

494. ON ARRIVAL BEFORE THE ALTAR at which he is to celebrate, the priest halts at the bottom step and hands his cap 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 thereon towards the gospel side places the vessels; 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 altar; 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.

495. THE PREPARATION. Signing himself he says *In the Name, &c.*, and, joining his hands, *I will go*, and the psalm (which he says alternately with the server). At *Our help, &c.*, 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, &c.* When the server has answered *Almighty God, &c.*, the Cel. stands erect; the server (bowing slightly) then says the confession, and at the end the Cel. 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, 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, &c.*: during this prayer he kisses the altar.

From the Introit to the Offertory.

496. THE INTROIT. Without making any inclination, the Cel. goes to the missal; crosses himself and, with hands joined, begins the introit, inclining his head in the direction of the altar cross at *Glory be*, &c. 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 service the Cel. 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).*

497. THE COLLECTS (n. 175ff) **EPISTLE** (n. 187) 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 to the cross, 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, but not above the level of the shoulders, the elbows lightly touching his sides. The hands are also held in this position from the *Preface* to the *sanctus* and during the *canon* when not otherwise noted.

If there be 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 (n. 184). When the collects end with *Who livest and reignest*, &c., the hands are not joined until the words in the *Unity*; otherwise the hands are re-joined at *Through Jesus Christ*.

The collects ended, the Cel. still facing east, lays his hands upon the book and reads the epistle and 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. If the name of the B.V.M. or the saint whose feast is being kept occurs, the Cel. inclines his head directly in front, but at mention of the holy name of Jesus, or the Trinity, he bows towards the cross. At the end of the epistle it is usual for the Cel. to raise his left hand as a sign to the server to come over for the flitting of the missal.

498. 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*, &c., and *The Lord be in my heart*,

&c.) and raising himself he passes to the gospel side (to which the missal should strictly be removed by the Cel. himself^{40a}, but this is now invariably done by the server^{39a}). Facing the book he says with hands joined, *The Lord be with you*; and, after the server has responded, he announces the holy gospel (n. 193) 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 being placed on the lower part of his breast. He re-joins his hands and (after the server has answered *Glory be to thee, O Lord*) reads the gospel, and at the end of it 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 to the cross.

499. THE CREED (n. 196). He then 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 re-joining 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 Cel. 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 Canon.

500. THE OFFERTORY. The Cel. 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; re-joining his hands he turns again to the altar while the server answers *And with thy spirit*; the Cel. then extends his hands and immediately re-joins them, bows to the cross, and says *Let us pray*, after which he reads the offertory sentence.

(If there are any alms to offer, the Cel. receives the dish from the server and humbly presents them, in doing which he does not elevate the dish but merely rests it upon 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 Cel. 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 communion is to be given from the tabernacle (n. 478)—; 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.

501. 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*, &c. If there are particles in a ciborium the Cel. 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 middle square of 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 Cel. will 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.

502. THE MIXING OF THE CHALICE. The Cel. 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, &c.*, 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.

503. THE OBLATION OF THE CHALICE. Having said the prayer and laid his left hand on the altar, the Cel. 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, &c.* 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, and joining his hands, places them on the edge of the altar, and inclines moderately and says *In a humble spirit, &c.* Raising himself and lifting his eyes, he extends and raises his hands, but immediately re-joins them before his breast, and looking down says *Come, O Sanctifier, &c.* 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, &c.*, 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, &c.* 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, &c.* 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 turn-

ing 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*.

504. THE SECRETS. 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*.

505. THE PRAYER FOR THE CHURCH. The Cel., without turning to the people says *Let us pray for the whole state of Christ's Church*, and the prayer itself without pauses.

***505.** THE PRAYER FOR THE CHURCH may be treated in one of two ways. IF THE ANCIENT CANON is not said:—

- (1) According to its historical origin, as the first part of the canon: in which case the Cel. will pause after the words *Bishops and Curates* to name the Ordinary of the place in which he celebrates; and again after the words *to all thy people give thy heavenly grace*, when with hands joined he mentally commemorates those of the living whom he wishes to remember. He does not make a pause at *and we also bless thy holy Name, &c.*, as this is a thanksgiving for the saints; but he remembers the faithful departed in the Prayer of Oblation as described below in n. *511.
- (2) According to its position in the rite of 1662 as a long invariable secret prayer: in which case the Cel. will omit the variable secrets and say the "Prayer for the Church" without pauses, and make a mental commemoration of the living before the Prayer of Consecration and after having kissed the altar (see also n. *507).

[EDITOR'S NOTE:

It would be also proper to add to these:

- (3) As the "Great Intercession," a part of the Liturgy omitted in the Roman rite except on Good Friday. In this case the Cel. will read the (variable) Secrets; and then, at once and without turning to the people, say *Let us pray for the whole state*; he reads the prayer without pauses. He will make the mental commemoration of the living as in (2).]

†The sections enclosed within square brackets assume that others will communicate with the celebrant; in some churches

these sections are omitted altogether in the absence of such communicants.

506. [With hands joined, and facing the people, he says the Invitation *Ye that do truly*, &c., and turning again to the altar he remains 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 Cel. meanwhile holding his hands joined before his breast.]†

507. THE PREFACE. (n. 199f). 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 re-joins his hands before his breast, and says *Let us give thanks*, &c., raising his eyes at the concluding words but immediately again lowering them; inclining his head while 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*, &c., and standing erect he continues audibly ✠ *Blessed is he that cometh*, &c.

[He then says the Prayer of Access, either kneeling down on the edge of the predella (n. 129) with hands joined or,—as is customary in many places and liturgically better,—standing, bowed profoundly, with joined hands.]

From the beginning of the canon until after the consecration.
(or see *508—*512, between the heavy lines below).

508. THE BEGINNING OF THE CANON. Standing erect in the midst of the altar, the Cel. extends and slightly raises his hands, at the same time lifting his eyes and immediately lowering them; he re-joins 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, 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,

† In some places the Prayer of Humble Access is said at this point, as proposed in the Book of 1928.—ED.

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, &c.*, 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~~s~~ed, appro~~v~~ed, rati~~f~~ied*, the sign is made over the Host and chalice together, and at *Bo~~d~~y* over the Host alone, and at *Bl~~o~~od* 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, re-joining his hands after the words *most blessed Body and Blood*.

509. 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, &c.* At these words the Cel., 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, and then saying *and when he had given ~~h~~ 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 Cel. 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.

(a) 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 can conveniently do so, 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.

510. THE CONSECRATION OF THE CHALICE. He next uncovers the chalice with his right hand (steading 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 then replaces it at once 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.**

(a) THE ELEVATION OF THE CHALICE. He then replaces the chalice on the corporal saying *Do this, &c.*, 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 brings it slowly down 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 Cel. 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.

From the Consecration to the Paternoster.

511. THE OBLATION. Standing upright, with hands extended before his breast, the Cel. continues secretly *Where-*

fore, O Lord, &c.; 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 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 rejoining 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.

512. 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 re-joins 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 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.

(Or the following in place of the foregoing nn. 507-511).

*508. Having said the *Sanctus* and, if it is to be said here, the Prayer of Access, the Cel. standing, raises his hands, extends and then rejoins them, at the same time lifting his eyes to heaven; then he kisses the altar. After which, extending his hands downward over the oblation he begins the PRAYER OF CONSECRATION. At the words *coming again* he rejoins his hands, and at the words *creatures*, *bread*, and *wine* 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 *bodily* and *blood*.

*509—510. THE WORDS OF INSTITUTION (as set forth above).

*511. THE PRAYER OF OBLATION follows after the genuflexion which succeeds the elevation of the chalice, the Cel. 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* ✠ *sacrifice*; then once over the Host alone at *praise* ✠ and again over the chalice alone at *thanksgiving*; 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 re-joins his hands, and then with his left hand on the altar he signs over the Host at the word *holy*, and over the chalice at *communion*, 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.

*512. THE COMMEMORATION OF THE DEPARTED. 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 *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 honour and glory* 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 Paternoster to the Communion.

513. THE LORD'S PRAYER. 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: *Commanded by saving precepts, and taught by divine institution, we are bold to say: Our Father, &c.*; throughout the prayer his hands are extended and his eyes fixed upon the Blessed Sacrament. The server having answered: *But deliver us from evil*, the Cel. 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 &c.*, 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, 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* (R. *Amen*) and with the particle itself he signs thrice over the chalice from rim to rim saying *The peace* ✠ *of the Lord* ✠ *be always* ✠ *with you* (R. *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* &c.; he rubs his fingers over the chalice and covers it with the pall; he genuflects, rises, and inclines moderately—hands joined before his breast—he 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.

514. THE PRIEST'S COMMUNION. At the end of the three prayers the Cel. genuflects; while rising he says *I will receive*, &c., 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*, &c. 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 the 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 &c.* 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.

515. INTENDING COMMUNICANTS should approach the rail while the Cel. 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 Cel. lays the chalice down in the middle of the altar and covers it with the pall. If there be a ciborium containing particles he brings it forward and uncovers it; if the particles be 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 be 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 paten (or ciborium) turns by his right to

face the people and holding a particle (vertically) over the paten or ciborium 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.

516. If another priest or deacon, in surplice and stole, assists in the administration, he approaches the altar on the epistle side; genuflects and stands beside the Cel. who then uncovers the ciborium and the chalice, and both genuflect. The Cel. takes up the ciborium as stated above, and the assistant takes the chalice; turning (towards each other) they descend the steps side by side, and begin the administration on the epistle side. The practice which obtains in some churches of the Cel. handing the chalice into the hands of the assistant is liable to risk of accident and should be discouraged (*see also* n. 476).

If clerics (in surplices and stoles) communicate, they kneel on the edge of the predella, 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 (n. 162) 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) 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 them⁴¹, but this is generally held to mean that he must not go outside the church to do so.

517. At the moment of administering to each person the Cel. 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* &c. he places the sacred Host on the tongue, or if it be extended, on the palm of the communicant's right hand. If no other priest or deacon assists in the administration of the chalice the Cel., having communicated a row, returns to the altar, without making any reverence when passing the centre, and replaces the paten (or ciborium) 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 (as many do) 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 Cel. returns to the altar and deposits the paten (or ciborium) 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 Cel. himself, whether there be an assistant or not, dries the rim of the chalice with his lips, genuflects, and proceeds to take the ablutions.

N.B.—When the ablutions are deferred observe note 483(b) and proceed forthwith to the post-communion, n. 520.

From the Ablutions to the Conclusion.

518. If the ciborium is to be put in the tabernacle the Cel. does it now, genuflecting before closing the door. He reverently consumes any particles remaining, and holding the paten (or ciborium) 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.

519. Taking the paten with his left hand and resting its edges on the corporal, the Cel. (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, &c.* (If the server be 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, 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 Cel. next carefully dries the ciborium with the purificator and places it (uncovered for a short while) on the altar,

outside the corporal; then he consumes the ablution at that part of the chalice used in administering communion, holding the paten under his chin meanwhile. It is not correct, and never necessary, to cleanse the paten with wine or water, especially if care is taken for a periodical cleansing by the cleric in the sacristy as often as may seem required; but the rubrics order the ciborium to be purified with wine which is then poured into the chalice and consumed therefrom (never from the ciborium itself)⁴².

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 (n. 486c).

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, &c.* 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 lips⁴³ 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 (n. 52) 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.

520. THE POST-COMMUNION prayers (and *Gloria in excelsis*). With hands joined he now goes to the epistle corner where he says the communion antiphon (or the Lord's Prayer, 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—extending his hands and immediately re-joining them, as usual—*The Lord be with you*; turning back again he goes to the epistle corner; facing the missal he extends and re-joins 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, if necessary according to the quality of the day, being added after the repetition of *Let us pray*, but under one conclusion only (n. 183).

⁴² Haegy, i., p.285. ⁴³ Haegy, i., p.277.

He closes the missal (unless a proper last gospel has to be read), with the opening towards the left, and goes to the centre.

(a) (If *Gloria in excelsis* belongs to the mass, and if it has not been said at the beginning, the Cel. 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*, &c. At the word *God* he bows slightly to the cross and then re-joins his hands, which remain conjoined to the end. He also bows moderately at these respective 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* &c.).

521. 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); *Depart in peace*: or, if the *Gloria* has been omitted he says, facing the altar, *Let us bless the Lord*: in either case the server answers *Thanks be to God*; but in requiem masses the Cel., facing the altar says, *May they rest in peace* to which the server replies *Amen*. After the dismissal, the Cel., 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.

Having re-joined his hands at *Amen* he turns by his right (unless the ablutions have been deferred and the sacred Elements not wholly consumed before the blessing, for then he turns back by his left) and 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 (or the book, if it is used here) and then on his forehead, lips and breast, while announceng the last gospel with the usual formula; at once, he reads the gospel, with his hands joined. At *And 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 closes the missal (if used) without kissing it (or the card) and returns to the centre.

(NOTE. If the ablutions have been deferred see n. 483).

522. IF THE "PRAYERS AFTER MASS" are said the Cel., 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 rubric requires the priest to have his hands joined it is incorrect as is the custom in many places for him to hold the vessels meanwhile.

523. THE RETURN TO THE SACRISTY. If the prayers are not said the Cel., having returned to the centre after the last gospel, 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 silently reciting on the way *Let us sing the song*. In the sacristy he salutes the cross, puts the chalice down, uncovers and divests himself of 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.

[EDITOR'S NOTE.

524. SINCE this chapter was set in print, certain proposals have been made concerning the Eucharistic rite, with the intention of promoting uniformity in the manner in which Catholic priests say Mass, on the basis of the Rite of 1662 with certain additions and transpositions. Those priests who wish to follow these proposals should read the preceding notes with the following amendments.

495. The Preparation may be said in a loud voice (n. 489(i)), but more usually will be said in a voice audible to the server only. The Lord's Prayer and the collect for purity will be said in a loud voice before ascending to the altar.

496. The Introit will be read in the "Mystic" voice (n. 489(iii)). The *Gloria* will never be said in this place.

497 The Gradual, &c., will be read in the "mystic" voice.

505. The prayer for the Church will be treated either as in 505 (ii) or (iii); the pauses mentioned in (i) would not be made.

507—512. The alternative sections (*508—*512) should be followed.

512. The Lord's Prayer in the Canon should be said throughout (after the opening words *Our Father*) by priest and people, and the doxology *For thine is the kingdom*, &c. added.

520. The Lord's Prayer would not be read here; the Communion-antiphon will be read in the "mystic" voice. The Prayer of Thanksgiving will form a fixed Post-Communion prayer. If the *Gloria* is to be said in the Mass, it will be said at this point.

521. The last Gospel may be read aloud, or, if desired, quietly.

In sung masses the following points also should be noted:

527. The Lord's prayer and collect for purity should be said audibly to the congregation, between the sung introit and the sung *kyries*. Likewise, the priest should wait after saying the *Sanctus* until the choir have finished their singing, and say the prayer of access in an audible voice. While, however, the choir sing the Lord's Prayer in the Canon, he may continue it quietly (as he does the creed and *Gloria*), and continue with the prayer *Deliver us*, &c.; so being ready to sing *The peace of the Lord*, &c., immediately the choir have concluded the prayer: the MC. at his side would answer *Amen* to this quietly-read prayer.]

SIMPLE SUNG MASS [WITHOUT INCENSE].

(*Missa Cantata*).

525. PREPARATIONS. The sacred vessels (covered) are placed on the spread corporal in the middle of the altar by the Cel. before the service begins; the ciborium, if used, is set behind them. The missal, open at the introit of the mass to be sung, is set at the epistle corner with the desk square with the front edge of the altar. Four candles may be lighted, but two only suffice on lesser days and are preferable.

526. THE PRIEST celebrates as he would a low mass, singing however or intoning those parts mentioned in 527. In some churches it is customary for him to say the Lord's Prayer and collect for purity while the choir are singing the introit (in which case the choir, after finishing the introit, at once begin the *kyries*); and similarly to continue with the prayer of humble access (said in this event standing) while the choir conclude the *Sanctus* and *Benedictus qui venit*.

527. MUSIC. The Cel. sings or monotones the same parts of the office as are sung in high mass (except that he reads or chants the epistle⁴⁹ unless there is a cleric to sing it); i.e. (a) the intonation of *Gloria in excelsis*; (b) *The Lord be with you* (except before the last gospel) and *Let us pray* (whenever they occur); (c) the collect or collects; (d) the intonation of the creed; (e) the words *our only Mediator and Advocate* at the end of the prayer for the

44 F.O.C., p.59. 49 F.O.C., p.126.

Church (but only if the pre-communion devotions are omitted); (f) the *Sursum corda* and the Preface; (g) the words *world without end* &c. down to the end of the *Pater noster* within the canon; (h) the *Pax*, and post-communion prayers. The blessing is never sung except by an officiating or assistant bishop.

528. THE SOLEMN TONE is employed for the collects, the Preface, *Our Father*, and the post-communions on all days of semi-double, or higher, rank; and also in votive masses *pro re gravi*. On simple feasts, on ferias, in ordinary votive masses, and in requiems, the simple tone is used.

529. THE LITURGICAL CHOIR. It is assumed in the following directions that the liturgical choir and the singers consist wholly of the same persons, as is the case in most parish churches; but in cathedrals, collegiate churches and convent chapels they are not considered identical, and in that case are governed by separate rules.

530. THE SIGN OF THE CROSS is made at:—the beginning of the mass; at the end of *Gloria in excelsis*; before the first and last gospel (with the triple sign); at the end of the creed; at the *Benedictus* (at the same time as the Cel. signs himself⁵⁰, not during the singing if it is deferred to after the consecration); at the blessing. There is no authority for the holy sign after the last gospel.

531. REVERENCES. Bowing, genuflecting, and kneeling are done as described in nn. 112ff. The rubrics are silent as to the propriety of turning towards the altar at certain parts of the mass, but some authors maintain that this should be done whenever one is listening to or answering the Cel., that is:—at the intonation only of *Gloria in excelsis*; at *The Lord be with you* (whenever it occurs); at the collects; at the intonation only of the creed; at the Preface; after the elevation of the chalice (unless, as in the latin use, when singing the *Benedictus*) until the Cel. has made his communion (also except during the singing of the *Agnus Dei* and the giving of the *Pax*); at the post-communion prayers; and at the last gospel; and, by analogy, at the versicles and prayer of the *Asperges*, and any prayers said after the mass.

532. THE ENTRANCE. The choir, headed by a processional cross, may enter with the Cel., in which case juniors walk first and the Cel. with his attendants last; or, the choir may proceed less formally so as to be in place when the Cel. enters, and in that case the cross should not be carried and the seniors headed by the clergy (if any) walk first⁵¹. There is, however, sufficient precedent for the more common practice of the juniors walking

first on all occasions. Arrived before the bottom altar step they make the proper reverence; and then each pair, mutually saluting one another with a slight bow, go direct to their places (n. 122).

533. AT THE ASPERGES, which is given on Sundays only before the principal mass (n. 523), the choir stand during the whole of this ceremony, not genuflecting when the ministers before the altar do so; each person, as he is sprinkled, bows slightly to the Cel. and makes on himself the sign of the cross.

534. FROM INTROIT TO EPISTLE. All stand while the introit, *kyries* and *Gloria* are sung. They remain standing for the collects (except in the ferial Masses of Advent, Lent, Ember days, [other than those of Pentecost], vigils, whether fasted or not, [other than those of Christmass, Easter and Pentecost], and in requiem masses, for then they kneel, as they also do at the post-communion). When, as on some of the Ember days, extra lessons are read before the epistle proper, the choir stand for the preceding collects, genuflecting at *Let us bow the knee* (when it is said); they sit while the lessons are read; and stand to sing the chants. (Clergy in choir, not being singers, kneel during the Preparation, and they may sit for the gradual (and tract); they kneel as soon as the Cel. has said the *Sanctus*).

535. AT THE EPISTLE AND GOSPEL. The choir sit for the epistle; stand to sing the chants which follow; and remain standing, but turned towards the reader, for the holy gospel. If during the epistle or gospel the reader genuflects those in choir do similarly. If the epistle is sung by an assisting cleric, the Cel.—having read it privately,—may go to the sedilia and sit, as he will also do after reciting the creed.

536. AT THE PREFACE AND CANON. The choir stand until they have sung the *Sanctus* and then, as always, kneel until after the elevation of the chalice (or, on the days noted above (n. 534) until the *Agnus Dei* exclusively). They then stand until the Cel. has made his communion; but in many places it is, commendably, usual to kneel also during the communions.

538. FROM THE COMMUNION TO THE END OF THE MASS. The choir stand for the communion-antiphon and post-communion prayers but kneel for these when they have done so for the collects, as above, and so remain until the blessing. But in every case they stand to sing the *Gloria in excelsis*, if it occurs. They kneel for the blessing, standing again for the last gospel and (if read aloud and it is the prologue to *St John*) genuflecting at *The Word was made Flesh*. If the prayer for the King or any other prayer is said after the last gospel, all stand for it.

When all is over the choir retire in the manner they came in, except that they do not salute each other after reverencing the altar.

539. Two SERVERS only are required at simple sung mass.* They should consult the directions in note 486 for servers at low mass; and like them they should kneel *except* at the gospel of the day and the last gospel (and, if usual, 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 predella—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 reverence⁵³.

540. IF THE ASPERGES (n. 485) takes place, the servers precede the Cel. to the altar (one carrying holy water and the sprinkler, the other the card of office), and after making the proper reverence and taking the biretta, they kneel on each side of him below the altar steps. They rise after being aspersed and attend the Cel., but if there are clergy in choir these are aspersed first and the servers at once stand but receive their aspersion in this case last of all, after the congregation⁵⁴. When all have been aspersed and the office concluded, the servers escort the Cel. to the sedilia and assist him to exchange cope for chasuble, and to put on the maniple.

541. They then (or, at once on arrival if there is no *Asperges*) kneel on either side of him and join in saying the Preparation; when he ascends to the altar they rise and kneel at their places on the step. If the *Gloria* belongs to the mass and is sung after the *kyries*, and if the Cel.—after saying it privately—goes to the sedilia to sit down, the servers will observe the directions given below in connection with the creed.

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 down 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 Cel. is at the altar); they then rise and (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 Cel. 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

* They do not carry candles.—ED.

53 O'C., "How to serve Mass," p.28n.

54 O'Loan, p.85.

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 Cel.; 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 Cel.

542. AFTER THE CREED. When the Cel. rises to return to the altar (which is done by the long way *i.e. via* the centre) the first server takes the biretta and lays it upon the seat, and both accompany him; reverence the altar and then kneel at their places. If the Cel. preaches the sermon he will do so in his vestments if the address is given from the altar, or sanctuary; but if he preaches from a pulpit he will probably prefer to remove the chasuble and maniple as is customary. The servers may, if so directed, accompany him to the pulpit and seat themselves during the sermon on the pulpit steps or near by; and afterwards return with him to the altar (or sedilia, and help him to re-vest).

543. 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 at *Hear us, O merciful Father*, once gently; (c) at *each* elevation (thrice); and (d) thrice gently before 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 predella at either side of the Cel., 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 be ringing the bell, as well; both will look up with deep reverence at each elevation and gaze devoutly upon the sacred elements (mentally ejaculating, *My Lord and my God*); after the elevations they unite and genuflect in the centre and return to their places.

544. But if there are to be communions 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, flit the missal to the epistle corner, and remain on that side. If it is necessary to flit the chalice veil (n. 486f) the server having replaced the cruets on the credence will carry it over simultaneously with the flitting 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 be a local custom to stand.

545. IF THE LAST GOSPEL is proper: immediately before the blessing, the second server will cross over and flit the missal to the gospel corner; 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, unless the Cel. should be a bishop when, of course, they will kneel.

SUNG MASS WITH INCENSE

(in some countries called "Simple high Mass").

546. THE NORMAL RITE of the most holy Sacrifice is solemn high mass with deacon and subdeacon; therefore the modified form set forth below is only permissible, by custom, when the assistant ministers are not forthcoming. In this form the celebrant (Cel.) is served by a master-of-ceremonies (MC.); a thurifer (Th.); two acolytes (Acc.); and two—on greater feasts, four—torchbearers (tbb.). A boat-boy is not wanted and is better out of the way except when there is a procession; at any rate, he does not approach the Cel. at the blessing⁵⁷.

547. THE PREPARATIONS to be made are much the same as for solemn high mass, omitting those peculiar to the deacon and subdeacon. The altar candles are lighted—six on Sundays and the greater feasts; four suffice (and are preferable) on other days; the sacred vessels are set on the spread corporal on the altar before the service, by the Cel., unless the MC. 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 chasuble and maniple will be laid ready at the sedilia for the Cel. to put on in exchange for the cope after the *Asperges*, if to be given).

(a) IF THE ASPERGES (n. 523) precedes the principal mass, as is proper on all Sundays only, the Cel., in cope, with his attendants, enter as described. Before the altar the MC. will kneel on his right, the T.—with the vat—on his left.

548. IN THE MASS the Cel. will observe the directions for low mass with the variations mentioned hereafter. He sings all the parts appointed to be sung at high mass (n. 527). He will note that the *kyries* are to be said in the centre as in low mass, not at the epistle corner as in high mass⁵⁸. The Cel. may sit down after privately reciting the creed (and also the *Gloria* provided—if it comes at the end of mass—the ablutions have not been deferred) and, if he so wishes, at the *kyries*, tract, gradual and sequence, while they are sung by the choir; but he must first read the entire text in each case before leaving the altar; he need not, however, read any hymn other than the liturgical sequence. In these cases he goes direct to the sedilia; on returning he comes to the foot of the altar and then, with the proper reverence, ascends to the predella. If he does not sit down at the tract &c. he remains at the epistle corner until the singing is nearly finished and then goes to the centre, bows to the cross, and blesses incense, as usual. The censings are done as at high mass. If the Cel. preaches he may first take off the maniple, as is customary in most churches, and (if he goes to the pulpit) also the chasuble, putting them on again before resuming the mass, but there is no rubric ordering their removal (n. 63). On no account should the offertory sentence be read before he is again at the altar.

549. THE MASTER OF CEREMONIES (MC.) is normally beside the missal in close attendance on the Cel. If he is on the predella, not otherwise, he genuflects when the Cel. does so. At the *memento* (both of the living and the dead) he withdraws a little so as to be out of earshot lest he should overhear for whom the Cel. is praying. He finds the places in the missal, turning the leaves with his outside hand, and pointing the beginning of the text with the nail of his middle finger, palm turned upward. At the sedilia he hands the biretta after the Cel. is seated, and he receives it again before the Cel. rises. He intimates by a slight bow whenever the Cel. is to uncover, and when he is to make a reverence, and when to return to the altar. He always stands on the right of the Cel. at the sedilia, looking down the church; he does not sit down except during a sermon or address.

550. THE TORCHBEARERS (even if they are acolytes acting as tbb.—but in that case they should not use their own candlesticks in lieu of torches—) will go out, reverencing the altar if passing in front of it, and get their torches; then, led by the T., they come in, reverencing the altar, in time for the *sanctus* and kneel before the altar. They raise the torches, if necessary, so

⁵⁸ F.O.C., p.182. But he mentions that it is a Roman custom to say the *kyries* at the epistle corner.

as to be seen from the body of the church, at (a) the *sanctus*, and (b) from the consecration until after the elevation of the chalice. They then rise, the Th. comes and stands in their midst; all genuflect, and preceded by the Th. they retire, returning later to their places. But if it is a day when kneeling at the prayers is ordered (n. 130) or communion is administered, they remain until after the communions and then retire, making the proper reverence to the altar. If tbb. are not available, two candles in tall candlesticks, standing on the pavement before the altar, may be lighted by one of the servers at the *sanctus*, and put out after the elevations (or communions). When there are communions the bearers retire in pairs to the sides of the sanctuary and kneel facing across.

551. THE RESPECTIVE POSITIONS of the Cel., MC. and Acc. at various points in the service are indicated in parallel columns in the pages following, so that it will be easy to see what each person should be doing at the same time. The general notes in the earlier part of this book as to common usages should be consulted from time to time to refresh the memory and to avoid the perpetuation of such errors as are apt to occur in ecclesiastical ceremonial.

See THE CEREMONIES OF SIMPLE HIGH MASS

552. THE BEGINNING OF THE MASS. The following is the order of the entrance; (i) thurifer carrying (holy water and sprinkler, or) the censer and boat; (ii) two acolytes with lighted candles, and (iii) between them if the cross is to be carried, the crucifer; (iv) the choir in pairs—boys first then the men; (v) the clergy, if any, in pairs, uncovered but carrying birettas held against the breast; (vi) two, or four, servers who will later act as torchbearers; (vii) the MC.; and lastly (viii) the Cel. in chasuble (or cope held up by two cope-bearers, who may be, in due course, torchbearers).

If, as is frequently the case, the clergy and choir enter in advance of the Cel.'s party, the processional cross had better not be carried unless there is to be a solemn procession, in which case it is desirable that all come in together. When the Cel. arrives at the chancel gate he gives up his biretta and salutes the already assembled clergy on either side. But if all come in together, or there are no clergy already in choir, he does not uncover until he reaches the bottom altar step, where the biretta is taken by the MC. and laid aside. At the end of the *Asperges* ceremony (if it takes place) or the procession (if there is one) the Cel. goes to the sedilia and exchanges the cope for the chasuble and puts on the maniple; and then goes to the centre; makes the proper reverence and begins the Preparation.

in detail set out in the following pages.

THE CEREMONIES OF "SIMPLE HIGH MASS."

553.

Celebrant

1 *The Preparation.*—Arrived at the foot of the altar the Cel gives his biretta to the MC and makes a profound bow (or, genuflexion if the BS be reserved). He then begins the Preparation. He does not incline towards the MC in the confession. At the conclusion he ascends the steps and kisses the altar.

2 *The first blessing of incense.*—Turning to face south the Cel blesses incense (n.141); and then turns back to the altar.

3 *The censuring of the altar.*—He censes the altar in the manner shown in the diagram at the beginning of this book; and he will remember to bow (or genuflect) before and after censuring the cross, and on passing it (n.118f). Having completed the censuring at the epistle corner he hands the censer to the MC.

4 *The censuring of the celebrant.*—Standing by the missal, facing south, the Cel is censed by the MC. He may make a slight inclination in response; and turns at once to the book.

5 *The introit and kyries.*—The Cel signs himself and reads the introit, and then goes to the centre¹ and, alternately with the MC, recites the *kyries*. If the singing be prolonged, he may, after reciting them, go direct to the *sedilia* and sit down; returning—the long way—in time for the (*Gloria*, or the) collects.

MC

1 Arrived at the centre of the bottom altar step the MC withdraws a little to the right; takes the biretta; with the Cel he reverences the altar; deposits the cap on the *sedilia* (or hands it to an Ac to do so); he then passes behind the Cel and kneels at his left on the pavement; and joins in saying the Preparation. While saying the confession he inclines moderately, and bows towards the Cel at *you father* (twice), and again at *Almighty God, have mercy*. He kneels erect at the absolution, bowing again slightly at the *VV* and *R/R*. He rises when the Cel ascends the altar, and stands to the right on the step below the *predella*.

2 He takes the boat from the Th and presents the spoon to the Cel saying *Bless, reverend father*. Receiving the spoon back he returns it to the Th, at the same time taking the censer which he places into the hands of the Cel.

3 He lifts the chasuble at the right shoulder, reverencing the altar when the Cel does so. At the end he lets go of the chasuble and, standing on the pavement, receives the censer, bowing as he takes it.

4 He bows to the Cel and censes him with three double swings, and again bows. He returns the censer to the Th, and standing at the missal points the places and turns the leaves, when necessary.

5 He stands by the book, and answers the *kyries* and, if the Cel goes to the *sedilia*, accompanies him and, having handed the cap, stands on the Cel's right, facing down the church. He intimates when the Cel is to uncover and bow, and when to return to the altar, accompanied by himself.

¹ Matters Liturgical, n.129.

But the *Kyries* may be said, as at High Mass, at the epistle corner (F.O.C., p. 128.)

553—(contd)

Acolytes

1 On arriving at the bottom step they open out and turn inward (if the cross is with them all three keep in line, and wheel backwards so as to face north or south) to allow the Cel to approach. They then, behind him, come to the centre and, with the MC, reverence the altar, and at once take their candlesticks to the credence. They kneel down, facing north, and join in reciting the Preparation which they should say, one to the other, but not the absolution. When the Cel ascends the altar, they stand; this will be their normal posture, with hands joined, throughout (but see n.130).

2 No change.

3 After the Cel has begun to cense the cross (not before), the first Ac lifts the missal on its stand from the altar and stands away with it, holding it until the epistle side of the altar has been censed. He then at once replaces it in position, taking care to set it square with the front edge of the altar.

4 Having no other duties at the incensations, they remain standing, and do not bow when the Cel is censed.

5 If seats (which should not be contiguous to the sedilia) are provided, the Acc may sit down whenever the Cel occupies the seat, but they must wait until he is actually seated and covered, and they must be careful to stand up before he rises. It is, however, more seemly that they remain standing on either side of the sedilia throughout.

Thurifer

1 While the Cel says the Preparation, the Th brings in the censer (if he has not previously got it), and goes direct to the epistle side. If he passes the centre of the altar he reverences it but does not go out of his way to do so. When the Cel ascends the altar, the Th approaches him on the predella.

2 He gives the boat to the MC and holds up the censer with the cover raised, at a convenient height for the Cel to put in incense. After the Cel has made the sign of the cross in blessing, the Th secures the cover and hands the censer to the MC, at the same time taking back the boat which he deposits wherever convenient.

3 He then passes behind the Cel and lifts his chasuble at the left shoulder uniformly with the MC on the other side—reverencing the altar when the others do so. At the end he lets go of the chasuble and passes over so as to stand on the left of the MC.

4 He bows to the Cel when the MC does so before and after the censuring, and then receives the censer and retires with it to the sacristy, or wherever it rests when not in use (n.152). He then stands at his appointed place, or (better) remains in the sacristy until it is time to bring in the censer again.

553—(contd)

Celebrant

6 *The Gloria in excelsis*, if sung at this point, is intoned by the Cel standing in the midst of the altar. He continues it in a low tone, while the choir sings it; signing himself, as usual at the end. He may then go to the sedilia and sit down as before; uncovering and bowing at the intimation of the MC when the rubrics require it. He returns by the long way (when the choir has nearly finished the singing) and reverences the altar before ascending.

7 *The Collects*.—Having kissed the altar the Cel turns to the people and with hands extended (n.158) sings *The Lord be with you* and, while the choir is responding, goes to the book and facing it, extends and joins his hands; bows to the cross, and sings *Let us pray*, and then disjoins his hands and sings the collect. If there are more than one collect he repeats *Let us pray* before the second, but not before any others. The full ending is said to the first and last collects, but not to those intervening (n.184).

8 *The epistle, gradual, &c.*—Without change of position the Cel proceeds to read the *epistle* without chant¹, in a loud voice (unless it is to be sung by a clerical MC)¹, and then without pause he reads the *gradual* (and what follows) in a low voice. Having finished the reading, and if the singing be prolonged, he may go and sit down as before, returning in time to bless the incense.

9 *The preparation for the gospel*.—When the choir has nearly finished the singing, the Cel goes to the centre with the usual reverences; and turning towards the south he blesses incense; then facing east and bowing down he says the prayer *Cleanse my hearts*, &c. He then goes to the book at the gospel corner.

10. *The holy gospel*.—The Cel facing the missal, announces the *gospel* (n.193b), and signs three little crosses on his forehead, lips, and breast.

MC

6. Standing beside the missal the MC moves it towards the centre* for the Cel to sing from, he himself remaining at the corner. When the Cel has finished reading, the MC draws the book back, and if the Cel retires to the sedilia, accompanies him as before. On returning he re-assumes the same position at the book.

7 He remains beside the book pointing the places and turning the leaves whenever necessary; he bows when the Cel does so.

8 He remains beside the book until the Cel has finished reading, unless he himself, being a cleric, sings the epistle with chant¹; in which case, at the end of the collects, he bows to the Cel and gets the book. He goes to the centre, reverences the altar and then, facing the epistle corner, sings the lesson; which done he goes again to reverence the altar, and deposits the book on the credence. He does not take the book to or ask a blessing of the Cel.

9 He assists at the blessing of incense as he did at the introit, but he does not take the censer after the blessing; he at once flits the missal over to the gospel corner (reverencing the altar as he passes the middle), placing the book at an oblique angle, and stands by it.

10 After the gospel has been announced the MC takes the censer and hands it to the Cel; and afterwards receives it back and returns it

¹ Matters Liturgical, n.339 and 344.

* This movement of the missal is nowhere presented and is not generally of any practical value as the Cel has the altar card from which to read the text.—E.D.

553—(contd)

Acolytes**Thurifer**

6 The Acc remain standing, with hands joined before their breasts, facing across the sanctuary—not turned to the east—bowing their heads when the Cel bows, and making the sign of the cross at the end of the *Gloria*. If the Cel sits down they will act as explained in the previous note.

7 The Acc normally stand at the collects, but if it be a day when kneeling is prescribed by the rubrics (n.130), they kneel down still facing across.

8 The servers standing during the epistle, gradual, &c. If the Cel afterwards goes to the sedilia they will observe the above directions. If the MC, being a cleric, sings the epistle, the first server will take his place at the missal.

8 Towards the end of the gradual or tract the Th brings in, or gets, the censer and waits near the credence until the Cel is ready to bless the incense; he then approaches him on the predella.

9 Meanwhile the Acc take their candles and go to the centre; reverence the altar, and wait there. When the Th comes to stand between them, and the MC fetches the missal, they all reverence the altar together and proceed to the gospel corner and stand there, turned towards the Cel.

9 He hands the boat to the MC and holds the censer before the Cel who blesses the incense as usual; he then secures the cover but retains the censer, and goes down to his place between the Acc. He goes with them to the gospel corner.

10 The Acc stand quite still during the gospel; they do not cross themselves, nor make any reverence such as may happen to be made by the

10 The Th may stand between the acolytes or, if more convenient, in line with the MC facing east. He gives the censer into the hands of the MC;

553—(contd)

Celebrant

He then receives the censer and censens the text—centre, to his left, then right—and forthwith proceeds to sing the gospel, keeping his hands joined. If a passage occurs requiring a reverence it is made towards the book. At the end he lifts the book and kisses the beginning of the text; turning towards the MC he is censured and at once goes to the centre, and bows to the cross.

11 *The creed* (if it is to be said).—(n.196) The Cel intones the creed, and continues it in a low tone while the choir sing it. He genuflects very slowly but without pausing unduly on the knee (n.124) at *Et incarnatus*, which should not be said any slower than the rest, and at the end signs himself. Bowing to the cross he goes direct to the sedilia and sits down. When the choir come to *Et incarnatus* he uncovers and bows.

If following the creed, the Cel is to preach, he may first remove the maniple and chasuble; afterwards re-assuming them at the sedilia, but no rubric orders their removal. On no account should the offertory sentence be given out anywhere but at the altar.

12 *The Offertory*—Having returned to the altar the Cel kisses it and, facing west, sings *The Lord be with you*, and then facing east—after the choir has responded—he says *Let us pray*, and at once reads the sentence and prepares the oblations as at low mass. This done he blesses the incense with the special formula for this occasion.

13 *The censings*—Without bowing, the Cel censens the oblations, as set out in the diagram at the beginning of this book. He then bows (or genuflects, if the BS is reserved) and censens the cross—again genuflecting—and then the altar. At the end he gives up the censer and is censured as usual; and remaining at the corner washes his hands. He then comes back to the middle and continues as at low mass.

MC

to the Th. At the end of the gospel he withdraws a little and receiving the censer censens the Cel with the usual three swings, and customary bows. He returns the censer to the Th and moves the missal towards the centre.

11 He stands on the left of the Cel and makes with him the prescribed reverences; at the end he accompanies him to the sedilia, as before. Having intimated to the Cel to uncover at *Et incarnatus* he himself kneels down facing the altar. If he is a cleric he will then take the burse to the altar and spread the corporal—bowing to the Cel as he passes him—and on coming back he makes the usual reverences to the altar.

If necessary he will assist the Cel to remove his vestments before preaching, and to re-assume them afterwards, but no rubric orders their removal. On the return to the altar he takes his place at the missal.

12 Having escorted the Cel to the altar, he assists at the blessing of incense (but if he is a cleric he first brings the vessels covered with the veil from the credence; he takes off the veil and gives it to an Ac to fold and lay on the credence).

13 He lifts the chasuble, and makes the reverences with the Cel. At the end, he lets go of the vestment and, standing on the pavement, facing the Cel, who will be looking south, he censens him. Returning the censer to the Th he crosses over to the gospel side, reverencing in the centre, and takes his stand by the missal. When the Th comes to cense him he turns round and is censured, bowing before and after.

553—(contd)

Acolytes

others. They so remain until after the censng of the Cel.

11 When the Cel has been censd (not before), the Acc go to the centre and reverence the altar; they stand there until after the Cel has intoned the creed; again reverencing, they retire with their candles to the credence and leave them thereon. They stand facing north, genuflecting when the Cel does so.

N.B.—If there is to be a sermon the servers may sit down, occupying seats most convenient for hearing. They will remain standing until after the Invocation at the beginning of the sermon; and they will stand up at once on conclusion of the sermon.

12 The first Ac receives the chalice veil, and folding it in three (n.500), he will lay it upon the credence. Both Acc act conjointly in presenting the cruets to the Cel, bowing before and after.

13 When the Cel begins to cense the cross (not before the first Ac passes over to the gospel side and removes the missal on its stand from the altar, replacing it at once when the gospel side has been censd. He then returns to his place at the credence, and assists at the washing of the Cel's hands. When the Th approaches to cense them the Acc will mutually salute each other (n.144a), and bow to the Th before and after

Thurifer

and receives it back in due course. He does not swing the censer during the gospel unless necessary to keep it alight. At the end he gives the censer to the MC; (bowing with him at the censng of the Cel) and on receiving it back goes with the Acc to the centre.

11 He goes to the centre with the Acc, and waits there with them until after the intonation of the creed; he then retires with the censer, or deposits it on its stand.

12 The Th brings in, or gets, the censer and goes to his place by the credence; when the Cel is ready, the Th holds the censer for the blessing. Having made the cover secure he hands the censer to the MC and passes over to the left of the Cel.

13 He assists the MC to raise the chasuble at the censng of the altar, and at the end he stands on the left of the MC while the Cel is being censd, bowing before and after. He then receives the censer from the MC (and if there are clergy in choir he goes down to cense them, and returns to the altar steps) and censes the MC and servers, and last of all the congregation (n.147) after which he retires.

553—(contd)

Celebrant

MC

14 *From the Offertory to the Preface*—The Cel having said *Pray brethren* turns back at once by his right, completing the circle; and says the *Secrets* and the *Prayer* for the Church.

(If the pre-communion devotions are to be said: he faces the people to say *Ye that do truly, &c.*; and then turns back towards the east while the confession is being recited. He faces towards the people to give the absolution and so remains while saying, without inflexions, the *Comfortable Words*).

15 *The Preface*—Facing east, the Cel sings *The Lord be with you*, and the *Sursum corda*, and the *Preface* (for which the solemn tone is used on Sundays and feast days; and also solemn votive masses; but the ferial tone is used on simple feasts, ferias ordinary votives, and requiems). If he kneels to say the *Prayer of Access* he does so on the edge of the predella (n.129).

16 *The Canon*—The Cel says the prayer of consecration, doing all as at low mass. If the *Lord's Prayer* is to be sung here and not after the Communion he himself sings it in the Canon. If communion is to be given the Cel will follow the directions in n.515.

17 *The ablutions and post-communion*—The Cel takes the ablutions as at low mass; but the MC, if a cleric, assembles the vessels and

14 Standing by the book, the MC turns the leaves as required. Just before the confession he bows to the Cel, and withdraws from the predella and kneels below the step, facing south, and there recites the confession audibly. After the absolution he rises and resumes his place at the missal.

15 He retains the same position until the *Prayer of Access* when—if it is said kneeling—he descends to the second step and kneels, facing across; but if it is said standing he remains where he is. He will remember to intimate to a server when to ring the *Sanctus* bell, or, if necessary, ring it himself.

16 The MC remains beside the Cel, turning the leaves when required. At *Hear us, &c.*, he bows and crosses over to the epistle side and, if it is not done by some one else, puts incense into the censer. He then kneels on the edge of the predella to the right of the Cel and lifts the chasuble at the Elevations, but not when the Cel genuflects. After the second Elevation he rises and goes to the left side of the Cel genuflecting on arrival—not in the centre. Standing beside the Cel he always genuflects with him. He draws aside at the *memento* of the living and the dead so as not to overhear the names. He also withdraws and stands, bowing, near the credence while the Cel communicates himself.

17 After the ablutions (or now if they be deferred), the MC flits the missal from the centre to the epistle corner and stands there by it

553—(contd)

Acolytes

Thurifer

they are censured. They remain standing unless it be a day when kneeling is prescribed (n.130).

14 The Acc kneel for the confession and absolution but stand at the *Comfortable Words*.

If they have to act as tbb, they must retire in time to return as stated in the following note.

N.B.—The torchbearers (two or four, not more), led by the Th bring in their torches just before the *Sanctus*; reverencing the altar they kneel down, holding the torches, at least during *Sanctus* and from the consecration to the second Elevation, at a height that can be seen from the body of the church. If it is a day when kneeling is ordered for the prayers (or communion is to be given) they remain until after the first ablution (n.130); otherwise they retire after the Elevations: and in either case they then put away their torches and return to their places in the sanctuary (n.559.13).

15 The first Ac rings the small bell thrice at *Sanctus*; and both Acc remain slightly inclined in reverence during the singing; they cross themselves at the *Benedictus* when the Cel says it, and not when it is sung by the choir.

16 The Acc kneel down when the MC does so; the first rings the bell (n.162) and both bow profoundly at the Consecration. At each Elevation they should look up and devoutly gaze at the Blessed Sacrament and silently adore.

After the second Elevation they stand up, unless it is a day for kneeling (n.130).

17 The first Ac serves the cruets for the ablutions; the second carries the chalice veil over from the credence to the left side of the Cel, uniting in

14 The Th, with the prepared censer, leads the torch-bearers into the sanctuary; they reverence the altar in unison; he retires to the epistle side; the tbb. kneel.

15 Incense will be put into the censer by the MC or other person deputed to do so (this will be the boat-boy, if there is one), both standing. This is best done towards the end of the sung *Benedictus*.

16 The Th stands to receive incense in the censer; and then kneels down in line with, and facing, the altar. But he refrains from swinging the censer until the first Elevation. He censes the most Holy, at each Elevation, with three double swings, bowing his head once before and after each group of three censings. After the second group he rises, without genuflecting, and goes to the centre where he makes a single genuflection and retires. He goes out alone if the tbb have to remain.

17 If the Acc are engaged holding torches the Th will serve the cruets, and transfer the chalice veil.

553—(contd)

Celebrant

transfers them to the credence. The Cel goes to the epistle corner and reads the communion-antiphon (or *Our Father*) (n.520). He returns to the centre and sings *The Lord be with you* and again goes to the book and sings the *Prayer of Thanksgiving* (n.520), and the post-communion prayers.

18 If the *Gloria in excelsis* is to be sung at this point the Cel, standing in the centre, intones it and continues it privately. He may then go to sit, in the usual manner, returning to the altar at the end.

19 *The blessing and last gospel*—The Cel, facing the people, sings the salutation and dismissal verse and turning back bows, saying secretly *Let this my bounden duty*; he then gives the blessing without musical note, and at once turning by his right goes to the corner and reads the last gospel, genuflecting if the text so requires. It should be read audibly, with the customary introduction and signs of the cross.

20. *The departure*—The Cel, after reading the last gospel returns to the centre; leaves the vessels on the altar unless they have been previously removed; descends to the pavement; turns to the altar and makes the proper reverence; receives his biretta and follows the MC out. In the sacristy he returns the bows of the servers, and then unvests.

MC

as usual. But if he is a cleric, after the Cel. has purified the sacred vessels, the MC assembles and covers them with the veil, and conveys them to the credence. Otherwise they remain on the altar. At the end of the prayers he closes the book unless there is a proper last gospel to be read.

18. During the *Gloria* he remains at the epistle corner, he assists the Cel as usual if he sits, and at the end conducts him to the altar as usual.

19 If necessary the MC carries the missal over—in which case it will have been left open—and in any event he goes to stand beside the Cel during the reading, and answers *Thanks be to God* at the end.

If more convenient for the Cel to read from the card, the MC will hold it and in that case he does not genuflect when the Cel does so.

20 The MC meets the Cel at the foot of the altar steps, and hands him his cap; reverences the altar with the Cel and precedes him out to the sacristy, where he salutes the Cel, and then assists him to unvest.

553—(contd)

Acolytes

the centre with the MC (who flits the missal) so that both reverence the altar together.

Thurifer

18 The servers will stand, with joined hands, at their places, facing across the sanctuary, during the *Gloria*, if it is to be sung here. They may sit, as at the Creed, if it be customary to do so.

19 The Acc kneel, where they are, at the second half of the formula, to receive the Blessing, crossing themselves, as usual. They then stand up and during the reading of the last gospel they take their candles and reverencing the altar, stand before it, ready for the departure. They genuflect at the words *The Word was made Flesh*.

20 The Acc reverence the altar in unison with the Cel and then lead the way out. In the sacristy they bow to the Cel, and then put their candles away, unvest, and go into the church to say a prayer before leaving.

19 The Th stands between the Acc before the altar and conforms his actions to theirs.

20 The Th makes with the Acc the proper reverence and precedes them to the sacristy, if he is accompanied by a boat-boy; otherwise if he is alone, it would be better for him to place himself between the Acc, with them retiring three abreast. In the sacristy he salutes the Cel, and then unvests and retires.

SOLEMN HIGH MASS.

554. A SOLEMN CELEBRATION of the Holy Mysteries, with deacon and subdeacon, incense and singing, is historically the normal rite for the offering of the Holy Sacrifice of the Mass; and this form should always be used in parish churches, at least on Sundays and the principal holy days, whenever three sacred ministers, acolytes and choir are available. The modified forms of simple high Mass, without assistant-ministers, and ordinary sung Mass, sanctioned as a concession in places where solemn high Mass, is not attainable, should only be substituted as the chief Sunday or holy-day service in circumstances of actual necessity.

THE GENERAL PREPARATIONS.

555. IN THE SACRISTY:—Vestments of the colour of the day for the sacred-ministers, *i.e.* for the celebrant: chasuble, stole, and maniple; for the deacon: dalmatic (or folded chasuble when required, see note 46), stole and maniple; for the subdeacon: tunicle (or folded chasuble), and maniple; and on each set: a girdle, alb, and amice. But if the *Asperges* and/or a procession takes place before the Mass, a cope is put ready for the celebrant; and the chasuble and three maniples (and the broad stole) are placed at the sedilia. The censer and boat, acolytes' candlesticks with candles, and torches for the consecration, will also be put out in readiness.

ON THE ALTAR:—The altar cards are set up; the missal, opened at the introit for the day, is placed on its stand at the epistle corner; it should be set square with the front edge of the altar; the variable parts of the Mass should be duly marked with the ribbons provided for that purpose.

ON THE CREDENCE:—The sacred vessels duly prepared, and covered with the chalice veil; cruets of wine and water; lavabo dish and towel—all these covered by the humeral veil (unless it be a requiem Mass) and outside it, on top of the chalice, the burse containing a corporal*; also books of epistles and gospels, with places marked, and, if there is to be a Communion, the ciborium containing the requisite breads. Space on the credence should be left for the acolytes' candles, and the sanctus bell, and also an alms dish (if required).

The M.C. will see that the foregoing preparations are made before the congregation assembles. The acolytes light the altar candles and their own; and then assist at the vesting of the deacon and subdeacon, who then, before putting on their own maniples (or folded chasubles), assist the celebrant to vest; Finally the sacred ministers put on their birettas.

* If the creed is not to be sung in the mass, the burse is prepared *under* the numeral veil.

556. THE ENTRANCE TO THE SANCTUARY. At the proper time the M.C. gives the signal to enter the church; unless the Asperges are to be given the D. presents holy water to the Cel. and the Sd.; everyone bows to the sacristy cross; the Cel. salutes the ministers and servers, and is saluted by them; birettas are put on. They proceed in the following order:—thurifer with prepared censer (or holy water vat), acolytes with lighted candles, (choir and clergy, if any), torch-bearers without torches, M.C., Sd., D., and Cel. If there be a cross-bearer he walks between the two acolytes; if the Cel. is in cope his ministers walk at his sides, holding back the borders of the cope (n. 51).

If the procession pass through the choir, and there be clergy already in the stalls, the SM. on entering the choir come into line abreast, uncover and hand their birettas to the M.C., and then bow to the clergy, first on one side and then on the other, and then proceed to the bottom altar step. But if there are no clergy already in their places the birettas are not given up until the step is reached.

557. Arrived at the sanctuary the thurifer goes to the epistle side and faces north; the acolytes open out, facing each other, to let the SM. through, unless the cross is being carried, for then they and the crucifer all go to the gospel side and, standing abreast, face south; the M.C. goes to the right beside the thurifer; the Sd. to the left, and the D. to the right, allowing the Cel. to come between them; the servers come behind them, and the SM. having given their birettas to the M.C., and all facing the altar make the proper reverence in unison and the servers go to their places.

558. If the Asperges (n. 335) or a procession takes place it follows now. At the end the SM. go to the sedilia; the Cel. changes cope for chasuble and puts on a maniple; and the D. and Sd. assume maniples. They come to the front of the altar and stand as on arrival; the servers kneel; and so the Preparation is said. (It may be noted that birettas are not worn while going between the altar and the sedilia, or the reverse).

ABBREVIATIONS IN THE DIAGRAMS.

A.—acolyte.
C.—celebrant.
M.—master of ceremonies.
S.—subdeacon.
B.—altar book or missal.

D.—deacon.
SM.—sacred ministers.
T.—thurifer.
tbb.—torchbearers.

THE CEREMONIES OF SOLEMN HIGH MASS

559

FROM THE PREPARATION TO THE OFFERTORY

Celebrant

Deacon

Subdeacon

3. *The Preparation.*

The Cel makes with the ministers a profound bow (or, as always if the Sacrament is present, a genuflection). He signs himself with the cross saying *In the Name, &c.*, and proceeds with the Preparation as at Low Mass, but at *you brethren* he raises himself slightly, and inclines first towards the D and then towards the Sd. When they say *you father* he does not turn towards them.

3. Standing on the right of the Cel D makes with him due reverence to the altar, and the sign of the cross, and joins in saying the Preparation. When the Cel says to *you brethren* the D does not turn towards him¹, but he does so and inclines moderately at *May almighty God have mercy*; turned to the altar he bows profoundly while saying the confession; at the words *you father*, he raises himself slightly and inclines towards the Cel; he becomes erect and signs himself when the Cel has said *May the almighty and merciful Lord, &c.*, but again bows moderately at *Wilt thou not turn again*; and remains inclined until *Let us pray*, inclusively.

3. Standing on the left of the Cel the Sd makes with him due reverence to the altar, and the sign of the cross, and joins in saying the Preparation. When the Cel says to *you brethren* the Sd does not turn towards him¹, but he does so and inclines moderately at *May almighty God have mercy*; facing the altar he bows profoundly while saying the confession; at the words *you father* he raises himself slightly and inclines towards the Cel; he becomes erect and signs himself when the Cel has said *May the almighty and merciful Lord, &c.*, but again bows moderately at *Wilt thou not turn again*, and remains inclined until *Let us pray*, inclusively.

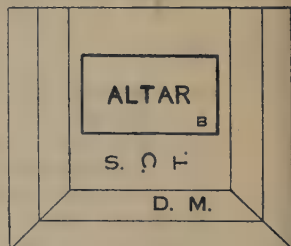
4. *The Blessing of Incense.*

—The Preparation over the Cel ascends to the altar and kisses it in the middle; turns to his right, facing south; takes spoon from the D, puts incense thrice into the censer, returns spoon to the D, and blesses the incense. Meanwhile his left hand is placed on his breast.

4. The Preparation over the D ascends with the Cel to the altar lifting his alb if it be necessary. Standing on the predella, if there be room, facing east, he takes the incense boat from the MC, or boat boy; kisses the spoon and presents it to the Cel, at the same time kissing his hand and saying *Bless reverend father*. He receives the spoon back from the Cel, kisses his hand and then the spoon; returns the boat to the MC, or boy. The blessing given, he takes the closed censer at the top with his right hand, and with his left at the bottom near the cover, he presents it, first kissing the top of it and then the Cel's right hand.

4. The Preparation over the Sd ascends with the Cel to the altar, lifting his alb if it is necessary, and stands on the predella half turned towards the Cel while incense is being blessed.

Fig. 2.
At the blessing of incense.



If the predella be wide enough all stand on it.

559—(contd)

FROM THE PREPARATION TO THE OFFERTORY

MC

3. The MC kneels on the right (a little behind) the D and joins in saying the Preparation.

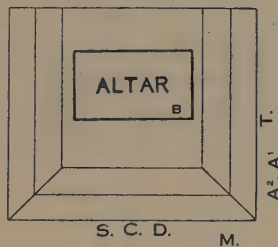
Acolytes

3. Having taken their candles to the credence, the Acc kneel there, facing north, and say the Preparation — one answering the other, but the absolution is not said.

Thurifer

3. The Th kneels near the credence, and joins with the Acc in saying the Preparation. If at the entrance he has brought in the censer he will hold it without swinging during the Preparation; otherwise he must go out and fetch it in time to present it for the blessing.

Fig. 1.
At the Preparation.



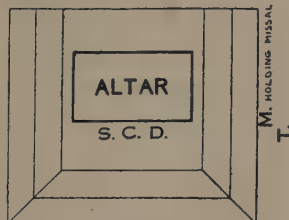
Note.—The position of the letters in the diagrams indicates the direction in which the respective ministers should face.

4. The Preparation over the MC ascends to the second step; if there is no boat boy, he takes the boat from the Th and hands it to the D; after the blessing he receives it back again and gives it to the Th or puts it down in a convenient place. But if there is a boat boy, the MC stands aside during the blessing, as he will do in that case also at subsequent blessings of the incense.

4. When the Cel ascends to the altar the Acc rise and stand where they are with joined hands facing north; this being their normal position when not doing anything.

Fig. 3.

At the first censuring of the altar.



(see frontispiece).

4. When the Cel ascends to the altar, the Th goes from the epistle side on to the predella. If there is a boat boy he accompanies the Th on his left and hands the boat to the D; or if there is no boat boy this is done by the MC. He opens the censer and holds it up for the Cel to put in and bless the incense, after which he shuts the censer and hands it to the D; he retires to his place at the credence.

559—(contd)

Celebrant

5. *The censuring.*

Facing the altar the Cel receives the censer from the D, makes a low bow to the cross, and censes the altar. At the end (at epistle corner) he gives up the censer to the D, and there, facing south, he is censed, making a slight bow before and after.

(See frontispiece for mode of censuring the altar).

6. *The Introit and Kyries*

—He turns to the missal, makes the sign of the cross on himself, and reads the Introit; then, in the same place, recites the *kyries* alternately with the ministers and after they have been sung by the choir he goes to the centre. The SM may sit for the *kyries* if the singing takes long; going direct to the sedilia and returning as described in next paragraph.

7. *The Gloria in excelsis* if sung at this point, the Cel intones it and then continues it with the ministers in an undertone. He bows at the usual points in the *Gloria*, and at the end signs himself and having bowed to the altar he and his ministers go by the shortest way to the sedilia. He sits, and puts on his biretta which is handed to him by the D. He uncovers while the choir sings *Jesu Christ and receive our prayer*. Towards the end, at a sign from the MC, he gives his biretta to the D, rises, and goes by the long way to the altar between his ministers. On the pavement in the centre, he bows to the altar and ascends to the predella. If there be clergy in the stalls he will bow to them before reaching the centre. (n.121).

Deacon

5. During the censuring of the cross and altar the D lifts the chasuble on the right. At the end (at the epistle corner) he receives the censer from the Cel with the customary kisses and, descending to the pavement, censes him with three double swings, bowing before and after; he then returns the censer to the Th.

(See Fig. 3).

6. He stands on his own step behind the Cel (a little to the right) during the introit and the *kyries*, signing himself at the beginning. He then goes behind the Cel, and so to the centre. If they sit during the *kyries* he acts as in the next paragraph.

7. The D makes a simple bow at the word *God* in the intonation of the *Gloria* and then goes up to the right of the Cel and says it in an undertone with him, bowing with him, and making the sign of the cross at the end. He accompanies the Cel to the sedilia; arranges the chasuble over the back of the seat, hands the biretta with the usual kisses; takes his own biretta; salutes the Sd and sits down on the Cel's right, and covers. He uncovers while the choir sings *Jesu Christ and receive our prayer*; at the signal from the MC he uncovers, rises, puts down his biretta, takes (with the usual kisses) the Cel's and puts it also down; follows the Cel to the centre (bowing with him to clergy in choir); reverences the altar as usual; then stands behind on the second step.

Subdeacon

5. During the censuring of the altar the Sd lifts the chasuble on the left. At the end, he retires to the pavement on the epistle side, and stands on the left of the D with whom he bows while the Cel is censed.

6. He stands behind and to the right of the D during the introit and *kyries*, signing himself at the beginning. He then goes behind the D and so to the centre. If they sit during the *kyries* he will act as in the next paragraph.

7. The Sd makes a simple bow at the word *God* in the intonation of the *Gloria* and then goes up to the left of the Cel and says it in an undertone with him, bowing with him, and signing himself at the end. He reverences the altar and accompanies the Cel to the sedilia; help to arrange the chasuble; takes his own biretta, bows to the D; sits down on the Cel's left, and covers. He uncovers while the choir sings *Jesu Christ and receive our prayer*. At the signal from the MC he uncovers, rises, puts down his biretta; precedes the Cel by the longest way to the centre (bowing to any clergy in the choir). He bows to the altar as usual with the others and then goes to stand on his own step behind the D.

If space permits, the SM proceed abreast from the centre direct to the sedilia. They do not then salute the choir but do so on returning via the front.

559—(contd)

MC

5. The MC stands, with hands joined, on the pavement at the epistle side, facing north, as he does normally when not otherwise engaged. While the cross is being censed he removes the missal, replacing it as soon as that part of the altar has been censed. He remains at the epistle end of the altar, facing west, while the Cel is being censed.

6. The MC goes to the Cels right side by the missal and points out to him the text of the introit, &c. This he always does with the hand farthest away lest he should jog the Cel; the hand is open, fingers extended, back towards the book. The MC joins with the Cel in reciting the *kyrie*. When the Cel goes to the centre to intone the *Gloria* the MC retires to the pavement; this is the rule whenever the Cel leaves the missal. If the SM go to the sedilia he acts as in the next paragraph.

7. During the *Gloria* the MC stands on the pavement at the epistle side, bowing and signing himself as usual. He follows the SM to the sedilia, and stands on the D's right facing down the church. He signs to them (by bowing, as always) when to uncover, and when to rise and return to the altar.

Fig. 7.
At the Sedilia.

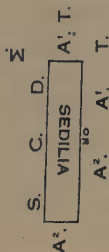
**Acolytes**

Fig. 4.

At the censing of the Celebrant.

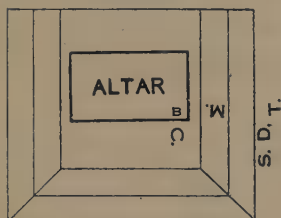
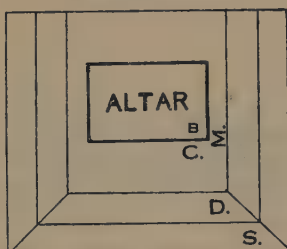


Fig. 5.

At the Introit.



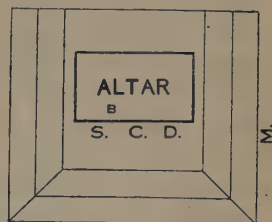
7. At the end of the *Gloria*, the Acc go to the sedilia and when the SMs come, the first Ac gets the birettas of the D and Cel and hands them to the D; he then arranges the dalmatic behind the D. The second Ac hands the Sd his biretta and arranges the tunicle behind him. They bow to the Cel when passing before him. They remain standing. When the SM's rise the Acc take the birettas and put them on the seats.

Thurifer

5. The Th stands near the D's right during the censing of the Cel; after receiving the censer from the D, he retires to the sacristy; but if the *Glory be* of the introit is being sung he waits in the centre, facing east, until the choir begins *As it was*.

Fig. 6.

At the *Gloria* and creed (after the intonation); and at the *Sanctus* and *Agnus Dei*.



Note.—At the *Sanctus* the MC may be on the Gospel side; at the *Gloria* the missal will be on the Epistle side.

559—(contd)

Celebrant**8. The Collects.**

The Cel kisses the altar in the centre; turns to the people and sings *The Lord be with you*; then goes to the epistle corner and sings the appointed collect or collects as pointed out by the MC. (n.180f).

Deacon

8. Standing behind the Cel the D goes with him to the epistle corner for the collects. Towards the end of the last (or only) collect he takes the place of the MC at the side of the Cel and attends to the book.

Subdeacon

8. Standing behind the D the Sd goes with him to the epistle corner for the collects. (If he is wearing the folded chasuble he removes it at the credence before he takes the book). During the last collect he receives with both hands, the book of epistles from the MC, making a slight bow as he does so; he rests the upper part of the book (closed) on his breast and holds it with the opening towards his left. He waits facing east, until the Cel has intoned the first words of the conclusion and then goes to the centre and bows to the altar; he goes to the place where the epistle is to be read and faces east.

9. The Epistle.

After the collects he goes on to read the epistle, gradual, &c., in a low voice, and then waits, still facing east, until the Sd has finished chanting the epistle.

9. While the epistle is being chanted the D remains by the Cel. He answers *Thanks be to God* after the Cel has read the epistle.

9. When the choir has sung *Amen* after the last collect the Sd chants the epistle, standing facing east, as in Fig. 9. (See also n.115*).

See n.187f, and note to par. 10.

10. Before the Gospel.

When the Sd with the book presents himself at the epistle corner, the Cel places his left hand on the altar and his right on the book for the Sd to kiss; he then makes over him in silence the sign of the cross. He goes to the centre, says *Cleanse my heart*, &c., and at the gospel corner reads the gospel in a low voice as at low mass, but at the conclusion he does not kiss the book or say *Through the words*, &c. He then returns to the centre; blesses incense (*vide* sec. 4, fig. 2), and when the D kneels before him he turns towards him and with joined hands

10. The D stands aside when the Sd presents himself. If he wears the folded chasuble he now removes it at the credence and puts on the broad stole. When the Cel begins the gospel (not before) the D takes from the MC the book of gospels; carrying it closed nearly level with his eyes, he goes to the centre and makes appropriate obeisance; ascends to the altar and places thereon the closed book with the opening to the left. He remains there facing east until the Cel comes to the centre when he stands aside and assists at the blessing of incense as before. He then turns, descends a step,

10. When the Sd has finished the epistle he goes to the centre, bows to the altar, returns to the epistle corner where, kneeling on the edge of the predella facing north, he is blessed by the Cel, first kissing his hand placed on the book. Rising he gives, slightly bowing, the book to the MC (and resumes the folded chasuble, if worn). He then carries the missal across to the gospel corner passing over on the step below the predella—and stands by it while the Cel reads the gospel, making the usual responses and signs of the cross and replying quietly at the end *Praise be*

¹ F.O.C., p. 98 makes it clear that the epistle should be read at some distance from the altar steps, and not at the place where the Sd has stood during the collects.

559—(contd)

MC

8. When the Cel comes to the missal the MC goes up to his side and points the collects; at the beginning of the last (or only) collect he bows to the Cel and then to the D, and goes to the credence. He takes the book of epistles and presents it closed, with the opening on his right, to the Sd, bowing to him before and after; he then stands on his left. When the Cel begins the conclusion of the last collect, the MC precedes the Sd to the centre, makes there with him a bow to the altar and returns with him back to where the epistle is to be chanted, remaining on his left.

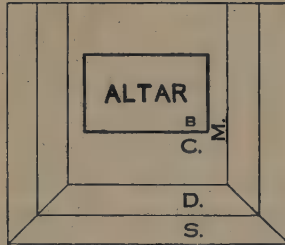
9. While the Sd is reading the epistle the MC stands at his side on the left, a little to the rear; he turns the leaves if it be necessary; and bows or genuflects whenever the Sd does likewise.

10. After the epistle the MC accompanies the Sd to the centre, bows with him to the altar and then goes with him to the epistle side and after the blessing takes from him the book, with the usual bow and lays it aside. When the Cel begins to read his gospel, the MC, bowing before and after, hands the gospel book to the D. He waits until incense is to be blessed (at which he attends as before). He then stands on the pavement to the right of the Acc but a little behind them. When the D comes down, all bow together and led by the MC go in procession to the place where the gospel is to

Acolytes

8. On certain occasions the Acc kneel during the prayers (n.130).

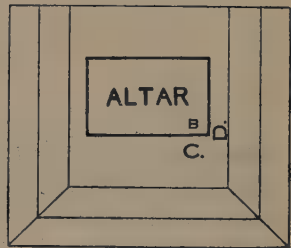
Fig. 8.
At the Collects.



Thurifer

8. The Th acts in unison with the Acc.

Fig. 9.
At the Epistle.



M. S.

9. Without change of position, the Acc genuflect if the Sd does so during the epistle. If folded chasubles are worn they assist in taking them off and putting them on.

10. When the Cel has finished his gospel the Acc take their candles and go to the centre below the bottom step and stand there facing east. They follow the Th to the gospel place and stand on either side of the Sd, facing in the same direction. They do not genuflect when others do so during the gospel, even if others do so.

10. At the end of the epistle the Th enters with the censer and stands near the credence. When the Cel is ready the Th presents the censer for the blessing as before, after which he takes it (by the epistle side) and goes to stand behind the Acc on the pavement. Having bowed with the others he follows the MC to the gospel place and stands on the left, a little in the rear, of the D.

N.B.—The Sd and MC should be at some distance from the altar steps.

559—(contd)

Celebrant

says *The Lord be in thy heart, &c.* When he says *In the Name, &c.*, he signs the cross over the D with his right hand, holding his left hand flat upon his breast; he then places his right hand extended upon the book to be kissed; after which he goes to the epistle corner and stands facing east.

Deacon

and kneeling on the edge of the predella, with head bowed, says *Cleanse my heart, &c.* He rises, takes the book of gospels, kneels on the predella turned towards the Cel, says *Bid Sir a blessing*, on receiving which he kisses the Cel's hand placed on the book; rising, he bows to the Cel and then goes down to the side of the Sd. They make due reverence to the altar and the little procession moves on to the place where the gospel will be sung. Facing the Sd the D hands him the book to hold, and opens it at the gospel of the day.

(See note on opposite page).

Subdeacon

to *Thee O Christ*. He moves the missal to the centre just to the left of where the corporal will be, and leaves it open at the proper place. He remains there half-facing the Cel during the blessing of incense as before. He then descends to the pavement and stands below the steps, a little to the left of the centre; having bowed to the altar he follows the Acc to the gospel place, and stands there between them; takes the book and holds it open against his forehead or his breast during the singing of the gospel.

If the gospel is sung from a lectern or ambo he may stand behind it, or on the D's right.

11. The Holy Gospel.

When the D sings *The Lord be with you* the Cel turns towards him and at the announcement of the holy gospel signs himself on forehead, lips and breast. If he has to bow or genuflect he does so turned towards the cross; at the end he kisses the book brought to him by the Sd, saying *Through the words of the gospel, etc.* Facing the D he is censed, and then goes to the centre and turns east.

11. The D chants, with joined hands, *The Lord be with you*, and then announces the holy gospel; while doing so he signs 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 own forehead, mouth and breast as usual. Taking the censer he censes the book with three double swings—in the centre, to his left, and lastly to his right, bowing to the book before and after. He gives up the censer and, with hands joined, sings the gospel. If he has to bow or genuflect he does so towards the book. At the end, without kissing it, he points the beginning of the text with his open hand, and without shutting the book gives it to the Sd. He follows the Acc to the foot of the altar steps: bows to the altar, takes the censer, and there censes the Cel. He then takes his place behind the Cel.

11. During the gospel the Sd does not cross himself nor bow or genuflect when others do so (unless he is not holding the book). At the end, he notes where the text begins and conveys the book—open—to the Cel, going the most direct way without bowing or genuflecting even to the Blessed Sacrament. He points with his open hand to the beginning of the text as he holds the book to the Cel to kiss; he then steps back a pace, shuts the book, bows to the Cel, descends to the pavement and gives the book to the MC, bowing before and after. He stands aside, facing the Cel during the censing and then goes to his place behind the D genuflecting with him.

559—(contd)

MC

be sung. The MC stands on the right, a little in the rear, of the D; he turns the leaf of the book if necessary.

Acolytes

Fig. 10.

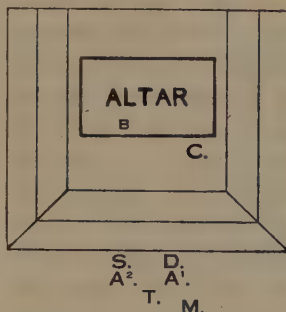
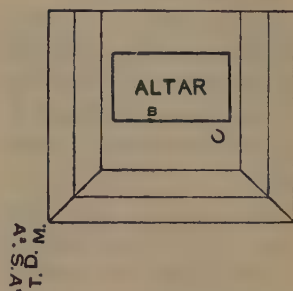
Before the Gospel.**Thurifer**

Fig. 11.

At the Gospel.

NOTE—(a) If the singing between the epistle and gospel be prolonged the SM may go to the sedilia and sit down. This they do as soon as the Cel—having read the tract or sequence—has blessed the Sd. Or, sometimes more conveniently, the Cel will read his gospel before they go to the sedilia. The return is made to the altar in time to allow the blessing of incense to be done before the singing is finished.

(b) If a genuflection has to be made during the epistle, gradual, or gospel, this is never done while the Cel reads these passages privately; the genuflection is made only while the words are being sung. At such words in the gradual, tract, or alleluia, when the choir sings them, the SM kneel on the edge of the predella; and when practicable this should coincide with the D kneeling to say *Cleanse my heart*, etc. If such words occur in the epistle the Cel pauses in his own reading until the Sd reaches the words; he then, facing the altar, genuflects simultaneously with the Sd, having the D on his right; he then continues his own reading.

11. When the D announces the gospel the MC takes the censer and gives it to the D, taking it back again and returning it to the Th after the censuring of the book. During the gospel, if he has to bow or genuflect, he does so towards the altar, turning a little in advance as a sign to the Cel to make the obeisance also. At the end he follows the Sd and leads the procession back to the foot of the altar; makes the proper reverence, and near the credence receives the book from the Sd after the Cel has kissed it; he replaces it on the credence and stands near, facing north.

11. If holding candles during the gospel the Acc never make the sign of the cross nor do they bow or genuflect when others do so. At the end the Acc follow the Sd to the foot of the altar; make the proper reverence and at once go to deposit their candles on the credence; and stand there as usual.

11. At the announcing of the Gospel the Th passes behind the D and gives the censer to the MC, receiving it back afterwards and going again to the left of the D. During the gospel the censer is kept motionless or only just moving to keep it alight. He bows or genuflects with the D towards the book. At the end he leads the procession (but after the Sd) back to the altar, makes the proper reverence, gives the censer to the D; bows with him before and after the censuring of the Cel and takes the censer again. He then retires to the sacristy.

NOTE.—If the gospel has been sung close to the altar steps, there is no procession back: the D censures the Cel from where the gospel was read, he and the Th not reverencing the altar first.

559—(contd)

Celebrant

12. *The Creed.*

If the Creed is to be said, the Cel intones *I believe in one God* and continues it in an undertone. He bows at *Jesus Christ and together is worshipped*; genuflects at *And was incarnate . . . made Man*. At the end he signs himself and goes to the sedilia (*vide* 7). He uncovers and bows while the choir sings the *Et incarnatus* and uncovers at *together is worshipped*.

At the end of the creed or sermon he returns to the altar as before; but if the creed is sung to a short musical setting it would be better for the SM to remain at the altar, and at the phrase, when the choir comes to it, to kneel again with the rest; or, having already genuflected, they may stand with heads bowed.

NOTE.—On Christmass day, at all three masses; and on the feast of the Annunciation, B.V.M., or the day to which it is transferred, the SM kneel on the lowest altar step while the choir sing the *Et incarnatus*.

Deacon

12. When the Cel intones the creed the D makes a simple bow at the word *God* and ascends to the right side of the Cel; joins with him in the recital; he bows and genuflects when the Cel does so, without putting his hands on the altar. At the end he accompanies the Cel to the sedilia (as 7). He uncovers and bows when the choir sings the *Et incarnatus*. After they have sung *was made Man*, he rises, puts his biretta on the seat; with joined hands bows to the Cel; takes the burse containing the corporal from the MC who brings it; he holds this, with the opening towards himself, in both hands at the level of his eyes, and so he carries it to the altar (bowing to the Cel if he passes him, and to clergy in choir as usual). At the bottom step (in the centre) he bows as usual, to the altar only, and ascends the predella; places the burse on the altar; takes out the corporal and stands the burse against the gradine on the gospel side; he then spreads the corporal in the usual manner, after which he opens the missal at the offertory and then salutes the cross and returns to his seat by the shortest way, bowing to the clergy, the Cel and Sd, and then sits down and covers. He uncovers while the choir sings *Together is worshipped*. At the end of the creed or sermon he returns with the others to the altar as before.

Subdeacon

12. At the intonation of the word *God* he makes a simple bow and then ascends to the left side of the Cel and joins with him in the recital. He bows and genuflects with the others, without putting his hands on the altar. At the end he signs himself and accompanies the Cel and D to the sedilia (*vide* 7), and sits on the left of the Cel. He uncovers and bows while the choir sings the *Et incarnatus*; he rises after *And was made Man*, and holding his biretta in his hand he remains standing while the D takes the burse to the altar. He joins with him in bowing to the Cel, and after saluting each other they sit down simultaneously and put on their birettas. He uncovers when the choir sings *Together is worshipped*. At the end of the creed or sermon he returns with the others to the altar as before.

N.B.—If there is no creed the D does not convey the burse at this stage but retains his seat if there is a sermon.

559—(contd)

MC

12. The MC stands near the credence, facing north, bowing and genuflecting when the Cel does so in the creed. When the SM go to the sedilia, he stands to the right of the D facing down the church. When the choir is about to begin *And was incarnate* he signs to the SM to uncover; and then kneels facing north. After *And was made Man* he rises, gets the burse, and gives it to the D, bowing before and after. He signs to the SM to uncover at *Together is worshipped*. During the sermon he may sit in any convenient place in the sanctuary; if one of the SM preaches, he assists him to take off the maniple (if this is to be done) (n.63); the MC accompanies him to the pulpit, and back again afterwards. At the end he gives the signal to return to the altar. He himself remains on the epistle side.

(See note on previous page).

Acolytes

12. The Acc bow and genuflect and make the sign of the cross at the end of the creed as usual. They do not turn to the east; they genuflect on one knee at the Cel's *Incarnatus*, but on both knees when it is sung by the choir. They stand at each end of the sedilia while the ministers are there, and attend to the birettas, etc., (as in 7). During the sermon they may sit on stools if provided for them, taking care not to sit down until the SM are seated, and to rise before they do so.

Thurifer

12. When the censer is kept in or near to the sanctuary (n.152) the Th will occupy his usual place and conform his actions to those of the Acc. Otherwise he may have to be in the sacristy preparing the censer.

FROM THE OFFERTORY TO THE PREFACE.

559—(contd)

Celebrant

Deacon

Subdeacon

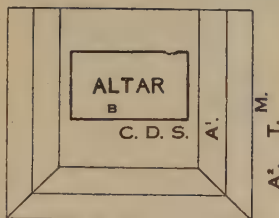
13. *The Offertory.*

The Cel kisses the altar, turns and sings *The Lord be with you* and, turning back, *Let us pray* and reads the offertory sentence as usual. He receives the paten with the Host from the D and offers it; placing the Host on the corporal, he puts the paten on the epistle side, a little distance from the corporal; he blesses the water when presented to him by the Sd, saying *O God Who didst wonderfully, &c.*; and then receives the chalice from the D and offers it, saying with him, *We offer unto thee, &c.* He then says the prayers as at low mass, i.e., *In the spirit of humility and Come O Sanctifier.*

13. When the Cel has said *Let us pray* (not before) the D makes a simple bow and ascends to his right, and taking the chalice from the Sd uncovers it (or if the creed has not been sung, he first takes the burse and spreads the corporal). He then presents the paten with the Host to the Cel, first kissing the paten and then the hand of the Cel. While the Cel offers the Host his right arm should be supported by the D's left hand. If there is a ciborium the D receives it from the MC, places it on the corporal and uncovers it, before presenting the paten; and when the Cel offers the large Host, the D holds the ciborium with his right hand somewhat elevated above the corporal; then covers it and places it on the corporal behind where the chalice will stand. He then takes the chalice from the Sd with his left hand and the wine cruet with his right; pours in the wine (the Sd pours the water). Having, with the purificator, removed any drops that happen to remain on the sides of the chalice, he takes the chalice under the cup with his right hand and the foot with his left; with the usual kisses he presents it to the Cel. He sustains with his hand either the foot of the chalice, or the right arm of the Cel; and places his left hand on his breast while he joins the Cel in saying the prayer *We offer unto Thee*; he then covers the chalice with the pall and puts the paten into the right hand of the Sd and covers it with the right side of the humeral veil.

13. After *Let us pray* has been said the Sd makes a simple bow and goes to the credence and receives the humeral veil over his shoulders (n.74); he then removes the small veil from the chalice and hands it to the MC or second Ac. He takes with his left hand (uncovered) the chalice and covers it with the right side of the humeral veil, and then places his right hand (uncovered) on the top above the chalice outside the veil). (If the creed has not been said he brings the chalice covered with its veil, and the burse on top of it). He goes direct to the altar, and stands on the right of the D who uncovers the chalice and removes the pall and paten. The Sd cleanses the chalice with the purificator and then presents it, with the purificator arranged under the cup and over the foot of the chalice, to the D with his right hand. He next takes the cruets from the Acc, and presents the wine cruet with his right hand to the D, receiving it back in his left hand. When the D has poured wine into the chalice, the Sd holds the water cruet up towards the Cel, and with an inclination of his head, says *Bless reverend father.* He then pours a little into the chalice; and restores the cruets to the Acc. He receives into his right hand (uncovered) the paten, which the D covers with the right side of the humeral veil—the left side hanging straight down—and holding it against his breast he turns by his left and descends direct to his place in the centre of the pavement.

Fig. 12.
At the Offertory.



FROM THE OFFERTORY TO THE PREFACE.

559—(contd)

MC

Acolytes

Thurifer

13. When the Sd comes to the credence, the MC covers his shoulders with the humeral veil and arranges it so that the right side hangs a little lower than the left. If there be a ciborium the MC brings it ready filled to the altar, and hands it to the D. At the altar the MC throws the right side of the humeral veil over the Sd's shoulder to be put out of the way, and puts it back when the Sd has taken the paten.

13. When the Sd removes the chalice veil, the second Acc takes it, folds it and places it on the credence. The first Acc following the Sd, takes the cruets to the altar, and hands them to him; afterwards he receives them back and replaces them on the credence. The Acc never kiss the hands of the D or Sd.

13. The Th brings in the censer and waits with it by the credence, until the MC intimates to him to approach the Cel.

The torchbearers.

There should be two, four, or six torchbearers (at pontifical high mass, eight), not more, according to the rank and quality of the day (n.28). If the bearers occupy places in the sanctuary they will stand, kneel, or sit, when the Acc do so; if they are in the stalls they will conform their movements to those in the choir.

At the offertory they leave the sanctuary with the Th (or, if the pre-communion devotions are said, at the end of the Prayer for the Church, by themselves), and led by the Th, they re-enter, at the Preface, carrying lighted torches. Standing in line, with the Th in the centre, they make the usual reverence to the (choir and) altar; the Th goes to his place near the credence; the tbb kneel—properly spaced—on the pavement directly facing the altar; but if considerations of space necessitate it, they will kneel on each side of the sanctuary facing across, as they do in any case when a bishop kneels in the centre during the Canon. They should hold the torches at a uniform height and high enough to be visible from the body of the church. At the final ring of the *Sanctus* bell (which should be a little prolonged for the purpose) after the elevation of the chalice, they rise together (if necessary, close up at the centre); genuflect in unison, and retire to the sacristy, without any reverence to the choir or others, in the same order as they came in; and having extinguished their lights return to their places, genuflecting as they enter the sanctuary.

On certain days (n.130) they remain until after the communion, i.e., the first ablution, but not the Th, who, in any case, goes out after the elevations. When communion is to be given, the tbb rise, genuflect, and retire to the sides and kneel there facing across. If they are themselves to receive communion, they give the torches to be held meanwhile by someone else. They kneel all the time; and, the ablutions having been taken, they reverence the choir as well as the altar on retiring¹.

559—(contd)

Celebrant

Deacon

Subdeacon

14. *The censings; the lavabo; and the secrets.*—The Cel blesses incense as usual except that the formula for this occasion is *At the intercession of blessed Michael, &c.*; and then, without bowing, he censes the oblations (*as illustrated in the frontispiece*); after which, bowing to the cross, he censes it and the altar as usual, saying as he does so the appointed prayers. At the epistle corner he gives the censer to the D saying *May the Lord enkindle, &c.*, and is censed by him. He then, at the same place, washes his hands; after that, he goes to the centre and says *Receive O Holy Trinity, &c., Brethren pray*; the secret prayers; and the Prayer for the Church; as at low mass—all without singing.

(NB.—The conclusion of the Prayer for the Church is not inflected if the pre-communion prayers follow and come before the Preface).

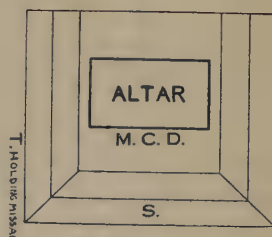
14. The D assists at the blessing of incense as usual. During the censings of the oblations he places his hand on the foot of the chalice, and when it has been censed moves it to the epistle side (but not off the corporal), while the cross is being censed, and then puts it back. With his left hand he lifts the chasuble as usual. At the epistle corner he censes the Cel; reverences the altar, and then, accompanied by the Th, goes to cense the clergy (if any) in choir, first bowing in the centre to the altar. Beginning with the highest in dignity, he censes them individually with two double swings; (or two and one respectively if the clergy are of different grades) (n.146). Each time he turns he makes proper reverence to the altar. Returning to the steps, he goes to the epistle side, facing north, and censes the Sd with two double swings. He always bows, both before and after, when he censes. (If there are no clergy in choir he does not go down into the chancel but at once censes the Sd). He returns the censer to the Th and goes direct to his usual place in the centre, bows to the altar, turns to the Th and is himself censed. He bows to the Th but does not bow again to the altar, which he remains facing during the prayer for the Church. (*Read the notes on "incensations," 140ff.*)

where, having made due reverence to the altar, he continues standing facing east. He holds the paten against his breast when moving from one place to another; while being censed; when answering to the *Brethren pray*, and when he joins in reciting the *Sanctus*. At other times he holds the paten lifted to the level of his eyes, with his left hand under his right elbow; the veil hanging straight down on the left side.

14. When the D comes to cense him, the Sd turns towards him and lowers the paten to the level of his breast, bowing before and after. After being censed he turns back again and so remains until the *Sanctus*.

Fig. 13.

At the second censing of the altar.



559—(contd)

MC

Acolytes

Thurifer

(See par. torchbearers, following 13).

14. The MC assists at the blessing of incense, and lifts the chasuble on the left during the censings; after which he passes over to the gospel side and, when the Cel comes to the centre, stands by the missal, where he remains, attending to it as usual until the Th comes to cense him; he turns and is censed with one double swing, bowing before and after. He turns back to the altar and attends to the missal. If at the moment he is engaged with the Cel he is not censed at all.

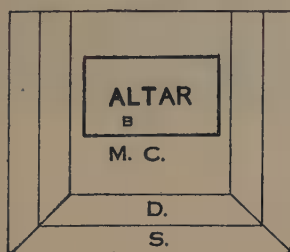
14. After the Cel has been censed the Acc assist at the washing of his hands; the first holding the towel, the second the water cruet and dish. They bow to the Cel before and after; but omit all kisses. They replace the cruets and towel on the credence. Before being censed they salute each other with a bow, and they bow to the Th before and after being censed. They remain standing in their places during the Prayer for the Church unless they are to act as tbb, for then they accompany the Th to the sacristy to get torches which they carry in the outside hand, having the other hand laid flat on the breast.

14. The Th attends at the blessing of incense as usual. When the Cross has been censed he passes over to the gospel side and removes the book, which he replaces as soon as that part has been censed. He then returns to the epistle side and stands at the left a little in the rear of the D while the Cel is being censed. He accompanies the D on his left for the censuring of the clergy in choir and the Sd; he then receives the censer back and censes the D with two double swings. He censes the MC also with one double swing, but if the MC is engaged with the Cel he is not censed at all. After this he censes the Acc; and then the laics in choir—each side collectively with three single swings, and last of all, from the chancel step, the congregation; he then returns to the sacristy, preceding the torchbearers.

(NB.—The Th should carefully study the notes on "Incensations," 140ff).

Fig. 14.

At the Prayer for the Church; and the Preface.



559—(contd)

Celebrant

Deacon

Subdeacon

15. *The Pre-Communion Prayers.*

The Cel says the Exhortation, Absolution, and Comfortable Words, as at low mass, without singing.

15. At the end of the Prayer for the Church, the D moves, still on his own step, to the epistle side, and at the end of the Exhortation, he kneels facing the gospel side, and leads the confession. He rises after the absolution and faces east; after the Comfortable words he returns to his place behind the Cel.

15. The Sd stands a little away from the centre on the left, and without kneeling half turns to the right, going again to the centre when the D does the same. If for any reason, e.g., at requiems, he is not holding the paten, he moves to the left at the same time as the D goes to the right, and kneels facing east, rising at the Comfortable Words.

(If it be the custom the SM remain standing for the Confession, etc.).

NOTE.—If Communion is not to be administered, the SM remain at their places in the centre, without turning. “*Ye that do truly*” is omitted; and the MC leads the Confession, he alone kneeling. But it is also held that strictly, in these circumstances, the whole of the pre-communion prayers, including the Prayer of Humble Access, should be omitted.

FROM THE PREFACE TO THE AGNUS DEI

16. *The Preface.*—Facing the altar the Cel sings the salutation, *Sursum Corda*, and *Preface*. He uses the solemn tone on all Sundays, double, and semi-double feasts, and in solemn votive masses; the ferial tone on feasts of simple rite, ferias, in ordinary votive Masses, and in requiems.

16. The D remains in his place facing the altar. He bows with the Cel at the words *our Lord God*; and at *evermore praising thee and saying* he ascends to the Cel's right.

16. The Sd remains at his place facing the altar. He bows with the Cel at the words *our Lord God*; and at *evermore praising thee and saying* he ascends to the left of the Cel, unless it be the custom to stay where he is.

17. *The Sanctus.*—The Cel recites the *Sanctus* in an undertone with ministers, and signs himself at the *Benedictus*; and then (if there are to be communions) he kneels on the edge of the predella and says the Prayer of Access (but if it be said silently no one kneels). He then proceeds with the canon as at low mass.

17. The D recites the *Sanctus* with the Cel, bowing as usual; and signs himself at the *Benedictus*. He kneels on the edge of the predella, to the right of the Cel, during the Prayer of Access, if it be said aloud; after which he rises and goes to the left of the Cel, making due reverence in the centre. He now attends to the missal, finding the places and turning the leaves if necessary—the Cel never does this for himself. He retires out of earshot at the commemoration of the living.

17. The Sd recites the *Sanctus*, and at once retires to his place in the centre. He does not kneel for the Prayer of Access unless the Cel kneels to say it, in which case he also kneels.

N.B.—If it be the custom, the SM may remain standing for the Prayer of Humble Access.

559—(contd)

MC

15. At *Ye that do truly* the MC retires to the pavement on the gospel side and kneels during the confession and absolution; he rises and returns to the missal at the *Comfortable Words*.

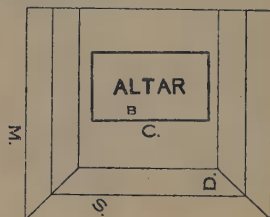
Acolytes

15. The Acc kneel at their places when the MC kneels and also rise when he does so.

Thurifer

Fig. 15.

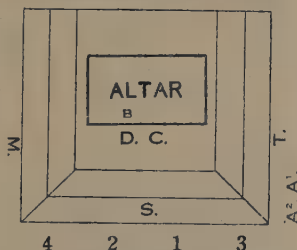
At the general Confession and Absolution.



FROM THE PREFACE TO THE AGNUS DEI

Fig. 16.

The beginning of the canon.



16. At the words *Evermore praising Thee* the MC intimates to the ministers to come up to the side of the Cel, and he himself retires to the pavement, unless the Sd does not come up, in which case the MC remains beside the Cel until the beginning of the canon.

16. Just before the *Sanctus*, the Th enters leading the tbb, having made the proper reverence he goes to the epistle side and stands there facing north. The tbb remain in line before the bottom step and kneel.

(For instructions to the torchbearers see after par. 13).

17. The MC kneels at the Prayer of Access if the SM do so. If the Acc are engaged in holding torches, it devolves upon the MC to ring the bell at the *Sanctus*.

17. During the *Sanctus* and *Benedictus*, they remain standing, with bowed heads. The first Ac rings the small bell; and unless a boat boy or the MC does so, the second Ac puts incense into the censer, at about the words *Hear us O merciful*. They kneel for the Prayer of Access, if the SM do so.

17. At about the words *Hear us, O merciful Father*, the Th holds the censer for incense to be put on. If Acc are engaged holding torches he must do this himself, unless he has a boat boy with him, or the MC comes over for the purpose. He kneels for the Prayer of Access if the SM do so, and he kneels for the consecration simultaneously with the others.

559—(contd)

Celebrant**18. The Consecration.**

The Cel says the prayer of consecration and does all as at low mass; except that the ciborium is brought forward and put back and the chalice covered and uncovered each time by the D. When the chalice is being covered and uncovered the Cel should always take the precaution of placing his left hand on its foot.

19. Continuation of the canon.

The Cel does all as in low mass except that the D covers and uncovers the chalice when necessary.

Deacon

18. The D stands at first at the Cel's left; at the words *Hear us O merciful Father*, he passes over to the right with the usual reverences and if there is a ciborium he uncovers it and places it in front of the chalice, to the right of the Host on the corporal. At *Who in the same night* he kneels on the predella; at the elevation he raises the chasuble with his left hand, and after the Cel has genuflected a second time, the D rises simultaneously with him, and covers the ciborium (if there is one) and replaces it behind the chalice. He then uncovers the chalice and again kneels; raises the chasuble at the elevation as before, and when the Cel has lowered the chalice, rises and covers it and then makes a genuflexion with him. He now goes to the left of the Cel, genuflecting on arrival, not in the centre.

19. The D at the left of the Cel turns the leaves of the missal with his left hand. He retires from the side of the Cel so as not to overhear his commemoration of the departed; returning (when the Cel extends his hands and strikes his breast). At the words *Thou dost ever create*, he genuflects and comes again to the Cel's right side, uncovers the chalice and again genuflects. He places two fingers of his right hand on the foot of the chalice when the Cel signs the cross with the Host. After the words *all honour and glory* he again covers the chalice and genuflects. Immediately before the Lord's Prayer he genuflects and goes to stand on his step behind the Cel, without again genuflecting.

Subdeacon

18. The Sd kneels at the words *Who in the same night*. He rises without genuflecting after the second elevation, simultaneously with the D.

19. The Sd remains standing in the centre and does not genuflect when the Cel does so, until after he has given up the paten at the end of *Paternoster*.

589—(contd)

MC

18. The MC kneels when the SM's do so, and rises simultaneously with them after the elevations. If the Acc are engaged holding torches the MC rings the small bell thrice at each elevation (n.162).

19. The MC remains standing on the pavement until the D crosses from the Cel's left side to his right; he then comes to the missal, genuflecting with the Cel on arrival, and attends to the book as usual. He genuflects whenever the Cel does likewise.

Acolytes

18. Unless they are acting as torchbearers, they kneel when the SM's do so, and bow profoundly at the consecration. The first Ac rings the small bell. They rise after the second elevation, and remain standing with hands joined.

19. The Acc remain standing in their places, facing the altar; they do not genuflect when the Cel does so. But on the days when the choir remains kneeling till *Pax Domini* inclusively (n.130), the Acc and Th do the same.

Thurifer

18. When the Cel elevates the sacred Host and the chalice, the Th censes each with three double swings, bowing before and after.

In practice the censer is lifted with a double swing each time the bell is rung, i.e., thrice at both elevations.

He rises with the others after the second elevation; but on days when the torchbearers remain he, nevertheless, always retires at this point.

19. The elevations over. the Th joins the tbb in the centre; genuflects with them, and leads the way to the sacristy. He returns to the sanctuary and stands at any convenient place, preferably near the credence. He has no further duties unless the Acc are holding torches, for then he will remove the veil from the Sd's shoulders, and serve the cruets at the ablutions.

559—(contd)

Celebrant

20. *The Lord's Prayer and Agnus Dei.*

The Cel sings the *Our Father*; then says *Deliver us, O Lord*, and what follows as at low mass; and says the *Agnus Dei* with his ministers, striking his breast as usual.

Deacon

20. *At forgive us our trespasses* the D genuflects and ascends to the right of the Cel. He takes the paten from the Sd with his right hand and at once transfers it to his left, and cleanses it with the purificator held in his right hand; he holds the paten with both hands through the purificator, near the corporal—the concave part turned towards the Cel; he presents it with both hands to the Cel, kissing first the paten and then the Cel's hand; places the purificator on the altar to the right of the corporal, and then uncovers the chalice, genuflects with the Cel, and after the particle has been placed in the chalice covers it, and again genuflects. Inclined towards the Blessed Sacrament he says the *Agnus Dei* with the Cel, striking his breast simultaneously with him.

Subdeacon

20. *At forgive us our trespasses* the Sd genuflects and ascends to the predella, to the right of the D, who uncovers and takes the paten; an Ac removes the veil from his shoulders. He then genuflects and returns to his former position without again genuflecting, and remains standing with hands joined. He signs himself when the Cel crosses himself with the paten. After the Cel has said *The Peace of the Lord*, he genuflects, ascends to the predella on the left, and genuflects simultaneously with the Cel and D. Inclined towards the Sacrament he says *Agnus Dei*, striking his breast as usual and then genuflecting returns to his place in the centre without again genuflecting.

FROM THE AGNUS DEI TO THE ABLUTIONS

21. *The Pax.*—The Cel says the Prayer for Unity; then kisses the altar, and gives the Pax to the D.

21. After the *Agnus Dei* the D at once kneels on the predella, facing the altar; at the end of the prayer for Unity, he rises, kisses the altar without putting his hands on it, and receives the Pax from the Cel. He then genuflects, goes down the steps and without bowing gives the Pax to the Sd (who will be facing south); he reverences the altar after, not before, imparting the Pax.

21. The Sd turns (without genuflecting) to the south and receives the Pax, and genuflects with the D; he then goes to give the Pax to the clergy in choir, beginning with the highest in dignity. Afterwards at his place in the centre he genuflects and gives the Pax to the MC.

N.B.—For the Pax see n.136.

559—(contd.)

MC

20. From his place at the missal the MC signs to the ministers to go up to the predella at the words *forgive us our trespasses*. He crosses himself when the others do so, and just before the Agnus Dei he signs to the Sd to come to the left of the Cel, and, genuflecting with him, retires to the pavement.

Acolytes

20. When the Sd gives up the paten the first Ac comes forward and removes the humeral veil, and genuflects with him. The Ac folds and places the veil on the credence, but does not cover anything with it as was done at the beginning. (If kneeling the Acc rise after *The peace of the Lord* has been said).

Thurifer

20. He kneels if the Acc do so.

FROM THE AGNUS DEI TO THE ABLUTIONS

21. The MC genuflects with the Sd and accompanies him (on his left) when he goes to give the Pax in choir. Afterwards when they return to the altar and have genuflected, he receives the Pax himself, and then goes to give it to the Th, or (if he is not present) to the first Ac.

21. The first Ac receives the Pax, bowing before and after as at the censuring; and then gives it to the second Ac; and so on, to the tbb and other Acc that may be present, from one to the other, until all have received the Pax.

21. The Th in his place receives the Pax, and gives it to the first Ac.

N.B.—Everyone stands to receive the Pax.

559—(contd)

Celebrant

22. *The Priest's Communion.*

The Cel says the prayers before communion, and communicates himself, as at low mass; the Sd covering and uncovering the chalice whenever this has to be done.

23. *The Administration.*

If communion is to be given to others, the Cel having made his own communion, replaces the chalice on the corporal. If the ministers are to receive they kneel on the edge of the predella and are there communicated. Priests and deacons wear surplice and stole when receiving communion. The D comes to the Cel's side and brings forward the ciborium, uncovers it; he and the Cel genuflect together; the Cel takes up the ciborium and the D himself takes the chalice (n.516). They turn together (the Cel by his right, the D by his left); the Cel says *Behold the Lamb of God* but does not make the sign of the cross; they descend the steps together, straight before them and on the pavement turn towards the epistle side and proceed to communicate the faithful as usual. Returning to the altar the Cel deposits the ciborium on the corporal and genuflects; the D brings the chalice and placing it on the corporal he genuflects. The Cel at once consumes what remains of the consecrated species as is done at low mass.

Deacon

22. After giving the Pax to the Sd, he goes to the left of the Cel; genuflects on arrival; and remains in the same place until after the communion of the Cel; he bows profoundly towards the Blessed Sacrament, but he does not strike his breast at *Lord I am not worthy* when the Cel does so, unless he is himself about to communicate. If the Sd has not returned from giving the Pax, the D goes to the right of the Cel to uncover the chalice and, if necessary, to serve the ablutions.

23. If communion is to be given to others the D genuflects and goes again to the Cel's right; genuflecting on arrival. If he is to make his own communion he now does so kneeling on the edge of the predella. He then brings forward the ciborium, uncovers it and the chalice; then genuflects with the Cel. Rising, he takes up the chalice in both hands and remains facing the Cel until about to descend the steps, when he turns by his left and they descend together straight down to the pavement, and then turn to the epistle side, to communicate the faithful in the usual way. Arrived back at the altar, he replaces the chalice on the corporal, genuflects, and crosses over to the Cel's left, genuflecting on arrival if any consecrated elements remain.

Subdeacon

22. When the Sd has given the Pax to the MC he goes to the right of the Cel, genuflecting on arrival; he does not strike his breast when the Cel does so unless he is to communicate; he bows profoundly towards the Sacrament while the Cel makes his communion. When the Cel separates his hands after receiving the Host, the Sd uncovers the chalice; genuflects with him; and again bows profoundly.

B.—If there are no

23. If communion is to be given to others the Sd genuflects and goes up to the Cel's left, genuflecting again on arrival. If he is to make his own communion he now does so kneeling on the edge of the predella. Rising at once, he makes a genuflection with the Cel and D, retires a little to the gospel side; he turns by his right when the Cel turns, and remains facing him until he descends the steps; he accompanies the Cel (on his right) during the administration holding the patina. Arrived back at the altar, he genuflects with the D, and goes to the Cel's right, where, if necessary, he covers and uncovers the chalice and ciborium.

559—(contd)

MC

22. Standing on the epistle side the MC bows profoundly while the Cel makes his communion. He does not strike his breast unless he himself is about to communicate, as that action is personal to the communicant.

Acolytes

22. The Acc remain standing and bowing profoundly while the Cel is communicating, not striking their breasts unless they are about to be communicated. If communion is to be administered an Ac will ring the small bell thrice, and gently, just before his own communion.

Thurifer

22. He acts in unison with the Acc.

communions pass on to section 24.

23. If the MC is to make his communion, he does so (after the clergy in surplices and stoles have been communicated) kneeling on the step below the predella. He then retires to his place taking care not to have his back to the Sacrament.

23. If the Acc communicate they kneel beside the MC. Afterwards they retire to their places being careful not to turn their backs on the Blessed Sacrament. If they are holding torches they must hand them to someone else to hold, taking them again as soon as they return.

23. If the Th communicates he will do so with the Acc.

FROM THE ABLUTIONS TO THE END

559—(contd)

Celebrant

Deacon

Subdeacon

24. The Ablutions.

The Cel takes the ablutions as usual, except that he remains in the centre throughout, and after the last ablution he partially cleanses the chalice with the purificator and then consigns it to the Sd, and goes himself to the missal at the epistle corner.

24. After the Cel has taken the last ablution, the D carries the missal over to epistle side reverencing the altar at the centre as usual in unison with the Sd; he opens the book at the communion. (If folded chasubles are worn he then goes to the credence; takes off the broad stole; and puts on the folded chasuble (n.70). In either case he then stands on his step behind the Cel at the epistle corner.

24. Receiving the cruets from the Ac, the Sd ministers the wine and water for the ablutions, and places the purificator on the Cel's fingers. He then changes places with the D, passing behind him and bowing in the centre. Arriving at the gospel side he completes the cleansing of the chalice and places upon it, in the ordinary manner, the purificator, paten, pall and covers the chalice with the veil and places the burse containing the corporal on top, and then, with the customary reverences, conveys it to the credence, carrying it in his left hand with his right extended flat on the burse. He then goes at once to his place behind the D, without first going to the centre.

25. The Post Communions.

At the epistle corner the Cel reads the communion verse (and intones the *Lord's Prayer*). He goes to the centre and sings the salutation; returns to the epistle corner and sings one of the two prayers (preferably the second) which follow the *Lord's Prayer*, and the post-communions proper to the day.

25. On his own step the D goes with the Cel to the centre, and back again to the epistle corner.

25. The Sd goes with the other ministers to the centre and back again.

26. The Gloria in excelsis.

If the *Gloria* is to be sung here the Cel goes to the centre, and acts as in par. 7 (see also n.173b).

26. See par. 7.

26. See par. 7.

FROM THE ABLUTIONS TO THE END

559—(contd)

MC

24. During the ablutions the MC remains standing near the credence.

Acolytes

24. The first Ac gives the cruets to the Sd, genuflecting before going forward; he receives them back again, and replaces them on the credence. The second Ac takes the chalice veil to the gospel side and hands it to the Sd when he is ready to take it. He returns to his place, reverencing the altar both in going and returning.

Thurifer

25. The MC goes to the Cel's side and attends to the missal during the communion and post-communion and then closes the book, unless a proper last gospel is to be read.

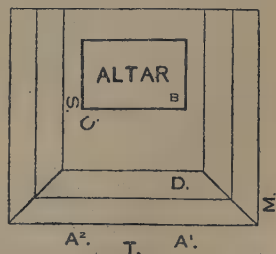
25. On certain days the Acc kneel during the post-communion prayers (n.150).

25. The Th acts in unison with the Acc.

Fig. 17.

At the Last Gospel.

26. He acts as in par. 7.



If there is a proper Last Gospel the book will be at the gospel corner.

559—(contd)

Celebrant

27. *The Dismissal.*

At the centre the Cel kisses the altar; facing the people he sings the salutation. He remains facing the people while the D chants *Depart in peace*; but if the dismissal verse be *Let us bless the Lord* or *May they rest in peace*, he turns back to the altar while the D chants it.

28. *The blessing and last gospel.*

The Cel gives the blessing without note, and at once turning by his right goes direct to the gospel corner and reads the last gospel in a low voice, prefaced with the usual announcement.

29. *The Departure.*

Having read the last gospel and returned to the centre, the Cel bows to the cross; descends the steps with joined hands; on the pavement turns to the altar and makes the proper reverence with his ministers. He receives his biretta, puts it on and following the D, returns to the sacristy, silently reciting *Let us sing the song, &c.*

30. *In the Sacristy.*

Arrived at the sacristy the Cel uncovers, reverences the cross; salutes the ministers, and then is assisted by them to unvest; and finally again salutes them.

Deacon

27. The D goes to the centre with the Cel; when the choir has responded to the salutation, he chants the dismissal verse, facing the people if it be *Depart in peace*, but facing the altar if it be *Let us bless the Lord* or *May they rest in peace*.

28. The D kneels on the edge of the predella at the epistle side for the blessing, and then stands as usual on his own step at the same side, facing towards the Cel, during the last gospel, signing himself and genuflecting simultaneously with the Cel.

29. After the last gospel, the D ascends the predella to the right of the Cel, bows to the cross with him; with joined hands descends the steps with the others; on the pavement turns and bows (or genuflects), to the altar. He takes the biretta of the Cel and, with the usual kisses, presents it; he then takes his own, puts it on, and follows the Sd to the sacristy.

30. Arrived at the sacristy the D uncovers and, at the right of the Cel, reverences the cross and bows to the Cel. He removes his maniple and then assists the Cel to unvest; again salutes him, and proceeds to unvest himself.

Subdeacon

27. The Sd goes with the others to the centre and stands facing east.

28. If there is a proper last gospel the Sd at once conveys the book to the gospel corner. He kneels on the edge of the predella at the left of the Cel for the blessing. During the last gospel he stands by the Cel making the usual responses and signs of the cross, and genuflecting when the Cel does so. At the end he answers *Thanks be to God*. If the gospel be read from the card he holds it, and omits the signs of the cross and the genuflection; if there be a proper last gospel, he closes the book at the end, and leaves it there with the opening towards the cross.

29. After the last gospel, the Sd stands on the left of the Cel; bows to the cross with the others; with joined hands descends the steps; on the pavement turns and bows, or genuflects to the altar. He takes his biretta, puts it on at the same time as the Cel, and follows the MC to the sacristy.

30. He acts (on left of the Cel) in unison with the D.

559—(contd)

MC

Acolytes

Thurifer

28. The MC kneels for the blessing; then rises and faces towards the gospel corner; signs himself and genuflects as usual, during the last gospel.

28. The Acc kneel for the blessing and stand for the last gospel, signing themselves at the beginning; they then fetch their candles and go to stand at the foot of the altar steps. They genuflect when the Cel does likewise.

28. The Th kneels for the blessing and rises for the last gospel, signing himself at the beginning; he then goes and stands between the Acc at the foot of the steps. He genuflects when the Cel does likewise.

29. At the end of the last gospel the MC takes the birettas and presents the Cel's to the D, and then their own to the D and Sd respectively. He reverences the altar with them, and precedes them to the sacristy.

29. When the SM descend to the pavement, the Acc join with them in making reverence to the altar; and then precede the MC to the sacristy.

29. Having made the proper reverence with the Acc the Th precedes them to the sacristy, if he is accompanied by a boat-boy; otherwise if he is alone, it would be better for him to place himself between the Acc, retiring with them three abreast.

30. In the sacristy the MC bows to the cross, and salutes the clergy; and then sees that everything is put away in its proper place.

30. Arrived at the sacristy the Acc bow to the cross, stand on either side with their candlesticks; salute the SM when they arrive; extinguish their candles; and then assist the D and Sd to unvest. They then extinguish the altar candles and perform any other duties assigned to them by the MC.

30. In the sacristy the Th stands aside; bows to the cross, and salutes the clergy; and then performs any duties assigned to him by the MC.

N.B.—Before departing it is seemly for the Servers to kneel for the Celebrant's blessing and to kneel down in Church to say a final prayer.

CHAPTER EIGHT

Concerning the Obsequies and the Commemoration of the Dead

AS UNDER

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GENERAL NOTES.

560. 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 should officiate at both; unless the bishop is present and elects to perform the Absolution, although he has not celebrated the mass¹.

The different parts are:—(i) the bringing of the body to the church; (ii) the recitation of the liturgical Office; (iii) the requiem mass; (iv) the Absolution; (v) the Interment.

561. THE ORDER OF THE FUNCTIONS. Properly, but not necessarily, the funeral mass—when allowed by the rubrics (n. 581)—should follow, though it may precede, the burial office. If the latter is read first the mass will come after the lesson (and additional prayers, if any); but if the mass is celebrated first, the office will be read last of all, that is, after 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 &c.* 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 &c.* is postponed and instead thereof

the priest says *I am the Resurrection* &c. with the *Benedictus*; all ending with *May the souls* &c.

562. A CATAFALQUE (or bier) draped in black or purple—whether for the full obsequies or merely for an anniversary mass with the Absolution—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.

(a) Six candles in mortuary candlesticks are placed around the catafalque—usually three on each side²—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.

(b) 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 stole; if a peer, his coronet; and so on, always provided it be 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 deprecated⁴. 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.

(c) 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.

563. LIGHTS. Candles for mortuary purposes should strictly be of unbleached (brown or yellow) wax, though this rule does not seem to be insisted upon. Certainly in practice votive hand candles are more commonly bleached, and in any case the use of these votive hand candles is entirely optional.

(a) 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.

(b) For outdoor use it is desirable to provide candle-lanterns in place of the acolytes' unprotected candles. Two, four, or six torches, as may be the local custom, are required as consecration lights at high mass, as usual. They are held until the communion inclusive and are then carried out and laid aside.

(c) 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 holy gospel. At the entry for VESPERS OF THE DEAD they are carried as at the ordinary office, notwithstanding a popular but erroneous opinion to the contrary⁵. 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.

564. 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.

565. THE COLOUR of the vestments and altar hangings is always black for adults, even Nuns and Sisters of Mercy and young maidens⁷, 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 cause⁸.

566. THE FOOTPACE (PREDELLA) and it only, 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 CRESCENCE

⁵ F.O.C., p.202. ⁷ F.O.C., p.407, cf. p.426; "Parson's Handbook," p.485.

⁸ Haegy, i., p.655.

cloth should be smaller than usual, falling a short way only over the four sides (n. 58). HOLY WATER and sprinkler should be added to the things normally required.

567. 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 necessary⁹, but interludes are rigidly excluded.

568. 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 (n. 289a). Sometimes, however, it is delivered after the interment at the grave side. 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 (n. 84).

569. Question often arises as to how long a period, in strict propriety, after death should the celebration of "the anniversary" requiem be continued. The rubrics obviously give no indication, seeing that with God there is no time factor—present, past or future—and it is left to the sentiment and piety of mortals to decide the point for themselves, except in respect of certain foundation commemorations for which the rubrics provide. Assuming this to be so, theologians suggest that in the case of an outstanding personality (*e.g.* of a vicar or prominent church-worker, greatly esteemed in their lives) an anniversary requiem might be celebrated for many years, say, thirty (a generation, if convenient), and then merged in the universal observance (with personal bidding) of All Souls Day, and also again in the commemoration of benefactors (if observed) about the feast of Dedication or the Title of one's own church.

(a) Of course mass *for* the dead as described in n. 576 may be resorted to as often as devotion prompteth and the rubrics allow.

(b) If a pilgrimage to the grave forms part of the commemoration sprinkling with lustral water is quite permissible, though not usual. The use of incense however would be irregular.

570. Another question is 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 altar¹⁴. 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.

571. 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 case¹⁰.

Clerical mourners, not officiating, are most suitably habited in *soutane* (cassock with small cape) and *feriola* (n. 84) and—out of doors—biretta, but in church they must be bareheaded unless wearing a surplice or cotta and stole, which they should do only if officiating (n. 88).

572. 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 be 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 (n. 107f).

573. BIDDINGS. 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 (or Sweet Jesus) have mercy.*" To which should be made the response *Amen*—a pious custom sadly neglected. Sometimes to the bidding is added *℟. Rest eternal grant unto them, O Lord: ℞. And let light perpetual shine upon them. Amen.* (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.

574. 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, *ad lib.* 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 time two suffice (n. 562a).

575. MASS OF THE DEAD (*i.e.* a strictly requiem mass with intention for the departed) is one that is celebrated in black vestments and with special prayers and variable parts in the Rite, and followed, on appropriate occasions, by the ceremony of the Absolution of the Dead. It is not permissible to read prayers for the living at a Requiem mass, nor indeed at any part of the Office of the Dead; though sometimes prayers for the mourners are read non-liturgically at the close of a funeral. It is permissible, however, to have a personal private intention for the living, except on All Souls Day¹¹.

576. MASS FOR THE DEAD, however, does not necessarily mean a requiem with special rite and in black vestments. It may simply imply "Intention" for the dead, and the prayers "for the Departed" added to the collects of the day at any non-requiem *low* mass when so permitted by the rubrics, as described in n. 587b. Requiem Mass of the dead is also generally allowed on these occasions.

577. The "Absolution of the Dead" is not allowed in connection with a non-requiem mass, nor may a dead body (other than that of a baptized infant) be placed before the altar at which such a mass is celebrated¹³. If it happens that a corpse is present in the church it must be removed aside, if necessary.

THE OBSEQUIES.

578. 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 holiday 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 recited¹⁵.

¹¹ F.O.C., p.348. ¹³ F.O.C., p.410.
¹⁵ Matters Liturgical, n.767.

579. 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)¹⁶.

580. REQUIEM MASSES of any kind whatsoever—even in connection with a funeral—may not be celebrated:—(i) On feasts of double 1st class observed by the Universal Church (*except* Easter and Whitsun Monday and Tuesday, and the Feast of the Precious Blood (July 1st), on which days it is allowed); (ii) on the local feasts of the Dedication, the Title, and the principal Patron of the Place; (iii) during Exposition of the Blessed Sacrament (*except* on the second day of the *Forty Hours' Prayer* when it happens to fall on *All Souls Day*, and then only at another altar and in purple vestments); (iv) on a day when the mass for the people has to be said and there is only one mass; (v) on Candlemass Day, Ash Wednesday, Palm Sunday, the Vigil of Pentecost, and the Rogations, if the respective ceremonies proper to those occasions take place and there is only one mass; (vi) nor on the last three days of Holy Week.

581. MASS OF THE OBSEQUIES (the FUNERAL MASS¹⁶. One solemn mass “for the day of death” is allowed in the church where the funeral takes place, on any day other than those above mentioned; but if it is liturgically hindered it may then be celebrated with all its privileges on the nearest free day.

(a) Besides this, on the actual *day of burial* in that church itself, *low masses* of “requiem” “for the day of departure,” with Intention for the deceased person, may be celebrated *ad lib.*

(b) These low masses are forbidden not only on the aforementioned occasions but also on:—(i) all Sundays; (ii) feasts of the 2nd class; (iii) All Souls Day; (iv) privileged ferias, vigils, and octaves. (See also n. 450).

(c) THE FUNERAL MASS should be rendered with all the adjuncts of solemn high mass. But if that is impracticable owing to lack of means or for scarcity of assistants, or other urgent impediment, a sung mass (that is without assistant ministers) or even a low mass (with incense at the Absolution)

may be substituted. This applies also in the absence of the body from a reasonable cause as stated above (n. 579).

582. "ANNIVERSARY" REQUIEMS (liturgically so called) are those celebrated on the 3rd, 7th and 30th days after death or burial and the anniversary thereof. One mass (sung or low) is allowed on these occasions, if not impeded, or on the first convenient free day after news of death has been received, provided it is not a day when the low mass for the day of a death is disallowed; or it may be anticipated on a convenient free day. Under the same conditions one *sung* mass may be offered once a year for the departed members of a sodality or guild.

(a) Privileged requiems have but one collect and always the sequence.

583. THE MONTHLY COMMEMORATION of the Departed (n. 176). On the first free (i.e. unimpeded ferial) day of each month *except* November (out of Advent, Lent, and Eastertide) on which the ferial office is said, at least one mass—in place of that for the day—should be a requiem mass in black vestments; and on that day in all non-requiem *low* masses the collect "for all the Faithful Departed" should be added, in the last place but one, to all others required. If, however, it be Rogation Monday, or an Ember day, or a vigil, or day on which an impeded Sunday Mass is to be said, the monthly commemoration is postponed to the next day not similarly hindered¹⁸.

584. THE WEEKLY COMMEMORATION (n. 177). On the Monday of each week—out of Lent and Eastertide—and not being impeded as explained in the preceding note—commemoration of the dead should be made in all ferial (non-requiem) *low* masses, by the addition to the collects of the day of the said prayer "for the Departed". Requiem mass, however, may be said if desired, when so allowed by the rubrics. If the Monday is not free the commemoration is not transferred, but is omitted for that week.

(a) DURING LENT, however, the weekly requiem mass is permitted on the first day that is of the ferial rank; and the prayer "for all the Faithful Departed" may be said—always in the last place but one—on any feria of the season.

585. "DAILY SUNG MASS" (i.e. ordinary non-privileged) is forbidden:—(i) on all Sundays; (ii) all double feasts; (iii) privileged ferias, vigils, and octaves; nor is mass *without chant* allowed on these days nor (iv) on the Ember days; (v) Rogation Monday; (vi) from 17th to 23rd December inclusive; (vi) on

vigils; (viii) on simple octave days even if only commemorated; (ix) on days when an impeded Sunday mass is first celebrated (n. 470).

VARIATIONS¹⁹ IN THE RITE OF REQUIEM MASS.

586. AT THE PREPARATION the celebrant says the antiphon *I will go* but omits the psalm *Give sentence*, and does not repeat the antiphon. All ritual kisses *except* of the altar and paten in the canon, are omitted throughout. At the *introit* the Cel. makes the sign of the cross over the missal instead of on himself. The *Gloria in excelsis*, the *creed*, and *alleluia* of the gradual or elsewhere are never said.

(a) The *introit*, gradual, tract, offertory, communion verse, and the dismissal, are always said in the plural even though the mass is for an individual soul.

587. THE PRAYERS, *i.e.* the collect(s), with corresponding secret(s) and postcommunion(s). One prayer only (at the respective points) is said as in the masses of *All Souls' Day* (n. 590a) except at a funeral which has to take place on that day; in such a case the proper prayers are added above the one conclusion (n. 183) to the first set of those appointed for All Souls' Day. In all other *privileged* requiems, whether sung or low, one collect only is said. In other cases, *e.g.* the "daily mass" (sung or low) three collects at least; but commemoration of another mass must never be made in a requiem (n. 180f).

(a) IN PRIVATE REQUIEMS (*i.e.* those which are neither privileged nor sung) votive prayers for the dead may be added provided that the total number is uneven and does not exceed seven, and that the prayer "for all the Departed" is said in the *last* place.

(b) No prayer for the living—not even that "for the living and the dead" is permitted in a requiem mass²⁰. But it is permissible for a priest to celebrate a private requiem *with personal intention* for a living person, without of course any public bidding; or he may say a ferial, or even a festal mass with intention (and bidding) for a dead person; and on days of simple rite (*except* in Eastertide) he may add—in the last place but one—a prayer for the departed (n. 180v).

(c) The sequence is said, sung, or omitted as explained in n. 590.

(d) The prayer *The Lord be in my heart* is not said before the holy gospel; nor *By the words of the gospel* after it; but the customary response before and that after the gospel are said as usual; the book is not kissed at the end.

¹⁹ F.O'C., pp. 63ff, 122ff, &c. ²⁰ F.O'C., p. 163.

588. FROM THE OFFERTORY TO AGNUS DEI:—The sign of the cross is not made over the water, though the prayer is said as usual; *Glory be* is not said at the end of the lavabo psalm, nor *rest eternal* in its stead. There is a proper Preface of the dead; at *Agnus Dei* the breast is not struck but the text is changed thus: instead of *Have mercy* (twice), and *Grant us peace* (the third time), is said *Grant them rest* (twice), and *Grant them rest everlasting* (third time).

(a) TO THE CONCLUSION. The first of the three prayers before communion is not said. After the postcommunion prayers and *The Lord be with you*, the Cel. turns towards the altar and says the dismissal verse *May they rest in peace* and then (secretly) the prayer *Let my bounden duty*. He next kisses the altar and, omitting the blessing altogether, goes at once to read the last gospel, before which, as well as after, the customary responses (which are never changed) are made by the server and people.

FURTHER VARIATIONS REQUIRED IN HIGH MASS OF REQUIEM.

589. AT THE ENTRY the Acc. carry in candles, as usual, and after reverencing the altar in unison with the SM., place them on the credence; they are not used again until the Absolution of the dead (unless employed as torches which, however, would be irregular, *see* n. 28a).

Deacon and sub-deacon wear dalmatic and tunicle, not folded-chasubles as in penitential seasons; the humeral veil is not used at all. Incense is not brought in, nor used, before the offertory. It is blessed, as usual, at this point, and the usual censuring of the *oblata* and altar are done, followed by the censuring of the Cel. alone; no one else unless the Bp. is assisting in which case he also is censured (with three swings) after the Cel. (who has then only two swings).

The SM. on ascending to the altar after the Preparation do not genuflect, but when the altar has been kissed as usual by the Cel., they go at once to the epistle corner for the introit.

(a) THE SERVERS AND CHOIR, but not the MC., kneel for the collects and the Prayer for the Church; and also from *Sanctus* until after the Cel. has said *The peace of the Lord*, in the canon; and finally for the postcommunion prayers.

590. THE SEQUENCE (*Dies irae*) is used in every sung mass, and in low mass if privileged—in which only one prayer is said. It must be sung entire (not antiphonally) by the choir; or recited without chant. It must not be curtailed, as is often improperly done by singing only the first and last two or three verses.

In low masses with more than one collect, except on All Souls' Day, it may be omitted altogether at the discretion of the Cel.

(a) The Cel. at high mass having read the sequence (alone) may proceed forthwith to read the gospel as usual, and then retire with his assistants to the sedilia. On their return to the altar the D. puts the book on the altar and kneels to say *Cleanse my heart*, &c., but does not ask a blessing, nor is incense blessed. Or the Cel. may read the gospel privately after turning to the altar.

591. AFTER THE EPISTLE the Sd. does not go to the Cel. for a blessing; he at once hands the book to the MC. to lay aside, and waits at his place until the Cel. has finished reading the *Dies irae*; he then flits the missal to the other end of the altar for the Cel's gospel if, as may be done, it is read then²¹, but more usually the reading is deferred to the conclusion of the sequence. In either case hand candles are lighted towards the end of the hymn.

592. THE PRE-GOSPEL PROCESSION is not a solemn one; Acc. without candles attend and stand with joined hands; incense is not used; so the Th. is not required. An ambo is not used. *Glory be* is sung, as always, before the gospel (n. 193.b). At the end of the gospel the book is not kissed; nor is the Cel. censured. The Sd. gives the book to the MC. to lay aside. All hand candles are extinguished. The creed is not sung.

593. AT THE OFFERTORY the Sd. does not as in other masses, receive the humeral veil, nor hold the paten. He goes to the credence and brings the sacred vessels covered with the chalice veil to the altar where he hands them to the D., as usual; a server takes the veil, folds it and places it on the credence. The water is not blessed. After the offertory the D. slips the paten under the corporal as is done at low mass.

594. AT THE CENSING the Sd. stands on the predella towards the gospel side, half-turned to the Cel., during the blessing (without *oscula*) of incense as usual; he assists in lifting the chasuble on the left while the altar is censured; the MC. meanwhile removing and holding the missal, replacing it as soon as that part has been censured. The Cel. alone receives incense, as mentioned above; but if the bishop assists he also is censured as usual^{27a}. The D. and Sd. may assist at the Cel's lavabo if it be the local custom as some authors declare; otherwise attendance left to the Acc. as in ordinary high mass.

595. Before the SANCTUS the torchbearers (not more than four) enter with their lights; and hand-candles are

lighted; all are held during the Preface (now "proper") and until after the second ablution. At the Consecration the Sd. kneels on the pavement at the epistle side and censes the Blessed Sacrament with three double swings at each of the elevations; he then gives up the censer and, without genuflecting returns to his place behind the Cel. where he again genuflects; but he does not genuflect while standing behind the Cel.^{28b}; he only does so when at the Cel's side. The Th. also now retires; but the tbb. remain until the second ablution and then go out; and hand-candles are extinguished. The *Pax* is not given; after *Agnus Dei* the D. and Sd. change places, each genuflecting before leaving and on arriving, but not in the centre. At the dismissal the D. facing the altar sings (always in the plural) *May they rest in peace*. The blessing is never given. The ordinary last gospel is read.

N.B.—The ferial tone is always used and the organ should be silent throughout the liturgical parts of the functions; but if necessary to sustain a weak choir it may accompany the singing, but always with reserve, and interludes are strictly prohibited. There is, however, no law forbidding an organ recital when the liturgical ceremony is ended, or before it begins.

ABSOLUTION OF THE DEAD.

596. THEOLOGIANS point out that this title is apt to be misleading and likely to 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 in that sense is applied to this office, in which the Church gives a formal dismissal to the body, received at its baptism into the visible congregation of Christ's flock, and 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.

(a) When this ceremony follows a mass of requiem it must be given by the Cel.²⁴ himself *except* when the Bp. is present and elects to perform the ceremony, in which case the Cel. takes no part in it, retiring to the sacristy. When given apart from mass it may be done by any priest assisting or officiating at the obsequies. At solemn Absolution a bier or catafalque is usually erected (n. 562); at simple Absolution (n. 579) in the absence of the body it suffices to perform it over a pall or cloth spread on the pavement (n. 599).

(b) There is another rite called "The Five Absolutions" performed at the obsequies of greater prelates, or of a royal sovereign, which however is outside the scope of these notes.

(c) 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 not of obligation in other cases, but it properly forms part of the obsequies and should never be omitted whether the funeral mass be sung or low, and whether the body be physically present or only morally so.

(d) It is permissible and desirable to give the Absolution at all solemn anniversary masses; and of course 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.

(e) Even if the funeral mass has to be postponed, the Absolution should follow the Burial Office and be repeated when the mass takes place. But it cannot be given at, or be in any way connected with, a non-requiem mass. It is however 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 body²⁵. The ceremonies and rite are exactly the same whether the body be present or absent, except that the opening prayer *Enter not, O Lord, &c.*, is not said in the absence of the body, unless a bishop officiates (n. 706.b).

The ceremony is normally restricted to a requiem mass and the obsequies; and it may be given (though not usual) at any time in connexion with the office of the dead—matins, lauds and vespers.

597. THE CEREMONY²⁶. After the last gospel the SM. go to the sedilia and take off their maniples; the Cel. 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 Sd. (bareheaded), or if there be no Sd., a server in surplice, takes the processional cross, and at the centre between the Acc. with their lighted candles as usual, stands before the altar; the Th. and clerk of the holy water are behind. The SM. rise and put on their birettas* at the sedilia (n. 88), uncovering to salute the altar when they come before it, and on reaching their positions at the bier hand

* Birettas need not be worn if the way to the catafalque is very short.

²⁵ Cf. F.O.C., p.415. ²⁶ F.O.C., p.411.

their caps to the MC. to lay aside. The Cr. and taperers 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 the SM. free passage around it. The Cel. and others go direct to the foot of the bier, the D. being at the left of the Cel., and the Th., vat bearer (and book-bearer, if any) on the same side; the MC. being on the right of the Cel. The Cr. may rest the foot of the cross upon the ground, holding the staff himself with both hands.

(a) 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 Th. and taperers continue right round the bier until they come again to the head where they will take up positions as before explained. The Cel. and others also proceed by the gospel side, halting when they come to the foot of the bier. After the aspersion and censuring of the body the SM. 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, will 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 SM. to leave their birettas at the sedilia.

598. THE RITE. The Cel. reads the prayer *Enter not** (but only if the body is present, though some authors say it may be said in any case as it is when the Bp. pontificates); it is always read in the masculine singular. The cantors intone the responsory *Deliver me*, &c., and the choir continues it antiphonally; towards its end the D. and Th. pass behind the Cel. and come to his right, and he then blesses incense as usual, but without *oscula*. The *Kyrie* is sung; the Cel. intones *Our Father*, and continues to say it silently while—with the D. 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 Cel. 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 Cel. again goes round the bier censuring it in the same manner—duly reverencing the

* In the latest form of the Absolution, which O'Connell (*Celebration of Mass*, vol. 1, p.10; rite) says is clearly designed for All Souls' Day, the prayer *Enter not* is not given at all, nor is the final verse *May his (her, their) soul(s), &c., given.*

cross and altar as before. Once more standing at the foot of the bier he sings *And lead us not into temptation*, the D. being now on his left, holding the book for him to read from. Then follow the versicles and prayers; when he says the *V. Rest eternal* he makes the sign of the cross over the bier; and again when he adds *May his (her) soul (their souls) &c.* but the latter is not said, nor the sign of the cross made, if the Absolution is for all the Departed.

(a) ON RETIRING from the bier the Cel. 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 SM. 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, &c.*

THE ABSOLUTION IN SIMPLEST FORM.

599. 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 Acc. 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 censuring can be done.

(a) AFTER THE LAST GOSPEL the Cel. 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. The prayer *Enter not &c.* is omitted. He says (or if there is a choir they sing) the responsory *Deliver me &c.* Towards its end, without leaving the altar, he blesses incense as usual but without *oscula*; the Th. crosses over to the gospel side; the MC. or server remains on the epistle side.

(b) After the *kyrie* they go to the centre, reverence the altar and stand facing west. The Cel. 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—and gives up the sprinkler and takes the censer and, at the same place, proceeds to cense the pall with three swings in the same order; the MC. or server and Th. hold back the cope during the aspersion and censuring.

Having returned the censer the Cel. 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 Cel. does this himself. The office is then concluded as described above for the solemn form.

(c) 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 censuring; and in this case the pall need not be laid.

(For PONTIFICAL ABSOLUTION see n. 706).

THE ORDER FOR THE BURIAL OF THE DEAD.

600. 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 cxxx (which is said with its antiphon), asperses the body thrice with lustral water. On the way to the church psalm li. is recited (and if the way be long, one or more of the Gradual psalms). Arrived at the church the recitation is discontinued and the sentences *I am the Resurrection*, &c., are sung instead. Arrived at the chancel all go to their places while the body is placed in its proper position.

601. THE BURIAL OFFICE may be said at any convenient hour on the day of the funeral. The officiant stands at his place in the choir, unless it is more convenient to be at the chancel step; the cross and acolytes' candles are taken to the credence; though if the burial office (or, as it may be, the Absolution alone) is to be said immediately, the crucifer and taperers will take their places at the head of the bier.

One or both of the appointed psalms are read with *Rest eternal* &c. instead of *Glory be* &c.; the lesson is read by the officiant, or by another. It being generally felt that the lesson forms a very abrupt conclusion to the service in church, especially when many of those present are unable to go on to the grave, the office may fittingly be continued with *Our Father*; *V. From the gates of hell*, *R. Deliver their souls, O Lord*. *V. May they rest in peace*, *R. Amen*. *V. Lord hear my prayer*

&c. and the commendatory prayer from the Office for the Visitation of the Sick; or one or more of the prayers from the proposed B.C.P.

(a) If there is no requiem mass (or if the mass was said earlier without the Absolution), the latter now follows. If on account of inclement weather or other good reason, the prayers prescribed for use at the grave (except the prayer of committal) are to be said in church they will then be added and come after the *Benedictus*. As the corpse is borne out of the church the anthem *May the angels lead thee into Paradise &c.* should always be sung by the choir or recited by the priest.

602. THE INTERMENT. After the Absolution—if the body is to be buried at once and if the grave is situated in an adjoining churchyard—the procession re-forms and moves on to the site. The general congregation may be requested to go out first and dispose themselves at some distance around the grave, or to follow at the end of the procession. Incense is not required, presuming the ground to be consecrated or the grave already blessed. The clerk of the holy water will head the procession; next comes the Sd. (bareheaded) carrying the cross (not veiled except in Passiontide) between two acolytes with lighted candles, or lanterns; the choir and clergy, retaining their votive candles; the Cel. with D. on his left and MC. on his right, lifting the borders of his cope. The bier is borne after the Cel. with pall-bearers (if any) on either side (n. 570); and then follow the mourners. On the way one or more of the Gradual psalms may be recited.

(a) ARRIVED AT THE GRAVE the MC. directs the Crucifer and Acc. to stand at the head, the Cel. at the foot, with the D. on his left and the server with holy water to the left of the D., and the mourners on either side, while he himself will take his place to the right of the priest. The sentences *Man that is born &c.* 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 mark of respect (but this act should never be relegated to a grave-digger); then follow the antiphon *I heard a voice from heaven &c.* 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 lustral water in the form of a cross, and then saying: *The Lord be with you. R. Let us pray &c.*, continues the rite to its conclusion. During the return from the grave the psalm *De profundis* (cxxx) is recited privately; and in the vestry the priest says the prayer *O God, the Creator and Redeemer &c.* before unvesting.

603. IF THE BURIAL GROUND IS DISTANT, or if the interment is postponed, the D. and Sd. need take no part in the ceremony; the cross being carried by a server in surplice. If the grave has to be blessed the Th. 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 (a suitable form is given in the proposed Prayer Book), 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 censers them with three double swings, before proceeding with the committal, as above.

(a) A SYMBOLIC GESTURE. In many places where the latin rite is used it is customary for the officiating priest to remain until the coffin is lowered into the grave and then to throw three shovelful of earth on to it while saying *Remember, O man, from dust thou art and unto dust shalt thou return*; a practice approved by several rubricists.

THE BURIAL OF INFANTS

604. 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.

(a) Requiem mass for infants may not be celebrated, nor the absolution given at the funeral; but a festal 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, 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," recited in festal form would prove a most suitable devotion.

605. THE RECEPTION OF THE BODY²⁸. The priest will wear 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 (a) the shortness of the little life, now ended; its

²⁸ F.O.C., p.424.

pilgrimage finished almost as soon as begun, and (b) that the little one was not called to bear its cross in the world).

(a) The priest may go to the house to escort the body to the church; in that case he sprinkles it with lustral water on arrival; and he recites psalm cxiii. On the way to the church psalm cxix (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*, &c., 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.

(b) 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.

(c) If no mass then—without the Absolution—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 INFANT.

606. PSALM XXIV (with AN. before and after) *He shall receive the blessing from the Lord, and mercy from the God of his salvation, for this is the generation of them that seek the Lord. Glory be, &c.; the threefold Kyrie, Our Father* (continued silently while the priest, at the foot of the coffin, without going round it sprinkles it thrice with lustral water—incense is not used), and the following versicles and prayers:—

V. *For my innocency's sake thou shalt receive me;*

R. *And stablish me in thy sight for ever.*

V. *The Lord be with you;*

R. *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. R. Amen.

(a) THE PROCESSION to the grave follows and during it psalm cxlviii 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, &c., and continued to the end. At the anthem *They shall hunger no more*, &c., incense is blessed; and during the Lord's Prayer (continued silently) the priest without moving from his place, first asperses the grave and the coffin together, and then similarly censes them. On the way back to the church the *Benedicite* is recited, and within the church the collect for Michaelmas day is said by way of conclusion of the rite.

(b) ALTERNATIVE ORDER. If desired the whole of the burial office (except the prayer of committal, with the aspersion and censing) 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 then psalm cxiii is recited and the office is read throughout as given in the form used; the second aspersion (and the censing) taking place as indicated above.

NOTE. The English Church has provided no liturgical form to be used on the passing of Infants; but the proposed B.C.P. gives an *Order for the Burial of a Child*. If this be used it should precede the mass, if there be one.

A suitable form for the same purpose is given in THE ENGLISH RITUAL (*Knotts*).

CHAPTER NINE

Of Matters Pontifical

AS UNDER

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GENERAL NOTES

607. PONTIFF. This is but another title for bishop 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 be *paratus*, i.e. in vestments (chasuble or cope and mitre) or simply in choir habit. Moreover, when a greater prelate is present offically 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*. Lesser prelates, however, are not privileged to "assist pontifically", and when present merely as visitors they take no official part in the service. In these circumstances it is improper to use the terms "pontifical" and "to pontificate."

608. THE DIOCESAN BISHOP within his own jurisdiction, and the archbishop (or metropolitan) everywhere throughout his province, are regarded as "greater" prelates, and on official occasions they are accorded special (and often considerable) ceremony as befits their exalted rank and office.

609. ALL OTHER BISHOPS (that is, diocesans outside their own jurisdiction; suffragan and retired or unattached bishops)

possessing no right to a throne in a church in which they may be officiating, are regarded officially as "lesser" prelates 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."

(a) They wear choir habit and occupy the principal stalls in the choir, and are treated as the first of the clergy present. They are saluted individually with bows (not genuflections), and they bow in return. They do not make the sign of the cross over others when being saluted or censed or when moving from one place to another, as does the diocesan. They may not have deacons-of-honour *parati*, nor should they make a ceremonial entrance into church.

610. In practice however it has become an Anglican custom, too firmly established to be done away with or regarded as incorrect, for such prelates to assist in cope and mitre even when not invited 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 (n. 642).

(a) They are aspersed before any others at the *Asperges*; they are censed with three double swings (*after* the celebrant, who is censed in this case with three swings) at the Offertory, the *Benedictus*, and the *Magnificat* only; and they receive the *Pax* before the other clergy present. They should not bless the incense, the offertory water, nor the deacon; nor give the absolution; but it has become customary for them to kneel, without a cushion or desk, before the midst of the altar at the consecration; and, on the invitation of the parish priest, to give the blessing in pontifical form (n. 646) at the end of the service—of course without the staff.

611. 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 pontificating 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 genuflections—the seventh candle alone excepted.

(a) If the diocesan elects to be present he must not use another throne on the epistle side—as does the archbishop as of right if assisting officially (*coram episcopo*). The visiting Bp

should not, however, use the staff *except* at functions at which its use is expressly prescribed, *e.g.* at the consecration of a church or of the holy Oils, &c, or at an Ordination. He should *not* privately bless the people as he passes through the church; though even this, by long established Anglican custom, has come to be regarded as permissible in the absence of the diocesan. The honour of the throne may not be extended to a suffragan or auxiliary bishop.

(b) Should a visiting bishop pontificate at the faldstool in the presence of the diocesan (as is usually the case), the diocesan presides at his throne himself. If the archbishop of the Province assists pontifically he may occupy the throne while the diocesan celebrates at the faldstool.

612. ABBOTS rank as lesser prelates; 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 (n.639b) They take the vestments from the altar only when they are about to pontificate high mass solemnly, not low mass. They may give the blessing in the pontifical form, even at low mass. They may not pontificate at funerals.

613. 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 prelates (not occupying the throne) a bow is substituted for the genuflection. 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.

614. THE PONTIFICAL CANON (*canon-episcopalis*). 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; it is used from the offertory to the ablutions in place of the missal.

615. THE HAND-CANDLE is held in a saucer-like candlestick (*scotula* or *bugia*) having a longish handle at one side. It is held near the book whenever the bishop reads or sings anything from it.

(a) 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.

Three mitres are used by bishops, namely:—

616. (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) at the throne from the beginning until the introit and from the creed until the end of mass.

617. (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.

618. (iii) THE PLAIN or SIMPLE MITRE is made of linen or plain white silk or damask, with ruddy ends to the *infulæ* (ribbons at the back). This is the only mitre worn when the vestments are black. Abbots should use only "gold" and "simple" mitres.

(a) 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* (n.633); or it may be laid aside on the credence, or on a table provided for the purpose, with the ribbons (*infulæ*) hanging over the front.

619. THE MITRE IS WORN normally only with vestments, *i.e.* cope or chasuble; but it is used, even over the rochet, (i) at Confirmation, (ii) at conferring of minor orders (*major orders* are

always conferred at mass, when vestments of course are used), (iii) whenever the prelate performs a definitely episcopal act.

(a) 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.

(b) It is worn (i) when the bishop, sitting, blesses incense away from the altar; (ii) while he is being censed (but *not* after the holy gospel, for then he remains uncovered out of reverence for the gospel); nor is it worn when he is censed at the *Benedictus* and *Magnificat* if he is only assisting; but if he is himself officiating, he retains it until *after* he has been censed); (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.

620. THE MITRE IS NOT WORN (i) at the *Magnificat* in evensong and *Benedictus* in mattins *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 censed 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.

621. THE BISHOP'S BIRETTA. This is made of purple cashmere or silk (not "watered", for that is a cardinal's prerogative; nor of satin or velvet, which belong exclusively to the pope), with a tuft (not tassel) of silk of the same colour as the cap itself, and without red pipings or cord along the seams. The lining should be green, as this is the recognised 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.

622. 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 zucchetto is removed also for the holy gospel, and whenever the bishop is censed. It is never worn in presence of the Blessed Sacrament solemnly exposed.

623. A BISHOP'S CHOIR CASSOCK should be made of purple woollen material, not silk, with a train looped up at the back so that it does not trail the ground but can be let down for functions. It has linings, cuffs, pipings, and buttons of crimson silk; but in penitential seasons and at offices of the dead the cassock is black with purple trimmings; and this, without the train, is the correct house dress for a bishop. With the cassock is worn a belt (*cincture*) of purple silk terminating in tassels; but on penitential days a black cincture with fringes is used.

624. THE HOUSE-CASSOCK, for which no popular name has been adopted (though it is frequently referred to as the *soutane*), is practically the above described choir cassock with the addition of a shallow cape cut away at the front and with oversleeves fastened with coloured buttons. This, worn with the roman cloak (*feriola*, n. 84), is the correct attire for receptions, &c. It is worn by an episcopal preacher of a funeral panegyric.

(a) The train-bearer and other personal attendants at solemn pontifical functions should wear the *feriola* over the ordinary cassock; as also a clerical preacher at a funeral; but otherwise strict propriety forbids the use of the *feriola* at public services within the church.

625. THE ROCHET is a garment resembling the surplice but with tight sleeves and reaching to the knees, the bottom of the skirt being made of very deep lace; the cuffs of the sleeves and the shoulder pieces also are adorned with lace backed with silk linings to match the cassock trimmings. Only bishops have the full right to the use of the rochet, which denotes jurisdiction, and they wear it on all official and sem-official occasions over the cassock; it is retained under the alb when vested for mass.

(a) 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 (n. 72).

626. 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, on occasions of lesser importance, when he assists at the throne; 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 censured at the offertory only—the celebrant being censured, as usual, at the gospel.

627. THE MOZETTA (probably the modern equivalent to the mediæval almuze) 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 mozetta.

628. THE MANTELLETTUM 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. Fortescue says this garment is the old English chimere, grievously curtailed. It is worn over the rochet by bishops in places outside their own jurisdiction.

(a) On certain days of penance the bishop's cassock, mozetta 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.

629. THE BLACK CHIMERE over a rochet, and almuze (*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 and academic hood may be used on the more ceremonial occasions. The chimere (black or scarlet) should never be worn under a cope.

630. 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 in full pontificals 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.

631. EPISCOPAL BUSKINS (stockings) 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.

632. 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.

(a) 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.

633. THE VIMPA (n.76), 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.

634. PARATUS. A prelate or other cleric, when wearing the sacred vestments (as distinct from choir habit) is conveniently referred to as being *paratus* (plural, *parati*). The wearing of the rochet without the stole, or the chimere (black or scarlet), or the surplice or cotta with tippet or scarf, does not constitute the wearer being *paratus*; he is then described as being "robed" or "in choir dress," or "in choir habit"; or "*non-paratus*."

EPISCOPAL ORNAMENTS.

635. THE PECTORAL CROSS (sometimes incorrectly styled the *pastoral cross*) derives its name from *pectus*, because it is worn on the breast. It 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 every-day 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.

636. 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.

637. 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 and cardinals¹¹. For this purpose other clerics are allowed to use only a broad band of the same material as the cope, commonly, but incorrectly, called a "morse" (n.77b).

638. THE PASTORAL STAFF (known variously as the crosier or the crook) is now regarded as the symbol of jurisdiction (not, as some think, 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—and, some say, at Confirmation) then it is permissible and correct for such delegate to use the crosier.

639. 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 holy 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 Candle-mass and Palm Sunday, and such like processions, when his left hand will be engaged with the candle, palm, &c. In these cases the staff is borne by the bishop's chaplain within the folds of a *vimpa* (n.633) 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.

(a) In old English use the bearer always held the staff with its crook facing the bishop; and some authorities hold that a

¹¹ F.O.C., p.12.

prelate himself if outside his own jurisdiction should indicate the fact by holding his crosier—if he carries one—pointing in his own direction.

(b) AN ABBOT within his own jurisdiction also possesses the right to use a crosier.

(c) At mass *coram episcopo* on (i) Candlemass day and (ii) Palm Sunday, the prelate holds the candle (palm) instead of the crosier during the chanting of the holy gospel, and also on his way to and from the centre and while kneeling before the altar at the consecration (n.652)

640. 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, except *e.g.* at the consecration of churches for then the crosier is always used even if vestments are not worn. 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 genuflection, which in practice is often omitted, and in some countries the omission is formally sanctioned.

641. THE ARCHIEPISCOPAL (more correctly, METROPOLITAN) CROSS. This 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.

(a) 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 (n. 639), 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 EPISCOPAL THRONE AND FALDSTOOL.

642. 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 (n. 608), 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 bishops¹⁵. 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 which liturgically require it.

(a) 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 (n. 638); but the archiepiscopal cross is used everywhere within the province.

643. 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.

(a) VISITING PRELATES occupy the faldstool when they pontificate high mass or solemn evensong; its position then being on the epistle side of the sanctuary in line with the horn of the

altar, just about where the subdeacon stands to read the epistle. The prelate when standing at the faldstool is turned towards the east; while seated he faces west.

(b) An Abbot uses the faldstool only when celebrating in the presence of the Ordinary; or outside his own territory by special indult.

644. AT PRAYERS—recited by himself or another minister—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.

PONTIFICAL BLESSINGS

645. CONSIDERABLE DIVERSITY of use exists among Anglican bishops in the manner of imparting blessings. Some hold the fingers of the right hand spread out and curved while making the holy sign; others raise and stretch out the right arm as far as it will go with fingers extended and palms turned outwards; others again, while holding the fingers properly composed, turn the palm instead of the little finger towards the person or object to be blessed.

(a) The only seemly and indeed correct method 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.

646. THE PONTIFICAL BLESSING at the end of mass celebrated by a bishop is, of course, given at the altar; but at mass *coram episcopo* is given from the throne (or episcopal seat). When in presence of a prelate the officiant is not at the altar the bishop generally goes there to pronounce the blessing, though this is not really necessary. It is given thus:—if from the altar or faldstool he faces east; if at the throne he faces south; and chants *Ÿ. 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: *Ry. From this time forth for evermore*. Making the holy sign on himself in the usual way the bishop sings: *Ÿ. ✠ Our help is*

in the name of the Lord; and the choir answers: *R. 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 lastly towards his right at *the Holy* ✠ *Ghost*; and then completes the formula.

(a). 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 his cross which is held before him; otherwise everything is done as described above.

647. TO THE DIOCESAN ALONE belongs the prerogative of pronouncing the absolution in mass and of giving the blessing at the end instead of the celebrant, but this applies only when the diocesan is himself actually celebrating the mass or is "ceremonially assisting 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.

648. 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 (n.140 f). After being censured a prelate instead of bowing in acknowledgment blesses him who censes by making the sign of the cross over him in silence.

PONTIFICAL PROCESSIONS

649. AT PROCESSIONS (n.293). When the procession is in connexion with Candlemass, 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.

650. 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.

(a) 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.

651. 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 in n.649 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 *Fortescue-O'Connell*, p. 337, in reference to the Rogations declares 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.

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.

652. IN THE CANDLEMASS AND PALM SUNDAY processions the staff is borne before the bishop who himself holds his candle (palm) in his left hand while with his right he blesses the people. Likewise during the chanting of the holy gospel he holds the candle (palm) with his right hand, instead of the crosier (n.639c).

* *i.e.* at processions before Mass not ordered by the rubrics, namely, those held on every occasion except Candlemass, Palm Sunday, and the Rogations.

THE BISHOP'S ATTENDANTS

653. ASSISTANT-DEACONS. When a greater prelate celebrates solemn high mass he is attended *at the throne* by two clerical assistants commonly called deacons-of-honour vested in dalmatics, and who are additional to the deacon and sub-deacon of the mass, who attend him *at the altar* (and also at the throne if it should happen that clerics to act as ADs are not available). The ADs in dalmatics also attend him when, on feast days of the highest rank, he himself sings vespers (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 or, if it be the local custom, the black scarf over the surplice. 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.

(a) A practice has grown up, and is widely followed apparently without reproach, of an officiant in cope at processions on greater feasts and occasions of special importance, being attended by two clerics in tunicles, but not in the Office of vespers (evensong) itself for then the only vestment permitted is the cope. The tunicle, if used in processions, should be put on before, and taken off and laid aside at its conclusion if another office or function is to follow.

654. ASSISTANT-PRIEST. When any bishop pontificates solemn high mass at the throne or the faldstool, he is attended by an AP vested in amice, cotta, and cope, but not a stole. At other times the AP wears only choir dress (surplice or cotta). He does not attend vespers (evensong) at the faldstool. At mass *coram episcopo* his duties are of the simplest and are practically confined to the censings—he presents the boat, censes the prelate; and imparts the Pax to him.

(a) If owing to a shortage of clerical assistants an AP is not available at mass *coram episcopo* his duties may be performed by an AD, in which case the deacon of the mass censes the Bp and conveys the Pax to him; and at the *Magnificat* the censuring is done by him who censes the clergy and choir.

655. MINOR ATTENDANTS. These are technically called chaplains, and should strictly be "clerics" if at all possible, but in defect thereof laymen—even boys in emergency—as "bearers" may act and perform the necessary duties. There should be two masters of ceremonies (MC.s), the first of whom will be in direct attendance upon the prelate and sacred

ministers, as well as in directing the function generally, while the second will assist as required mainly superintending the servers and "bearers." Of the latter at least three (four if the crosier is used) are required to look after the mitre, book, candle (*scotula*) and crosier (staff). The mitre and staff are held through the folds of a vimpa (n.633).

656. Strictly the diocesan should not officiate or assist at the throne with only lay servers (*Haegy* i. 237). He should have not fewer than three attendant chaplains in orders; but in ordinary parish churches it might often happen that three clerics would not be available, in which case one at least of the attendants should be in holy orders, assisted in the subsidiary duties by laymen.

657. AT PONTIFICAL LOW MASS on occasions of importance the Bp should, if possible, be served by two chaplains in orders, with 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.

658. THE ASPERGES (n.485) is not given before a solemn pontifical high mass when the Bp has made a ceremonial entrance and aspersed the bystanders; but if on a Sunday the mass be *coram episcopo* the ceremony takes place as usual¹⁷. In this case, after the aspersion of the altar, the Cel does not asperse himself; but leaving the D and Sd at the altar he goes, accompanied by the MC and vat-bearer, before the Bp 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 Cel receives with *oscula*, and then proceeds as on other occasions, except that the D and Sd do not accompany him, whereas the MC and vat-bearer do.

RECEPTION OF THE BISHOP

659. 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. A greater prelate receives considerably more attention and ceremony than a visiting Bp. The directions hereunder apply mainly to the former class, except as otherwise stated.

(a) THE ENTRANCE. If it be a canonical Visitation a kneeling desk and cushion on a strip of carpet is in readiness

¹⁷ F.O.C., p.142.

inside the principal door of the church where the Bp 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 be organized the choir also may attend, and a crucifer between two taperers, with the churchwardens (the Bp's liaison officers) leading; but if it be 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 Bp kneels and so also all others, except the crucifer and taperers. The parish priest presents the crucifix for the Bp kneeling to kiss. He rises, and all others with him; receiving the sprinkler the Bp asperses himself and the bystanders. He then blesses the incense and is censured by the priest; and the procession moves on (the Bp 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 Bp (if the diocesan) blesses the people who kneel as he passes. He is escorted first to the altar of the Blessed Sacrament where 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 Bp 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 Bp has gone to his place, the Cel begins the service, unless the vesting of the Bp takes place then. If mass follows immediately, the Bp stands at the step with the SM and begins the office of Preparation.

660. A SUFFRAGAN BISHOP properly belongs to the lesser category, but if he is officiating within the sphere of his own delegated spiritual jurisdiction he may, according to Anglican custom, be attended with ceremonial closely akin to that which of right belongs to the diocesan; he does not, however, have the seventh candle or use the throne or crosier; he is saluted with a bow in place of the genuflection.

(a) A VISITING PRELATE (n.608) 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; with deep bows (not genuflections) from those whom he passes.

661. 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 be 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 candle²¹ 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 Bp is merely assisting pontifically (*coram episcopo*); 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 Bp'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.

662. THE VESTING. Where possible a vestry will be reserved for the use of the Bp 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 divesting if the Sacrament is reserved at the high altar and cannot be removed. Ordinarily the Bp 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 Bp 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.

(a) But if the Bp has vested at the throne in the sanctuary, or at the faldstool, the procession is not made and the Bp goes to the altar without cross or lights or incense, accompanied by the ministers as above and some others (*Caer. epis.* ii, 8-25).

LOW MASS BY A BISHOP

(For abbreviations see page xi).

663. ALL BISHOPS (and ABBOTS, within their jurisdiction,) may at their discretion say low mass exactly as a simple priest

²¹ F.O.C., p.154.

does except that they defer putting on the maniple (unless for a requiem mass) until after the absolution in the Preparation; and also that the blessing at the end is given in the episcopal form (n.645) 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.

664. THE PREPARATIONS. 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 B. S. is solemnly exposed the vesting and unvesting should be done in the sacristy.

(a) Two candles (four on festivals) 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 *episcopal canon* which is used instead of the missal from the secrets (and prayer for the Church) to the ablutions.

665. 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 Bp'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 Ch if he has to assist in the administration of communion].

666. AT THE ALTAR STEPS in line with the epistle corner a faldstool with two cushions, one for the Bp's knees, the other for his arms; on the stool the "canon" and a lighted hand-candle (*scotula*) which is held at the Bp'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 below the steps. The bearer never kisses the Bp'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.

667. SERVERS. There should be a Chaplain, if possible in holy Orders, in surplice but not stole, and he will handle the

sacred vessels. One or two lay-servers to 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 lay servers precede the bishop; the chaplains following him. The diocesan is saluted with genuflections; visiting bishops with bows only.

668. 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 and *mozzetta* or *mantellettum*; puts on the biretta (over the skull cap, if he is wearing one) and then washes his hands what time the Chaplain holding the towel, kneels; as do also the servers. The Bp next takes off the biretta and, assisted by the Chaplain, 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 pendant, uncrossed.

669. THE BEGINNING OF THE MASS. The Bp with the Ch kneeling on his left begins the Preparation as usual; the servers kneel in front of the sedilia. When the Bp has said *May the almighty, &c.*, the Ch standing presents the maniple to be kissed by the Bp, and puts it on his left arm (unless at a requiem he is already wearing it). When the Bp goes up to the altar he is accompanied by the Ch who will attend to the book, turning the leaves when required. The candle-bearer goes to the Bp's right; the other server may kneel on the bottom step at the gospel side.

670. FROM THE GOSPEL TO THE PREFACE. The Ch flits the book after the epistle to the gospel corner and stands there at the Bp's left; S¹ with the candle will be on the right; S² passes over to the epistle side. After the creed [the Ch 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; the Ch and both servers, kneeling, assist at the washing of the Bp's hands, as before; the Ch returns to his place at the Bp's side. After the Secrets (and before the Prayer for the Church) the Ch places the canon on the missal desk at the gospel side, and the S² removes the missal to the credence. The Ch takes off the Bp's skull cap and gives it to S² who carries it on its tray to the credence.

671. 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* S¹ leaves his candle on the altar

and, with the Ch, retires a little and both kneel on the edge of the predella—the Ch on the right—lifting the chasuble at the elevations. [The Ch. uncovers and covers the chalice when necessary, and after *Our Father*, &c., he wipes the paten and gives it to the Bp with *oscula*. Having assisted at the ablutions he puts the skull cap on the Bp's head; and then sets the *canon* in its place at the centre]; S² puts the missal on its stand at the epistle corner, and S¹ takes the candle over to the same place. [The Ch 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].

672. AT THE BLESSING (n.646) the Bp 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 Ch holds the *canon* at the Bp's left, and S¹ the candle on his right; but if the gospel is proper to the day, the S² flits the missal and then stands aside. The divesting of the Bp is done as was the vesting i.e. at the faldstool or in the sacristy.

(a) NOTE. If the Ch is not in holy Orders the directions within [square brackets] will be disregarded and the Bp 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. Further, if only two lay-assistants are available they will serve the Bp's mass according to the rules for serving mass with two servers.

PONTIFICAL HIGH MASS AT THE THRONE

BY THE DIOCESAN BISHOP.

(For abbreviations see page xi).

673. PREPARATIONS. A throne should be erected on the gospel side of the sanctuary, with stools on either side of it for the ADs; and one for the AP on the side most convenient. A kneeling desk is placed before the altar for the Bp's private devotions, and then removed and replaced at the end of the service. The B. S. if reserved at the high altar should be removed before the functions begin; but if this is impracticable the Bp, having prayed before the tabernacle will vest in a chapel apart and come ready vested and with incense in procession to his throne.

(a) The six altar candles are lighted (and a seventh if the diocesan himself celebrates) 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 a ewer for water and a dish and two small towels for the washing of

the Bp'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.

(b) The Bp's vestments are laid out on the altar (if he vests there) 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.

674. THE MINISTERS AND THEIR DUTIES.²² D and Sd of the mass; two ADs who wear dalmatic over amice and cotta at pontifical mass if the Cel is the diocesan, or a prelate authorized to use the throne; AP in cope over amice and cotta; bearers (in cotta) of the mitre, and staff (which they hold within the folds of the *vimpa*), the hand-candle, and the book from which the Bp reads; a second MC. to assist the principal MC.; two Acc (taperers); and a Th; and also six or eight tbbs, who may also convey the vestments to and from the altar.

(a) THE AP:—takes off and puts on the Bp's ring; holds the towel at the laving of the Bp's hands; at the throne he holds the boat and hands the spoon for the blessing of incense; and he censens the Bp when at the throne; he holds the book when the Bp 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 Bp except at the moment of consecration.

675. THE MITRE (n. 616ff) is put on for the Bp, and removed as follows:—

(a) THE FIRST AD (ON RIGHT OF Bp) PUTS IT ON (and spreads the *gremiale*):—

1. After the first censuring of the altars;
2. After the recitation of *kyrie*, if the Bp sits;
3. After he has recited the *Gloria*;
4. After the collect(s);
5. After he has said the creed;
6. After *Let us pray* (before the offertory);
7. After the second censuring of the altar. (He also removes it before *Gloria* of lavabo psalm).

(b) THE SECOND AD (ON LEFT) REMOVES (i) THE GREMIALE AND (ii) MITRE:—

1. Before the Bp reads the introit at the throne;
2. After the *kyries*.
3. After the sung *Gloria*;
4. Before the D sings the gospel;
5. After the sung creed.

(c) THE D OF THE MASS PUTS THE MITRE ON THE Bp:—

1. After the Bp has received the chasuble;
2. After the second ablution;
3. Before the blessing;
4. At the Bps departure from the altar.

(d) THE D ALSO REMOVES IT:—

1. At the foot of the altar for the Preparation;
2. At foot of altar before the offertory;
3. When the Bp has washed his hands after second ablution;
4. After the Blessing;
5. On arrival at the throne for the unvesting.

(e) THE SUBDEACON does not handle the mitre at any point in the service; but at the vesting of the Bp—prior to handing the chasuble—he puts the Bp's left glove on, first kissing the Bp's hand and, after it is put on, the glove itself. The D previously will have acted similarly with the right glove (n.630).

676. THE BOOK-BEARER holds the canon (book) or missal under the lower edge with both hands, resting the book against his forehead when the Bp reads; he kneels on the top step of the throne if the Bp reads sitting but stands on the pavement if the Bp 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 Bp *sings* anything the book is held by the AP, except at the *Let us pray* before the offertory. The order is as follows:—

1. *Canon*: held by bearer at the throne while the Bp is vesting;
2. *Missal*: by bearer during the introit;
3. *Canon*: by the AP at the intonation of *Gloria in excelsis*; by bearer during the rest;
4. *Missal*: by the AP for the collect or collects;
5. *Missal*: by bearer after epistle;
6. *Canon*.: held by the MC. on this occasion at *Cleanse my heart*;
7. *Canon*: by (a) the AP for the intonation of the creed; then (b) by bearer during the recitation of the rest;
8. *Missal*: by bearer at the offertory;
9. *Canon*: by bearer for the Bp's thanksgiving after mass.

677. 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 AP, withdrawing with his candle at the censings; 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.

678. THE CROSIER is used as described in note 639. The bearer when carrying it in procession walks in front of the Bp with the crook turned outwards, *i.e.* away from the Bp. When not carrying it its bearer walks behind the Bp among the lesser ministers. He genuflects while handing the staff to, and taking it from, the Bp 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.

(a) The bishop carries the staff:—

1. At the entrance (if he is already fully vested);
2. In passing between the throne and altar, or *vice versa*;
3. During the chanting of the gospel;
4. At the final blessing.
5. At the departure (if the unvesting is not done at the throne or faldstool).

THE CEREMONIES OF PONTIFICAL HIGH MASS.

679. THE VESTING OF THE BISHOP. The Bp having prayed before the B. S. 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 AP and ADs 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.

(a) The D and Sd approach the throne. The 2nd 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 Bp; they present the vestments to the D and Sd; and again salute the Bp on retiring. Meanwhile the ADs retire to put on amices and dalmatics. The Bp, covered, washes his hands; an A kneeling, pours the water; the AP., who has previously removed the ring, and covered the Bp's knees with the second towel, presents the other in due course to the Bp; he then withdraws to put on his own cope, and comes back to the throne. The D and Sd having assisted the Bp to vest—the D putting on the right glove, the Sd the left; and the D the precious mitre, (the

AP puts the ring on)—retire to the sedilia to assume their maniples; the ADs approach the throne.

(b) All those about the throne and in the choir kneel whenever the Bp washes his hands.

680. THE APPROACH TO THE ALTAR. The Bp, mitred and holding his staff, goes between the ADs (the AP preceding them) to the centre where they are met by the D and Sd; the crosier is given up and the mitre removed; all reverence the altar. The AP stands on the right of the Bp, the D on his left, the Sd slightly in the rear, on the D's left; the ADs stand behind the Bp, with the four bearers in line behind them. The 1st MC, holding the gospel book stands at the left of the Sd. And so the Preparation begins. When the Bp says the absolution the D steps back a little, and at the end the Sd with *oscula*, puts the maniple on the Bp's left arm.

When the Bp goes up to the altar the AP passes to the left; the D to the right; the Sd takes the book (which he has received from the MC) to the left of the Bp who kisses the text of the gospel of the mass; the book is then handed to an A to lay aside; the AP goes down and stands between the ADs. The incensations follow the usual procedure (n. 559(5)) except that the D presenting the spoon says *Bless most reverend father*; and the Th kneels. The Bp, without mitre, censes the altar and then putting on the mitre is himself censed, after which he goes to the centre; receives the crosier; and between the ADs preceded by AP, goes direct to the throne, saluting the clergy as he passes. Meanwhile the D and Sd return to the sedilia.

681. FROM THE INTROIT TO THE EPISTLE. The Bp stands unmitred and reads the introit and says the *kyrie* antiphonally with his attendants; he then sits down, and receives the mitre and *gremiale*; at the end of the sung *kyrie*, he uncovers, stands, and intones *Gloria in excelsis*, continuing it with his attendants; at the end he sits again, mitred, while the choir sings the *Gloria*.

(a) **FOR THE PRAYERS** the Bp 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*²⁴; and then facing the altar he chants the collect or collects; after which he sits down and is covered with the mitre. The Sd chants the epistle and on its conclusion brings the book and laying it on the Bp's lap kneels and kisses his lordship's hand. Rising, he genuflects, retires and gives the book to the MC to lay on the credence. The Bp meanwhile sitting reads the epistle, gradual, &c. and then, with head inclined and hands joined he says silently *Cleanse my heart* &c. and, signing the text as usual but without rising, he reads the gospel of the mass.

682. THE HOLY GOSPEL. Towards the end of the gradual the D lays the book of gospels on the altar, and goes to the Bp with the proper reverence and kisses his hand; he then kneels on the lowest step to say the prayer *Cleanse*, and next takes the book from the altar and stands with it until the incense has been blessed by the Bp as usual. Towards the end of the chant all go in order to the throne, with customary reverences, and kneel before it; the D being in front, says *Bid, Sir, a blessing*, and is blessed by the Bp. . All rising, the D and Sd and all others genuflect to the Bp; and all go to the place of the gospel. The Bp, 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 Sd; and is then censed by the AP standing immediately in front of the throne.

683. THE CREED. The Bp standing unmitred, intones the creed and continues it in a low tone, and 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 Christmass Day and Lady Day he kneels) without removing the mitre. When the choir reaches the end of the creed the Bp uncovers, stands and sings the salutation *The Lord be with you*, and reads the offertory (the book-bearer—not the AP on this occasion—holding the book); then the Bp sits and receives the precious mitre (which alone is used from now on to the end of mass). The AP (with *oscula*) takes off the Bp's ring; the 1st AD kissing the right glove takes it off and kisses the Bp's hand, the 2nd AD does the same with the left glove (the gloves are not worn after this); the AP covers the Bp's knees with one towel; a server with the ewer of water (679b) kneels before the Bp and pours the water; the Bp wipes his hands with the second towel presented by the AP who then (with *oscula*) puts the ring on the Bp's ungloved hand.

684. FROM THE OFFERTORY TO THE CANON. The AP puts the missal on the altar (or, preferably, the book-b. will do so and then stand away). The Bp, mitred and with the staff goes to the altar, giving up the staff and mitre at the step; the AP will be on his left, with the candle-b. to his left; the D being on the Bp's right; and the Sd arriving at the altar the same moment as the Bp. The ADs with the Bp between them, come to the foot of the altar and remain there when the Bp goes up; the bearers of staff and mitre will stand behind the ADs; the 1st MC is on the pavement at the epistle side, and the 2nd MC at the gospel side.

The offertory and incensations are as usual in high mass, (n. 559(13-14)) except that the AP moves the missal, and the Bp

is mitred to be sensed and while again washing his hands at the epistle corner, the AP presenting the towel. The AP and the ADs are censed before any others. After the secrets and Prayer for the Church, the MC removes the missal to the credence, and the AP puts the *canon-episcopalis* on the desk; the Preface follows.

685. THE CANON. Before the Preface the MC takes off the Bp's skull cap and hands it to the mitre-b. The D stands on the right and the AP on the left of the Bp and say the *sanctus* with him; (the Sd remains where he is); at the end of *Sanctus* the D goes behind the Bp and stands there until the consecration, but he covers and uncovers the chalice whenever necessary, as usual, and kneels (with the AP) on the edge of the predella lifting the chasuble at the elevations; he then again stands behind the Bp until towards the end of the *Paternoster* when the normal course is resumed until after *Agnus Dei*; at this point he changes places with the AP who will now be on the Bp's right and the D on his left.

686. THE PAX is received first by the AP and he conveys it to the clerical choir; the ADs, the D and the Sd next approach the Bp in turn and receive from him the *pax*, but they do not kiss the altar. The D then goes to the Bps left (the Sd being at his right) and assists there, but when the AP comes back the D gives way to him and takes the place of the Sd who having conveyed the *pax* to the 2nd 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.

687. When the Bp has received holy communion the MC replaces the skull cap on his head; the AP puts the canon in its place at the middle, and the missal on its stand at the epistle corner. Receiving the mitre the Bp washes his hands; the mitre is taken off again; he then says the communion &c. which the AP points out; and when he has said *Let this my bounden duty* &c. the mitre is put on and, facing the altar the Bp sings the proper versicles and the formula of the pontifical blessing (n.646); and then at once, without staff and mitre, he goes to the gospel corner and announces the gospel as usual. If it be "proper" he proceeds to recite it to the end, and then, with staff and mitre, goes direct to the throne for the divesting; but if the last gospel is the ordinary one, having announced it, he receives the mitre and staff at once, and proceeds to the throne reciting the gospel on his way. At the throne he sits, retains

the staff but mitre is removed, and so he 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.

PONTIFICAL HIGH MASS AT THE FALDSTOOL BY A VISITING PRELATE

(For abbreviations see page xi).

688. THE CEREMONIES for this rite are in the main similar to those for mass at the throne (*ante*) and those instructions should be carefully studied and carried out when not varied by the following directions.

The throne is not used but instead thereof the prelate will occupy a faldstool placed on the pavement in line with the epistle corner; the Bp sits facing the people; when he stands or kneels he does so turned towards the altar looking east. The crosier is not required *except* (e.g.) at an Ordination or the consecration of a church. The seventh candle is never allowed; there is an AP but there are no ADs, their duties being performed by the D and Sd of the mass. There are four, or there may be six, torchbearers.

689. THE VESTING may be done in the sacristy if the Bp 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 (n.679).

(a) The D takes off the ring, and the AP puts it on. The D puts the mitre and the *gremiale* on the Bp and removes both except when otherwise stated below. No one kneels to the prelate; he is saluted with a deep bow.

690. THE SERVICE. After the first censuring of the altar the Bp is censed as usual; he then goes to the faldstool and sits; D removes the mitre. The Bp standing, turns to the altar and reads the introit, with the AP and D on his right and the Sd on his left these last two being behind him. After the *kyries* he sits again, mitred and with the *gremiale*. The AP and ministers salute him and go to the sedilia. At the last *kyrie* they come again to him; the *gremiale* and mitre are removed; the Bp stands and turns by his left to face the altar and intones *Gloria in excelsis*, the AP holding the book; the ministers stand in line behind the Bp. As soon as the *Gloria* is intoned the ministers go up beside the Bp as usual: at the end the Bp sits again, mitred and with *gremiale*; the ministers go to the sedilia.

691. THE COLLECTS TO THE CREED. At the end of the *gloria* the D and Sd come again to the Bp; the *gremiale* and mitre are removed; the Bp stands and, facing the people, sings * *Peace be with you*, and, turning towards the altar with the ministers behind him in line, he sings the collects.

Towards the end of the collects the Sd takes the epistle book, and when the Bp duly covered is again seated, sings the epistle, and at the end is blessed by the Bp, before whom he holds the epistle book at the close of which he kneels as usual to receive the Bp-Cel's blessing. Standing before the Bp he holds the missal from which the Bp reads the Epistle, Gradual, &c., and Gospel (saying *Cleanse my heart* &c. before this last). He stands a little aside during the blessing of the incense and the usual gospel preliminaries. For the deacon's gospel the Bp stands, after the MC has removed the *gremiale* and mitre. After being censed the Bp turns to the altar and intones the creed, and at the end of his private recitation he resumes his seat, covered, and bowing at *incarnate* as usual.

692. THE OFFERTORY TO THE CONCLUSION. When the choir has finished the creed, the *gremiale* and mitre are again removed and the Bp (still at the faldstool—with AP and D on his right and Sd on left) reads the offertory, and then sits down, and receives the precious mitre and *gremiale* (no one kneels, see n.679b) from the D and washes his hands. Which done the AP takes the missal and canon to the altar. After the censing of the altar the MC puts the mitre on and removes it after the *lavabo*. The *pax* is given to the AP who conveys it to the D and he in turn to the Sd, and all the rest proceed as in mass at the throne (n. 684). The whole of the last Gospel is read at the altar, the Sd holding the canon; the AP is between the Bp and the Sd, and the candle-b. attends as usual²⁶.

693. AFTER THE LAST GOSPEL the Bp 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 AP will retire, and the ministers—first removing their own maniples at the sedilia—will assist the Bp to disrobe. The Sd takes off the maniple and the D the mitre, and so on alternately until the *mantelletum* and pectoral cross are resumed. The ministers then salute the prelate and retire, while he sits at the faldstool and says the prayers after mass, unless he elects to do so in the sacristy.

* *The Lord be with you* if the *Gloria* is not sung in the Mass.

26 F.O.C., p.185.

AT SOLEMN HIGH MASS

IN PRESENCE OF THE DIOCESAN OR OTHER GREATER PRELATE
(*coram episcopo*).

(For abbreviations see page xi).

694. On occasions of great solemnity the Bp may assist pontifically at the throne in cope and mitre, with full attendance of ministers (*non-parati*); when the order will be as follows:—

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 placed 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).

695. THE ASSISTANTS. The Bp is attended by an AP and two ADs who all wear cottas, 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 (n.674). All these are, of course, in addition to the SM and servers required in every high mass. The AP's place at the throne is on the right of the 1st AD, unless it is more convenient for him to be on the left of the 2nd AD, in which case he must pass over to the Bp's right at the blessing of the incense. His duties are:—to minister the blessing of incense, and to cense the Bp with three swings (i) before the introit, (ii) after the gospel, and (iii) at the offertory. This is done after the Cel has been censed by the D with two swings only, *except* that after the gospel the censing of the Cel is omitted. The AP receives the *pax* from the Cel before all others, and imparts it to the Bp and then gives it to the Sd, who conveys it to the clergy in choir (if any) and then to the D²⁷, who passes it on to the MC and he in turn to the clerks, as usual. The ADs receive the *pax direct* from the Bp whom they are attending.

The ADs vest the Bp 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 1st AD turns the leaves; the 2nd points out what is to be read or sung. The ADs wear the biretta only when sitting in the sanctuary. The mitre is put on by the 1st AD, and taken off by the 2nd.

696. IF THE ASPERGES BE GIVEN (which will only be the case on a Sunday) the Cel having aspersed the altar (the Bp standing, uncovered), leaves the D and Sd at the altar and, accompanied by the MC goes to the throne, bows low to the Bp and presents the sprinkler with *oscula*, and the Bp asperses

27 F.O.C., p. 148.

himself, and then the Cel and his own attendants, and returns the sprinkler to the Cel who receives it with *oscula*, and returns to the centre, where he proceeds as usual, except that the SM remain where they are and do not accompany him when he goes to asperse the choir and people.

697. THE OFFICE OF PREPARATION. The Bp mitred and with crosier comes between his ADs to the foot of the altar; at the same time as the SM will have come to meet him. He gives up the crosier and mitre. The positions before the altar will be as follows: the Bp stands in the centre, with the Cel 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.	
					train-b.	

All bow in unison, and the Bp leads the office. After *May the almighty &c.* the Cel stands back between the D and Sd and the ADs come up to the Bp'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 Cel and others as he passes. At the throne the mitre is removed; the Bp stands up, and continues the prayers privately. Meanwhile mass proceeds on the usual lines.

698. AT THE FIRST CENSINGS. The Bp sits and receives the mitre: he blesses the incense; the Th rises, genuflects, and goes to the ministers at the altar. The Bp sits down. Now and throughout the mass the D omits the usual kisses except of the chalice and paten at the offertory and the Cel's hand and paten after *Pater noster* in the Canon. The Cel is censured with two swings only; then takes the censer and the AP censes the Bp—standing, mitred—with three swings; the Th retires with the proper reverences.

699. FROM THE INTROIT TO THE GOSPEL. The Bp, unmitred, stands; he reads the introit from the book held before him, as is also the candle; he then sits down, wearing the mitre. He stands, unmitred; during the collects; after which he sits, mitred, while the Sd, half turned towards him, chants the epistle. At the end the Sd comes to the throne; kneels; places the book on the Bp's knees, and kisses his hand, receives the Bp's blessing, and then retires and gives up the book. Th Bp, sitting, mitred, (with book and candle before him), reads the epistle, gradual, &c., and says *Cleanse my heart*, &c. and reads the gospel, all in a low tone. The attendants then retire.

The D, having placed the book on the altar, comes to the Bp 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 &c.*; he then gets the book, descends and waits before the epistle corner. Meanwhile the Th with the proper reverences, holds the censer before the Bp who puts on and blesses incense as usual. Thereupon all at the throne, except the Bp, stand up; the gospel procession comes to the throne and all kneel; the D in front of the Bp says, *Bid Sir a blessing*; the Bp responds, but does not present his hand to be kissed; all then rise, genuflect, and go to the place of the gospel.

700. THE HOLY GOSPEL. The Bp having given up the mitre, stands and faces towards the D; 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 Sd who makes no obeisance until after the *oscula*; the Sd then genuflects to the prelate and gives the book to the MC to lay aside; the D, Sd and AA retire to their places. The AP censes the Bp; the Cel is not censed.

701. THE CREED. The Bp, standing, unmitred, recites the creed, with his ADs and AP; a cushion is placed at the foot of the throne upon which he genuflects at *Et incarnatus*; having finished the creed, the Bp sits, mitred; he bows without uncovering while the choir sings *incarnatus*; on Christmass day and the feast of the Annunciation he kneels but does not uncover. If the Bp 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 Bp and kneeling receives a blessing; he always wears a stole.

702. THE OFFERTORY. The Bp uncovers; rises when the Cel sings *The Lord be with you*; then he reads the offertory verse, book and candle being held before him; again sits and assumes the precious mitre. The Sd, at the altar, genuflects to the Bp and holds up the water cruet towards him, saying *Bless most reverend father*, who then blesses it, saying *In the name, &c.*, but the Cel himself says the prayer without signing the cross. The Bp blesses intense with the special formula *By the intercession &c.*

After the Cel has been censed (with two swings) the D takes the censer to the throne; genuflects to the Bp; gives censer to AP who censes the Bp (standing and mitred); and is then himself censed by the D who also censes the ADs, genuflecting to the Bp as he turns from one to the other. The rest of the censuring proceeds as usual. The AP retires to his place by the

throne. (N.B. At requiem mass *coram episcopo*, the Bp is censured as usual, notwithstanding that in an ordinary requiem mass no one but the Cel is censured).

(a) DURING THE PRAYER FOR THE CHURCH the Bp stands, unmitred, and so remains until towards the end of the confession when he sits down 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.

703. THE PREFACE AND CANON. At the *Sursum corda* the Bp, uncovered, rises; he recites the *sanctus*; then puts on the precious mitre and takes the staff, and, with his ADs, goes to the centre; (n.639c) 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 Sd will be careful to stand a little towards the epistle side so as not to turn his back upon the prelate. After the elevations the Bp rises; as do also those with him; he receives the *zuchetto* and mitre, and the staff; genuflects and return to the throne where he gives up the staff, sits and gives up the mitre and *zuchetto*; he then stands again.

(a) THE PAX. The AP says the *Agnus Dei* with the Bp and then goes to kneel at the right of the Cel for the prayer for Unity; the D retires to the left of the Cel. The Cel gives the *pax* to the AP who imparts it to the Bp at the throne; the Bp imparts it to his ADs; the AP gives it to the Sd, and he in turn conveys it to the clergy as usual and, on returning to the altar, to the D, 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 Th, and so on until all the clerks have received the symbol.

704. FROM THE POST-COMMUNION to the conclusion. After the communion the Bp 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 Bp stands for the prayers and *Gloria*, sitting mitred after reciting the form. Before the blessing the SM go to the epistle corner and stand as at the collects but turned towards the Bp; at the moment of blessing the Cel bows low; the ministers kneel. The Bp sings the versicles, takes the staff in his left hand, turns towards the people; and gives the blessing in pontifical form (n.646) the ADs meanwhile holding back the cope. All but the Cel and bearers of the book and candle kneel. The Bp, unmitred, stands for the last gospel, making the customary genuflexion. He is then unvested by his ADs. The SM wait at the sedilia until after he has retired, and then they also go out.

DIOCESAN ASSISTING WITHOUT COPE AND MITRE.

705. On less ceremonious occasions the Ordinary may decide to assist pontifically at the throne without cope, mitre and staff^{29a}, in which case all else is done as described above, with the following exceptions:—

(a) He will enter ready habited, carrying his biretta, with his attendants (AP and two ADs in choir dress—not vestments).

(b) The SM, 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 goes to the throne.

(c) The Bp censed once only, at the offertory, with three swings after the Cel who, however, is censed, with *two swings*, at the usual places in the rite, *i.e.* introit, after gospel, and offertory.

(d) The Bp does not kiss the book after the gospel, nor is he censed then: the Cel kisses the book as usual in high mass.

(e) 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 censed; and all the time from the consecration till after the communion.

PONTIFICAL ABSOLUTION OF THE DEAD

(For abbreviations see page xi).

706. IF THE BISHOP sings the requiem mass the gloves and crosier are not used; there is no seventh candle; the simple mitre only is worn, the maniple is assumed with the other vestments; the *gremiale* is of black silk; the hand-candle is of white wax; incense is blessed as usual, but there are no other blessings. The customary variations in requiem mass are observed; for the rest the pontifical mass proceeds on the usual lines.

(a) THE ABSOLUTIONS. At the end of the last gospel the D and Sd remove their own maniples and then divest the Bp of his maniple, chasuble, dalmatic and tunicle, and put on him a black cope with the plain morse, and the simple mitre. Then (or after the funeral sermon, if any) the Bp and his attendants proceed to the catafalque in the customary order. The Bp seats himself on the faldstool, which will have been placed in readiness at the foot of the catafalque or bier, between his ADs, having the AP on the right of the first AD, and the D of the mass on the left of the second. The bearers of the candle and book are on

the left of the D; the Th and vat-bearer on the right of the AP; the mitre-bearer is behind the Bp; the crosier-bearer does not attend. The AP presents the censer, and the sprinkler. The ADs (if there are none, then the D of the mass) accompany the Bp, lifting his cope, around the catalalque. The Bp sits down to have his mitre taken off and put on; also while the responsory is being sung, and at the blessing of incense. All rest follows the normal course (nn. 596ff).

(b) The Bp, unmitred, stands to say the prayer *Enter not &c.* (which however is not said in the absence of the body). He then sits down and receives the mitre. After the blessing of the incense the mitre is taken off and the Bp stands. The mitre is not put on again until after the final prayer *May they rest in peace &c.*

(c) IF THE BISHOP ASSISTS at the mass but does not himself celebrate it, he may nevertheless perform the Absolutions. In that case the SM retire after the last gospel, and the ADs do all that otherwise would be done by the D and Sd.

(d) If a bishop other than the diocesan performs the Absolutions, the AP takes no part therein; nor are there any assistant-deacons.

(e) THE FIVE ABSOLUTIONS is a more elaborate ceremony that occurs but seldom as it applies only to the obsequies of greater prelates, reigning sovereigns, &c.; and it is performed only in the cathedral; and only for one person. In general character it is much like the ordinary Absolution, differing in detail mainly in that usually five mitred prelates take part in it (but, in case of necessity, others than bishops may officiate), each performing the customary aspersions and censings over the bier.

SOLEMN EVENSONG SUNG BY THE BISHOP OF THE DIOCESE

707. The Bp officiates at the throne on the gospel side of the altar, assisted by two assistant deacons and an AP, who wear surplices only (not stoles). Servers for the mitre, crosier, book, and candle are also required, together with two MC's. There may be two, four or six cantors in copes, who act as usual, seated in the middle of the choir. The Bp'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 Bp enters as usual

and goes to the throne—the choir and assistants will have entered previously. The ADs vest him: he sits and is covered with the precious mitre; the Bp rises and begins Evensong. All sit during the psalms, the Bp (as also during the lessons) wearing the gold mitre; the deacons at his sides; the AP 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 Bp's left, the second at the sedilia. The Bp stands uncovered to intone the Office hymn. Before *Magnificat* he sits, assumes the precious mitre; blesses incense. At the intonation of the canticle he rises, takes the crosier, and goes to the altar (between the deacons) preceded by the AP and first MC; the four servers are behind. Before the altar the Bp gives up mitre and crosier, then censes the altar; the AP stands on the pavement on the epistle side. The Bp resumes mitre and crosier and goes back to the throne as before and is then censed by the AP; he is uncovered but holds the crosier meanwhile. The first cantor censes the AP, the deacons, and the other cantors, etc. For the rest of the service the Bp 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*, etc., is not said.

(a) The Bp, 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 holding the crosier in his left while giving the blessing (if he is in his own diocese).

The Bp unvests at the throne and does all the rest as usual.

(b) A more solemn form is provided when the Bp is to sing the high mass on the following day; and for the second evensong on certain great feasts when the Bp has celebrated the mass. In these circumstances the assistant deacons wear surplice, amice and dalmatic; the AP wears surplice, amice and cope. The AP holds the book when the Bp 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.

SOLEMN EVENSONG SUNG BY A BISHOP NOT WITHIN HIS OWN JURISDICTION

708. A faldstool for the prelate should be prepared at the foot of the altar steps, on the epistle side. The vestments are the same as worn by the diocesan. 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 AP. 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 kneels and says a short prayer and then goes to the faldstool; sits; puts on his biretta. When the amice is presented the Bp 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 Bp stands, and turned towards the altar begins the service. The crosier is not used.

(a) After the intonation of the first psalm the Bp 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.

(b) The Bp, facing the altar, intones the Office hymn from the book held before him. While the antiphon to *Magnificat* is sung the Bp sits and is covered with the precious mitre. The Bp 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 Bp bows low; he ascends, with his assistants, the altar.

The altar is censed as usual and at the end the Bp 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 Bp is censed by the first assistant, and then sits and the first assistant takes off the mitre.

The Bp then rises and remains standing turned towards the altar (the assistants at his sides). The first cantor censes the two assistants and the other cantors (the thurifer meanwhile holding back his cope). The thurifer then censes the first cantor, the MC, choir and people. When the canticle is ended the Bp sits and is covered with the gold mitre.

(c) At the prayers following *Nunc Dimittis* (as at *O Lord open Thou our lips*) the assistants stand in two lines behind the Bp; the acolytes hold their candles as usual on either side of him; the first MC points the places.

(d) For the blessing at the end of the service the Bp 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 unvested in similar manner as he was vested.

SOLEMN EVENSONG IN THE PRESENCE OF A GREATER PRELATE

709. The Bp assists at evensong either at his stall in choir or at the throne, and in either event is vested in rochet and biretta. If at the stall he takes no part in the service, but is saluted before and after. He is censured next after the celebrant—who remains at the epistle corner of the altar to be censured.

If he assists at the throne, he is attended by two deacons and an AP, who wear surplices only (not stoles). The officiant of evensong has no lectern or desk before him. The AP is at his place in choir.

(a) The Bp enters after the officiant, kneels before the altar for a short prayer, and goes to the throne. Before singing *O Lord open Thou our lips*, the officiant bows to the Bp as if for permission to begin the service. At the beginning of the psalms the AP comes to the throne. Before the *Magnificat* the thurifer, kneeling, presents the incense which the Bp blesses, the AP assisting. The Bp stands with head uncovered during the canticle. The officiant censes the altar as usual and is *there* censured, at the epistle corner, as at mass, but with two swings only. The AP then censes the Bp at the throne with three swings, and is then himself censured; then the assistant deacons, and all others are censured as on ordinary occasions. If the blessing is given at the end of the service it is given by the Bp from his throne; the book-and candle-bearers attending. If he be 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 Bp has retired.

710. If the Bp assists in cope and mitre, he will use 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.

711. If there be a procession after evensong the Bp wearing cope and mitre will preside at it, attended by his deacons (who, for this may put on amices and dalmatics above their surplices) but not the AP. The officiant of evensong may remove his cope at the end of the Office and takes his place among the clergy in choir; or, as is often done, he may retain his cope and precede the prelate in the procession.

PONTIFICAL BAPTISM

(For abbreviations see page xi).

712. A BISHOP is, of course, at liberty to administer baptism in the same manner as does a simple priest if he so wishes (n. 248ff), 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 (b) below) in the sacristy and with his attendants proceed ceremonially to the place of the baptism; or if he be the diocesan it will be more seemly for him to vest the throne in the sanctuary, in which case the altar will be adorned with a purple frontal, over a white one to be displayed at the proper moment in the function. The six altar candles also will be lighted. A visiting Bp may vest at a faldstool placed before the altar.

(a) A second faldstool will be wanted near the door of the church, and a third at the font itself; near-by a white stole and cope; and all other things required at an ordinary baptism will also be made ready. The Bp should be attended by one or two chaplains, and clerks of the (crosier, if the diocesan officiates), mitre, book and hand-candle, together with a cross bearer and two taperers, to lead the processions, and a couple of servers to assist generally as may be required.

(b) **THE CEREMONY.** The Bp 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 Bp 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 down 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 Bp leads the candidate into the baptistery where, seated and mitred, he reads the address and asks the questions; which 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 in defect thereof, an amice) spread over his knees, the Bp 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 Bp 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 God-parents and the dismissal are given by the Bp standing, mitred. He then washes his hands; and all retire in the same order as they came, the Bp unvesting at the place where he vested.

CONFIRMATION.

713. 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 Bp's vestments (amice over the rochet, 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. Otherwise, he sits on a chair placed in the midst before the altar to be vested by his attendants.

He should be attended, if possible, by two clerics in surplice and cotta (not dalmatic), but not wearing the stole. Two servers 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 *vimpae* (n. 633).

A prayer-desk and cushion are set in the midst below the altar steps for the Bp's private devotions on entry; they are removed out of the way when done with and replaced when wanted again at the end of the service.

(a) **SPONSORS.** In accordance with ancient custom and the requirements of the B.C.P., every candidate should have a God-parent (preferably of the same sex, but who should not be one of the baptismal sponsors) who, kneeling, and resting right hand on shoulder of the candidate, presents him (her) to the Bp 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 Bp; 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 a hymn to the Holy Spirit.

(b) **THE RITE.** The Bp is seated mitred (and holding the staff) while addressing the candidates, who may sit during the address if the Bp so directs, but 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 Bp who then gives up the mitre (and staff), and with his hands joined before his breast he faces the candidates, and signing himself with the cross he says the versicles and, with both hands extended over the candidates, the prayer, the book being meanwhile held before him to read from.

(c) Then he goes to his chair and sits down, putting on the mitre (and taking his staff into his left hand, unless he directs it to be held behind or near him during the act of Confirmation). The candidates approach in order and kneel before the Bp, each having his sponsor standing near him; while the Bp lays his hands upon the head of each candidate severally, repeating the formula *Defend, O Lord, &c.* (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 $\text{✠$ ther, and of the S $\text{✠$ on, and of the Holy $\text{✠$ Ghost. R y . 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 Bp says *Peace be with thee.* An attendant priest wipes off the oil from the foreheads of the newly-confirmed.

(d) If there are many to be confirmed—or if the Bp prefers it—they will all kneel together, or come up row by row with the sponsors behind, at the communion rail, and the Bp will pass from one to the other for the laying-on-of-hands. In that case (his staff-bearer will walk behind him bearing the staff unless the Bp himself carries it in his left hand; and) the chair will be on the bottom altar step to which he will go, mitred, to give the address.

(e) When all have been confirmed acolytes bring a ewer of water and a small towel (and, if chrism has been used, a piece of bread and a lemon), and covering his lordship's knees with a *gremiale* (n. 632—or an amice may be substituted for the latter) they assist in the washing of his hands. The mitre is then taken off, (and the staff laid aside), and he 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 pronounces over them the valedictory benediction.

(f) Hymns, prayers, and/or address may follow, if the Bp so orders; 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 from where he happens to be standing.

Note. 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.

THE RITE OF ORDINATION

(For abbreviations see page xi).

714. HOLY ORDERS are always conferred at mass which if necessity compels may be a low celebration (see n. 712); 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 Bp 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.

(a) The Archdeacon, whose duty it is to present the candidates, may most fittingly 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.

(b) In view of the fact that B.C.P. 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 (n. 183), 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 other precedent than that of long established Anglican custom 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.

(c) THE PRESENTATION AND CHALLENGE. After the sermon a stool will be placed in the centre on the predella. The Bp sits mitred, and holding his staff in his left hand. The candidates, presented by the archdeacon, kneel before him (but often they remain in their places, standing).

(d) THE LITANY. Still mitred but without staff, the Bp kneels down in the same place for the litany. The candidates lies prone on the pavement before the altar the whole time of the litany. At the special suffrage for the ordinands the Bp 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

(retaining the mitre) and kneels down again until the litany is ended. The candidates then rise and go to their places and kneel there. The stool is removed but will be replaced for the ordination act and finally taken away after the reception of the instruments.

(e) THE MASS. The mass proceeds as is usual at pontifical high mass (n. 673), 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 Bp returns to the throne (or faldstool) for the ceremony of the holy gospel; after he has been censed at the end of it as usual he goes again to the altar-seat for the ordination of priests. After which the service is continued as at any solemn pontifical mass.

715. THE ORDERING OF DEACONS. Candidates (put on 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).

(a) The epistle ended, the candidates kneel before the Bp who mitred, is seated before the altar, with staff in hand for the examination, at the end of which 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 should have been provided so that every deacon may receive one.

(b) The senior ordinand, kneeling, places his joined hands between those of the Bp during the questioning. (Then the Bp uncovering and rising, with hands outstretched over the ordinands says the "Preface" given in the Proposed Prayer Book). He then sits down and puts on the mitre; laying his right hand on the head of each one severally he says *Take thou authority to execute &c.* 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 Bp 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 &c. R. Amen.*); and finally he delivers to every one a New Testament saying *Take thou authority to read &c.* No other instruments are delivered at the Ordering of deacons.

(c) THE EPISTLE AND GOSPEL RESPECTIVELY AT SOLEMN MASS ARE CHANTED by a newly-ordered subdeacon and/or deacon—if there be any—accompanied by the corresponding minister of 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.

716. 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).

(a) OTHER REQUIREMENTS: (An extra chalice and paten for the handing in turn to each newly ordained priest;) sufficient copies of the Bible for all to have one; (the holy oil of catechumens, if the anointing is to take place; a piece of bread-crumb, a towel and water for the washing of the Bp's hands; and a *gremiale* with which to cover his lap).

(b) After the holy gospel the ordinands stand up, and the Bp 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 Bp with his joined-hands placed within the Bp's. The Bp rises and stands for the blessing with which the examination ends.

(c) After the period for silent prayer the assisting-priests put on stoles and come and take their stand at the sides of the Bp. The staff is given up and the mitre taken off. All then kneel for the *Veni Creator* but the Bp himself (no one else) stands up after the first verse and so remains until the conclusion of the hymn.

(d) THE PREFACE. Throughout the prayer which follows (or the Preface as in the proposed B.C.P.) the Bp 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.

(e) THE VESTING OF THE ORDINANDS. Each new priest comes to kneel before the Bp who—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.*

717. (THE ANOINTING. 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 Bp with his hands spread out flat, touching at the line of the little fingers; and the Bp anoints the whole palms; after which he washes his hands. The Bp 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 Bp saying *Take thou authority to preach &c.*

(a) THE CONCELEBRATION. The priest-ordinees then kneel in a semi-circle around the altar and join with the Bp in repeating—in low tones, without gestures—all the words of that part of the service, including the consecration, which the Bp says only 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 truly 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 their communions. The *Pax* is given by the Bp 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

(see also n. 709ff).

718. IF HOLY ORDERS are conferred at LOW MASS:—
(n. 663ff).

- (i) Six altar candles are lighted; and, if the diocesan himself is officiating, a seventh behind, but showing above, the altar cross;
- (ii) A MC. and extra servers are in attendance.
- (iii) The Bp wears tunicle and dalmatic under his chasuble.
- (iv) The mitre (simple, or plain cloth-of-gold) is worn:—

At the entrance; whenever the Bp sits; during the litany; at the washing of hands; at the absolution, and final blessing; and at the departure.

- (v) The crosier is held by the Bp at the special suffrage for ordinands (deacons and priests). If the diocesan himself (not otherwise) is officiating he will handle the staff at other times as stated in nn. 638ff.

(a) THE EPISTLE AND GOSPEL respectively are read without note by a newly ordained subdeacon and/or deacon—if there be any—while the Bp reads them privately at the altar (aloud, of course, if there be no such ordinands).

The subdeacon stands at the usual place for the epistle, but at the end does not go to kiss the Bp'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 Bp (who kisses his own book) but lays it aside and returns to his own place.

THE DEDICATION OR CONSECRATION OF A CHURCH

(For abbreviations see page xi).

719. 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 Bp wears amice, alb, girdle, white stole and cope, and the plain gold mitre; he uses the crosier even though he is not the diocesan (n. 638). He is attended by D in alb and white stole, and Sd in alb—dalmatic and tunicle are not put on until the mass. Two acolytes with torches precede him wherever he goes.

(a) THE RITE. The Bp, 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*; after which he blesses holy water and sprinkles the by-standers 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.

(b) 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 Bp (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.*

(c) Having completed the circuit the Bp 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 Bp 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 Bp 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.*

(d) THE ENTRY. The keys of the church (by Anglican custom) are presented to the Bp 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.

(e) THE VENI CREATOR and the litany are next sung; the Bp 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 Bp 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 Bp (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 SONG OF ZACHARIAS (*Benedictus Dominus*), the Bp, 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.

720. THE CONSECRATION OF THE ALTARS is then proceeded with, the choir meanwhile singing *psalm* xliii. The Bp 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* li 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.

(a) 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 floor of 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 Bp, unmitred, says the consecratory prayer with proper "Preface."

Proceeding, mitred, to the high altar, he there puts on incense and blesses it, and censens 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 censuring.

(b) 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 Bp 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 lustral 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, censuring it, during which the choir sing a responsory; after which he proceeds to the other altars (if any) and repeats the ceremony at each.

(c) THE CONSECRATION CROSSES let into the walls are then, each in turn, anointed by the Bp while *psalm* cxlvii, 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 Bp next goes to the other altars and does the same at each of them. He then returns to the high altar and kneels, bare-headed, before it and intones the antiphon of Pentecost *Come*

Holy Ghost &c. which the choir continues and at its end the Bp, standing and facing the altar, says the prayers and "Preface" appointed.

(d) THE LEGAL INSTRUMENTS are then read aloud by the chancellor or registrar standing before the altar; and duly signed by the Bp. And last of all the cloths and ornaments are dedicated and put in their places during the singing of *psalm xiii*, after which the Bp once more censes the altar top in the form of a cross and, with the saying of a final prayer, the ceremony is ended by the offering of the Holy Sacrifice; which, however, need not, necessarily, be celebrated by the consecrating Bp, but may be high mass *coram episcopo*.

N.B.—*For the full Text of the Rite, see "The Form and Order for the Consecration or Dedication of a Church" (Mowbrays).*

Appendix

SEMI-PONTIFICAL SUNG MASS

(For abbreviations see page xi).

721. A BISHOP wishing to celebrate " Sung Mass with incense " should conform to the usages of the Rite commonly called sung mass with incense (or in some places " simple high mass "), combined with a few necessary alterations and additions as described hereafter. But it should be clearly understood that such a celebration would be entirely without rubrical authority and should only be officiated by an external prelate with the diocesan's sanction. The suggestions are based by analogy on the prescribed functions of High Mass at the throne or faldstool, and a bishop's low mass.

(a) 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 Bp is censed (but not when he blesses incense or censes 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 Bp sits at any stage in the service; put on when seated, removed before standing up.

(b) The diocesan bishop carries his staff:—(i) at the entrance, giving it up before the mitre; (ii) at the Absolution (if pronounced), given up before *Sursum corda*; (iii) at the final Blessing, given up immediately after; (iv) whenever the Bp walks to or from the altar, given up on arrival; (v) at the departure.

(c) There should be two chaplains (one, at least, in Holy Orders) one acting as MC., the other attending to the mitre. The cleric carries in the sacred vessels before the service and puts them on the credence. He chants the epistle (n. 190a); spreads the corporal at the creed; prepares the oblations and hands them to the Bp; assembles the vessels after the ablutions and removes them to the credence.

(d) The other servers required are:—(an MC); thurifer; two acolytes; bearer(s) of the mitre (and crosier); two or four torchbearers for the consecration. They reverence the Bp—if he be the diocesan—with genuflexions; but other prelates only with bows. In his own diocese the Bp 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.

(e) The six candles on the altar should be lighted (but not a seventh unless the diocesan himself is officiating and confers Holy Orders).

SIMPLIFIED CEREMONIAL

for a visiting bishop at solemn mass.

722. The rubrics make no provision for visiting prelates to assist either at mass or evensong in cope and mitre; properly they occupy the principal seat in choir, and are vested in choir habit only (*i.e.* rochet with mantelletum or chimere and biretta); but by anglican custom too common to be regarded as incorrect, they often wear cope and mitre over rochet, and are given a seat (not a throne) on the gospel side of the sanctuary. They are not received formally, but enter, with one or two surpliced attendants, after the choir and before the officiant. Nevertheless the following directions have been widely adopted and approved (even if unofficially) by many of our bishops; and seeing that they do not infringe any essential liturgical principles, it is contended that—subject to the diocesan's sanction—they might reasonably be adopted in places where the authorised pontifical forms do not sufficiently mark the importance of a Bp's visit.

(a) A lesser prelate 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 aspersed 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 genuflections to him; he gives no blessings (*e.g.* of the incense or the water; nor of those who cense 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 censured.

- (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 EPISTLE AND GRADUAL. He sits, mitred. He does not bless the subdeacon or deacon; nor the incense.
- (v) THE HOLY GOSPEL. He stands, uncovered, turned towards the reader. He does not kiss the book nor is he censured.
- (vi) 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*.
- (vii) THE SERMON. The Bp if he is to preach may well do so from the pulpit wearing cope and mitre, laying aside and reassuming them after the address. If he speaks sitting he may, but need not, retain the cope and mitre as best suits his convenience.
- (viii) THE OFFERTORY. He stands until the Cel has read the offertory; he then sits mitred; but stands without uncovering to be censured—which is done with three swings, after the Cel (also with three). He does not bless the water or incense.
- (ix) FROM THE PRAYER FOR THE CHURCH TO THE PREFACE. He stands uncovered (but at requiems, &c., he kneels). He does not pronounce the absolution.
- (x) FROM THE SANCTUS UNTIL AFTER THE ELEVATIONS. He kneels uncovered at his place.
- (xi) THE PAX. Standing uncovered, he receives the *Pax* from the Sd 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 until
- (xii) THE POST-COMMUNION, and continues to stand uncovered (but at requiems, &c., he kneels).
- (xiii) 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.
- (xiv) 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 (n. 646); at requiems the blessing is omitted.

- (xv) **THE LAST GOSPEL.** He uncovers and remains standing, genuflecting if the text requires it.
- (xvi) **THE DEPARTURE.** He puts on the mitre, reverences the altar and departs followed immediately after by the SM of the mass.

THE DIOCESAN ASSISTING.

723. IF THE BISHOP OF THE PLACE elects to adopt the foregoing ceremonial it should be remembered that he is saluted with genuflexions n. 613) 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 in n. 658.

In due course he blesses (i) the incense; (ii) the Sd (at the epistle); (iii) the D (at the gospel); and (iv) the water at the offertory, meanwhile sitting and mitred.

(a) At the *introit* and *offertory* he himself—standing and mitred—is censed with three swings *after* the celebrant with two. During the chanting of the *gospel* he stands (without the mitre) facing towards the D, 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 Sd and, still unmitred, is then censed 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.

(b) 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.

(c) He receives the *Pax* from his chaplain (if a cleric) or the deacon, and imparts it to his immediate attendants.

(d) He gives the pontifical blessing (n. 646) from his place, at the close of the service, mitred and holding the staff.

AT LOW MASS

IN THE PRESENCE OF A GREATER PRELATE

(*Coram episcopo*).

724. AT LOW MASS. Ordinarily the Bp does not wear cope and mitre nor carry the crosier; if used, the staff and mitre are

given up on reaching the foot of the altar and not re-assumed until the end of the service.

THE CEL. ENTERS FIRST and prepares the vessels, as usual; he stands aside until the entrance of the Bp whom he reverences with a deep bow; he then goes to the foot of the altar and, having again saluted the prelate, begins the Preparation, turning towards and bowing to the Bp while saying *thee father*. The Bp kneels at a faldstool placed before the altar and below the steps, or as is commonly the case, at the side facing across. There are no genuflexions to him in the course of the service.

THE Bp 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 Bp does not bless the water at the offertory; nor, according to the rubrics, does he pronounce the absolution, though most anglican bishops prefer to do so; neither, strictly, should he give the blessing at the end, but in practice he generally does so. Where the custom prevails he receives the *Pax* (n. 133f), 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 Cel, standing at the foot of the steps, reverences the altar and then bows to the Bp before retiring. The Bp departs in the same manner as he arrived.

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