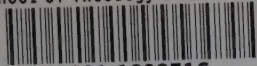
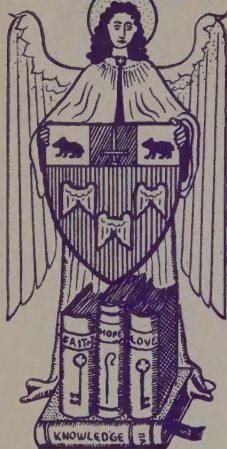


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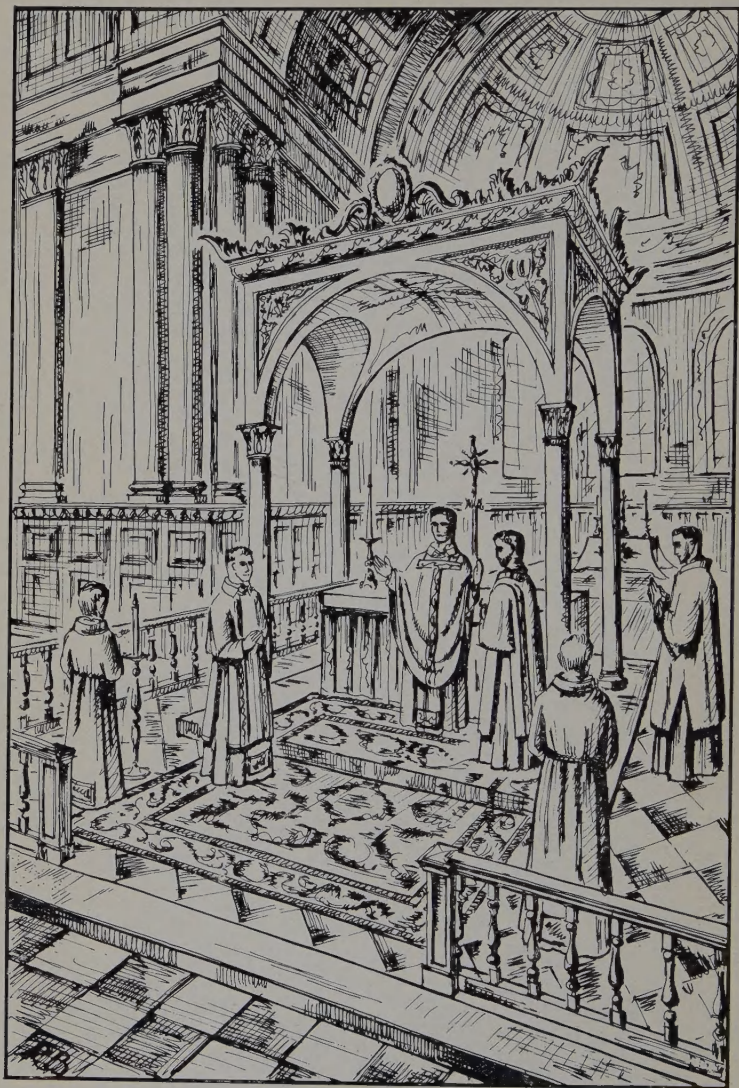




THE PARSON'S HANDBOOK







SURSUM CORDA

Drawing by Richard Belsham

(See note on p. xx)

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# THE PARSON'S HANDBOOK

*Practical directions for parsons and others  
according to the Anglican Use, as set forth in  
the Book of Common Prayer  
on the basis of the twelfth edition by  
Percy Dearmer, D.D., 1867-1936.*

Revised and rewritten by  
CYRIL E. POCKNEE  
A.K.C., D.Th., F.S.A.

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## INTRODUCTION

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That we now have something like a recognizable Anglican Use, particularly in our cathedrals and larger churches, is due in no small measure to the late Percy Dearmer, the author of *The Parson's Handbook* and the general editor of *The English Hymnal*. Dr. Dearmer belonged to a generation which produced a galaxy of scholars who were also deeply devoted churchmen. With Dearmer were Walter Howard Frere, Charles Gore, W. H. St. John Hope, J. Wickham Legg, Francis Eeles, and Jocelyn Perkins; later there came A. S. Duncan-Jones and J. H. Arnold. All these were members of the Alcuin Club, founded in 1899 to promote loyalty to, and the study of, the Book of Common Prayer. It was the merit and achievement of *The Parson's Handbook* that it collated and brought together all the researches of scholars, notably those of the associates of Dearmer, such as W. H. Frere and J. H. Wickham Legg, and made them available to the ordinary parish priest who had not the time and inclination to delve into the researches that were required. The book was in fact an *haute vulgarisation* of the works that had been published during the previous thirty years. Dearmer's book was first published in April 1899, and in 1903 an enlarged edition appeared, which was to remain substantially unaltered in the twelfth edition which appeared in 1932. The seventh impression of that edition appeared in 1957.

The founder members of the Alcuin Club took as their watch-word loyalty to the Book of Common Prayer and to the Church of England, Catholic and Reformed. They believed the English Prayer Book to have Catholic rites and ceremonies which did not require to be supplemented by additions and borrowings from

the Roman Missal. One of the first publications of the Alcuin Club was J. T. Micklethwaite's *Ornaments of the Rubric*, which gave in great detail all the ornaments and ceremonial adjuncts that could legally be used with the Book of Common Prayer. Micklethwaite's investigations were based on a supposition concerning the Ornaments Rubric, which first appeared in the Elizabethan Prayer Book of 1559, and which we quote herewith: *And here it is to be noted that such ornaments of the church, and of the Ministers thereof, at all times of their ministration, shall be retained and be in use as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth.* This, he believed, laid down a precise date, viz. the second year of Edward the Sixth (28 January 1548 to 27 January 1549), at which all the ornaments and appointments of the Church of England were determined. Readers of Micklethwaite's work were surprised to learn how much pre-Reformation ceremonial had been retained by the Church of England. In effect the writer argued that anything that had not been expressly repudiated or forbidden by the Church was still permissible.

It was inevitable that the founders of the Alcuin Club, and the popularization of its researches in Dearmer's handbook, should look back to pre-Reformation usage in this country, since the first English Prayer Book had evolved from the pre-Reformation rites. These rites were exemplified in the service books of the illustrious Cathedral Church of Salisbury, whose ceremonial customs and service books had for several decades before 1549 been increasingly adopted throughout the whole of the Province of Canterbury. This was the celebrated Sarum Use, whose Customary was edited and published in a printed text in 1898 by W. H. Frere. Dr. Dearmer and his associates were inclined to suppose that the Sarum Use was something peculiarly English and insular; and they sometimes used this argument against the post-Tridentine ceremonial which the later Anglo-Catholic movement was introducing into some of our parish churches



under the description of the 'full Western Use'. We now realize that there is nothing peculiar to the Provinces of Canterbury and York in the Sarum Use. A study of the rites in use in France, the Low Countries, and Germany in the last part of the Middle Ages will reveal much that has strong affinities with medieval Salisbury. We may say that the Sarum Use represents the trend of liturgical practice throughout northern Europe in the late Middle Ages. Thus apparelled albes and full surplices were in use everywhere, even in Italy. We may also point out that there is nothing peculiarly insular about an altar surrounded by four posts and enshrined by curtains. The term 'English Altar' was not used by Dearmer, although he rightly claimed that this type of altar was particularly suited to the east end of the English parish church with its low window. In fairness to the writer of *The Parson's Handbook*, a careful reading will show that the author does not propose to restore all the complicated ceremonial of the Sarum rite, but rather a modified and adapted form that would fit the Book of Common Prayer, which has become known as the 'English Use'. Thus Dearmer and his associates were opposed to the reintroduction of the late medieval ceremony of the Elevation of the Host with its accompanying bell-rings, censings, and genuflections, which the rubrics of the 1549 Book had forbidden. Nearly fifty years after Dearmer had dealt with this matter it was to occupy the increasing attention of Roman Catholic scholars such as Jungmann and Parsch. The latter was to write much more forcibly than the former Vicar of St. Mary's, Primrose Hill:

It cannot be denied, however, that by this elevation and the accompanying adoration of the sacred Species, an alien element was brought into the Mass, which had the effect of beclouding the true significance of the Holy Sacrifice. The Mass came to be less and less appreciated as the Sacrifice of Christ. Instead, a movement arose in which the adoration of the Eucharist was greatly developed, and thereby the spiritual energies of the faithful were, in the course of centuries, turned away from the sacrifice itself.<sup>1</sup>

<sup>1</sup> P. Parsch, trans. F. C. Eckoff, *The Liturgy of the Mass*, p. 235.

Indeed, it is one of the ironies of the situation that many of the things which were advocated in *The Parson's Handbook* have now come to be accepted by the liturgical movement within the Roman Catholic Church today, and they can no longer be dismissed as 'British Museum' or 'Dearmerism'. The active participation of the laity in a Mass that is completely audible—such is the aim of the reforms that are now taking place in the Roman rite.

The whole trend of Sunday morning worship as manifested today in the Parish Eucharist had been foreshadowed by John Wordsworth in *The Ministry of Grace* (1901), and by W. H. Frere in *Some Principles of Liturgical Reform* (1911). Both writers had advocated a return to the old canonical hour of 9 a.m. for the chief act of Sunday morning worship. Charles Gore, Percy Dearmer, and Walter Frere were all opposed to the late High Mass with few or no communicants that had been introduced by the Anglo-Catholic movement into the Church of England. Gore in *The Body of Christ* (1901) had stigmatized the custom as 'a seriously defective theology'. In our own day Rome is just as concerned to discourage non-communicating attendance at Mass; and we now have the spectacle of large numbers of communicants at High Mass on Sundays at the Roman Catholic Cathedral at Westminster.

In the Church of England a considerable impetus to the reform of Sunday morning worship was given in 1935 by the publication of *Liturgy and Society* by Father A. G. Hebert, S.S.M. and two years later of the same writer's *The Parish Communion*. In both books there is an examination of the relation between the Sacrifice of Christ and the sacrifice of his Church in the Holy Eucharist. The excessive individualism which had characterized Western religious devotion and thought, both Catholic and Protestant, since the Middle Ages was subjected to a critical scrutiny and contrasted with the corporate doctrine of the Eucharist as exemplified in the primitive Church in the writings

of the New Testament and of the Fathers. The matter has been further underlined since the close of the Second World War by the increasing desire for reunion on the part of all who profess and call themselves Christians. The nature of the Church as the Body of Christ, and the relations between clergy and laity, have taken on a new complexion. Indeed, the whole idea of church membership has been raised by the debate which the Baptismal Reform Movement has started in the Church of England in regard to nominal church membership through infant Baptism. The word 'Laity' now means the *laos*, the People of God, and not merely those people who are not in Holy Orders.

No survey of the changes that have come about in liturgical belief and practice during the last half-century can ignore the work of the Anglican Benedictine, the late Dom Gregory Dix, who, in *The Shape of the Liturgy* (1945), published a large volume which raises many questions but does not always supply the right answers. It is an uneven work, some of which is based on the writer's brilliant intuitions (some of which were proved to be true), rather than upon factual evidence. Indeed, it is one of the chief weaknesses of the book that it is often unsupported by factual evidence in the arguments that it presents. As a work of precise scholarship it cannot stand alongside that of the Austrian Jesuit, Father Joseph Jungmann, who in the two volumes of *Missarum Sollemnia*, translated into English under the title, *The Mass of the Roman Rite*, has placed the whole of the Western Christendom in his debt. The chief merit of Dom Gregory Dix's book lies not in his unravelling of the complexities of liturgical history, a task for which he was not fully equipped, but rather in his insistence that we should look back to the pre-Nicene era, to the eschatological element in Eucharistic worship, rather than to the historical element that came to the fore from the end of the fourth century. Here Dix was on much surer ground in claiming that the Eucharist not only looks back to the Upper Room but also forward to the Last Things. As all the

historic liturgies, almost without exception, insist that we celebrate the Eucharist 'Until his coming again', there is in the Holy Sacrament of the altar a realized eschatology.

It is not, therefore, a new ceremonial that has to be devised or even a revision of the liturgy that is paramount, but rather a change of emphasis in Eucharistic worship. Much of the argument between Catholic and Protestant about the nature of the Eucharistic Sacrifice is out-moded and meaningless; and for this fact we must indeed be thankful, since the way is now open for the recovery of unity at the Lord's Table. While the primitive era is exercising a great fascination on the liturgical scholars of our time, we must beware of a kind of antiquarian 'primitivism'. This kind of thing would be as false as the appeal to the Middle Ages which characterized much which the Oxford Movement introduced in its later stages. We cannot ignore nearly twenty centuries of church life. Nor would it be true to imply that all forms of liturgical development since the primitive era have been unfruitful and completely corrupt. Such an idea has dogged the steps of reformers and sectarians from the Middle Ages onwards. The Holy Ghost has not left himself without a witness in all ages. The latitudinarianism of the eighteenth century can be offset with the hymns of Charles Wesley and William Law's *A Serious Call to a Devout and Holy Life*.

We must now turn to another aspect of the work of Dr. Dearmer and his associates. Dearmer, Gore, and others were strongly imbued with a sense of social righteousness and justice. They perceived that the Church could not preach the Fatherhood of God and the brotherhood of man if some sections of the community were underprivileged as well as sweated and underpaid; and at the turn of this century there were many who were in that state. Moreover, some of the things turned out under these conditions were cheap, shoddy, and worthless. This applied to some of the ornaments and furnishings that were being supplied to our churches. Such things were often badly designed,

uninspired, and badly produced. They were an offence against God and man. Craftsmanship there certainly was, but it was being subordinated to commercialism and exploitation. Our churches were being filled with appalling stained glass and equally appalling brass fittings and ornaments. Dearmer and his associates founded the Warham Guild to show how even simple things could be well made and designed; and also to pay those who made and produced such things, craftsmen, embroiderers, and seamstresses, adequate and proper compensation for their labours. It was little use the preacher in the pulpit urging social righteousness if the surplice that he wore proclaimed the sweating of those who made such things and cheapness of production as the primary consideration in the ornaments of the church. During the past half-century there has been a vast improvement in such matters in regard to the ornaments and furnishings that have been put into our churches, altogether not all church furnishers have caught up with the vastly increased knowledge that has affected both design and production.

One of Dr. Dearmer's associates was the late Francis Eeles. He was particularly concerned with the amateurish manner in which our parish churches and cathedrals were being maintained. Considerable damage was being done both in repairs to the structure as well as in the custody of the medieval and renaissance fittings that were to be found in many of them. It was largely through the labours of Dr. Eeles that much of this amateurish approach to the care of our churches has ceased. He became the first Secretary of the Central Council for the Care of Churches, with an advisory committee for each diocese, to which all proposals for alterations and new ornaments and fittings in a parish church must be submitted for recommendation. Under the Faculties Measure, 1964, the Chancellor of the diocese must authorize by licence or faculty any structural alterations as well as new furniture and ornaments. While the Chancellor is not obliged to concur with the opinions expressed by the Diocesan

Advisory Committee, he usually takes note of their recommendations and opinions, as the committee is authorized by the diocesan bishop to advise both the incumbent and his Parochial Church Council, and any intending donors, as well as the Chancellor. But it should be underlined that the final decision regarding the granting of a faculty lies with the Chancellor.

On the whole the system has worked well and it has prevented the wrong kind of structural repairs being made to many of our historic churches, as well as preventing unsuitable, badly designed, and unfunctional ornaments and furniture being introduced into our parish churches. But there are some serious anomalies in the system which call for urgent reconsideration. Not all Diocesan Advisory Committees possess the same degree of liturgical and ecclesiological knowledge; and in some instances known to us bad designs and unfunctional fittings have been passed by an advisory committee. Moreover, amongst diocesan Chancellors there is sometimes a conflict of opinion as to what may legally be placed in a parish church. In one diocese an inscription asking for prayers for the departed may be passed by the Chancellor and in another diocese it will be refused. One Chancellor will grant a faculty for a ciborium over the altar, while in the adjoining diocese such an ornament will be refused. Also there is the serious criticism that cathedrals and collegiate churches are not subject to faculties and they are therefore free to introduce any ornament or alteration which the Dean and Chapter chose to make, while in the same diocese a parish church will be refused the same things. It is true there is a Cathedrals' Advisory Committee, but no cathedral chapter is obliged to consult it, and in practice some do not. The supposition that cathedral and collegiate chapters possess an omniscience and an omnicompetence in matters liturgical and ecclesiological is not true and is disproved by the conduct of some of our cathedral services. If incumbents and their Parochial Church Councils are to be subject to Diocesan Advisory Committees and faculty law, so



also should our greater churches, since one of the new canons approved by the Convocations of Canterbury and York says that the cathedral church is the mother church of the diocese and in matters liturgical should be the exemplar to the diocese. Cathedral dignitaries must be subject to the same discipline and order of Canon Law as much as the incumbent and his people in the smallest country parish in the diocese. This is a matter that calls for urgent reform.

Throughout this handbook we have assumed loyalty and obedience to the Church of England and the authority and teaching of the Book of Common Prayer. Here we are at one with Dearmer, Gore, and Frere. But such loyalty did not prevent them from urging the need for changes in the rites of the Prayer Book, provided these changes were approved by the Convocations of Canterbury and York. This problem still remains with us. It is now fashionable to talk of liturgical experiment to meet the pastoral situation. We do not regard the 1662 Prayer Book as a fifth Gospel and incapable of improvement and revision. But we are opposed to the idea that the parson can make up his own services and substitute them for the authorized rites of the Church of England. Such an idea is contrary to Church Order and the whole conception of corporate authority as known in every part of Catholic and historical Christendom. Our readers will find, both in our bibliography and in the text of this handbook, references to the services and rites of the Roman Catholic Church as exemplified in the Missal, Pontifical and the older Sacramentaries. We are agreed that there are treasures in the older parts of the Roman rite as well as in those of Eastern Christendom which could enrich our liturgy. But such things must be introduced by proper and constitutional authority. We also agree with the words of the report of the Lambeth Conference of 1958:

When in the past there has been discussion on the place of the Book of Common Prayer in the life of the Anglican Communion, the underlying assumption, and often declared principle, has been that the Prayer Book

of 1662 should remain as the basic pattern, and indeed, as a bond of unity in doctrine and in worship for our Communion as a whole. . . . Yet it now seems clear that no Prayer Book, not even that of 1662, can be kept unchanged for ever, as a safeguard of established doctrine.

B. J. Wigan's recently published book, *The Liturgy in English*, shows conclusively that the other churches of the Anglican Communion have moved a considerable way from 1662, and W. J. Grisbrooke, in *Anglican Liturgies of the Seventeenth and Eighteenth Centuries*, has shown that there never was an uncritical acceptance of the 1662 Book on the part of Anglican scholarship before the Oxford Movement. The supposition that it was the Catholic revival of the nineteenth century which caused discontent with the liturgy of 1662 is an entirely erroneous one. Wherever the churches of the Anglican Communion have been freed from parliamentary interference and control there has been a reversion to the type of liturgy exemplified in the First English Prayer Book of 1549, beginning with the Scottish Liturgy of 1637, through the American Book of 1789, and finding its most recent expression in the liturgy of the Canadian Church in 1959 and that of the Province of the West Indies of the same year. The further suggestion of the 1958 Lambeth Conference was that the time had come to consider one liturgy for the whole Anglican Communion. In the light of the facts set out above we may assume that such a liturgy is most unlikely to be that of 1662. Liturgies such as that now in use in the Church of South India also indicate the same pattern of liturgical worship. If the price the Provinces of Canterbury and York have to pay for the revision of the English liturgy is disestablishment, then they should be prepared to pay that price. The age has long gone by when men could be compelled to pray by Act of Parliament. There must be freedom for the Church of England to order and revise her liturgy in accordance with the teaching of the Holy Scriptures and that of the undivided Church. *Ecclesia Anglicana libera sit!*

In this revision of Dr. Dearmer's work we have not reproduced all his arguments or detailed evidence. In some instances there has been no need to state those arguments as they have won general acceptance. Moreover, this is an impatient age which is apt to dismiss historical evidence as of no consequence. Yet we have thought well, in some instances, to restate the argument in the light of fresh and more conclusive evidence. Some of our readers will think we have been too conservative and reactionary because we have not advocated or embraced all that liturgical reformers of today would urge upon us. Rightly or wrongly, men are conservative in their religious habits, changes come slowly and after much thought and a period of uncertainty. Indeed, the strength of religion in human history has been due to this conservative tenacity. The history of the Church of England since the days of the Oxford Movement shows that some of the changes that were made have been mistaken and based upon insufficient knowledge. We have only to think of the the litigation and argument that ensued from the mistaken notion that all altars must have a cross standing on them. Much that was stated dogmatically in the nineteenth century is now having to be modified. Before changes are made again in this age we need to be certain that they are based on more secure foundations. We do not want stagnation in the life of our Church, but stability. In the restlessness and rootlessness that characterize our contemporary society changes and reforms are to be embraced with due circumspection. In Christian worship and its art the element of tradition cannot be entirely eliminated or ignored, since it is based not merely on conservatism, but also on the wisdom and experience of the past.

As the reviser of this well-known work, I desire to place on record my indebtedness to W. I. Croome, Esq., M.A., F.S.A., chairman of the Cathedrals Advisory Committee and vice-chairman of the Council for the Care of Churches, for reading through the typescript of this revision. I am indebted to him and

to Miss M. E. J. Alexander of the Warham Guild for their advice and suggestions, which I have gladly accepted, on a number of issues; but they are not responsible for any blemishes that remain in this work.

I also wish to express my appreciation for the advice and kind assistance I have received in matters editorial and literary from the staff of the Oxford University Press.

As I am a pupil of the late Dr. Dearmer, I trust that the reader who is familiar with the earlier editions of this work may find that something of the spirit of Elijah rests upon Elisha, and that this revision may contribute something to Christian worship in the second half of the twentieth century.

*Twickenham, Lent, 1964*

CYRIL E. POCKNEE

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Plate 12, Stephen Dykes-Bower, Esq., F.R.I.B.A.

Plates 13 (*a*) and (*b*) and 16, The Revd. C. Bourne.

I must also acknowledge the excellent drawing which Mr. Richard Belsham has made for the frontispiece which illustrates a solemn Eucharist or High Mass at the moment of 'Lift up your hearts'. The free standing altar is vested with a frontal and stands under a ciborium which covers most of the area of the foot-pace as well as the Holy Table itself. The processional cross on its stave stands in a socket behind the altar, thus eliminating the need for a special cross on the altar. In the apsidal east end there is a lesser altar which has a 'throw-over' type of frontal.

SOME LITURGICAL PRINCIPLES

---

*Ritual and Ceremonial.* These two terms are frequently confused and misquoted even by people who ought to be properly informed. By ritual we should understand what is said or sung in a church service, prayers, lections, versicles, and responses. A book of ritual is a written or printed work containing forms of service issued by proper authority, and known as rites. A book of ritual may well contain in its rubrics ceremonial directions as to what is to be done or used during the service. The collection of alms, the wearing of special vesture, the offering of bread and wine are ceremonies. Thus ritual and ceremonial are frequently interwoven.

It is not 'ritual' to which the English mind raises objections, but ceremonial, and particularly ceremonial that is fussy and meaningless. It may help if the parson sometimes explains that there can be three kinds of ceremonial:

(1) Utilitarian or functional ceremonial in which something has to be done, such as the collection of alms or the offering of the bread and wine; and it is simply a matter of determining the best and most orderly way of doing such things. The experience of the Church down the ages usually points to the best method of carrying out such ceremonies. It is only when men invent fancy ceremonies, such as the elevation of the alms dish lifted by the celebrant with both hands above his head as he stands at the altar, that ceremonial tends to become ostentatious and self-conscious.

(2) Interpretative ceremonial in which the outward posture of the ministers and congregation expresses an attitude of mind. Thus the congregation stands at the entry of the ministers as an outward expression of esteem and reverence for those who minister in God's Holy Word and Sacraments. The congregation will sit when lessons are being read as this posture is conducive to reflection and meditation on the lections. Kneeling is particularly appropriate in those parts of the service in which the notes of penitence and contrition are sounded. The celebrant at the Holy Communion stands with his hands and arms outspread when he prays in the name of the Church of which he is the priest and representative, since by this ceremony he shows that he is interceding on behalf of the whole Church and people. This is a matter that needs constantly to be underlined in teaching sermons, since there are still too many English people who have an excessively individualistic approach to Christian worship; and they are apt to seek in the liturgy mere uplift and self-satisfaction.

(3) Symbolical ceremonial in which outward signs and ceremonies help to remind the worshippers of the particular significance of some important part of the service. Thus contrary to the usual custom of sitting while the lections are being read, it is an established symbolical ceremony, observed in every part of historic Christendom from the most ancient times, that the whole congregation and ministers, and not merely the reader, shall stand while the Gospel is read at the Holy Eucharist. By this ceremony, we express honour and reverence to Christ who speaks to us as his Gospel is proclaimed. Bound up with this is the use of lights and incense as the Gospel is read, since the Saviour himself is proclaiming to his people the words of everlasting life.

The eastward position of the celebrant at the altar is another very ancient piece of symbolism, since to pray towards the east goes back to pre-Nicene times. The east was the region of light and it was believed by the early Christians that the second Advent



of Christ would be heralded in the east by the sign of the cross in the sky. 'Then shall appear the sign of the Son of Man in heaven' (Matt. xxiv. 30). The Holy Communion was celebrated by the primitive Church in joyful remembrance of the Lord's Cross and Resurrection and in expectation of his return. Almost all the historic liturgies of Christendom have a phrase in their Eucharistic prayers which expresses this eschatological hope. Thus the Liturgy of St. John Chrysostom says: 'Commemorating this command of our Saviour and all that was endured for our sake, the Cross, the Grave, the Resurrection after three days, the Ascension into heaven, the Enthronement at the right hand of the Father, and the second and glorious coming again.' Even the much criticized Consecration Prayer of 1662 speaks of 'until his coming again', for which there is New Testament authority, 'For as often as ye eat this Bread and drink this Cup ye proclaim the Lord's death until he come' (1 Cor. xi. 26).

If the symbolism of praying to the east has lost much of its significance for our congregations is this not due to the failure of the Church today to look forward to the second Advent and the Lamb's high banquet and to reduce the Holy Eucharist to a mere memorial of a series of past and historic events?<sup>1</sup>

*Liturgical Deportment.* It may be worth while to add some general remarks on the deportment of the celebrant and those who assist him at the altar. The priest should be careful to move with dignity at the altar. When he turns to say 'The Lord be with you' he should do so standing in the midst of the foot-pace. If he then moves from there to either end of the altar he should do so slowly and at a right angle to the altar as he walks, thus avoiding 'sidling' across the front of the Lord's Table. He should not poke his hands about in front of him, nor let his eye run over the congregation. If anything goes wrong in the singing or in the congregation he should not look round unless it is absolutely necessary.

<sup>1</sup> See L. Bouyer, *Rite and Man* (1963), pp. 171-5.

Tradition also demands that when the celebrant prays in the name of the Church he stands with his hands parted and slightly raised, and that he joins his hands together at the final phrase, 'through Jesus Christ our Lord' or 'world without end'. In saying the Creed and *Gloria*, he says the opening words 'I believe in one God' or 'Glory be to God on high' with his hands parted, and then joins them together until the end. So also in the second Lord's Prayer he opens his hands at 'Our Father' and then joins them together. This parting of the hands should not be done too obtrusively; and the arms must not be swung about, nor the hands moved with rapid gestures. Such actions should always be done with solemnity and restraint. The celebrant at the Eucharist is not called upon to indulge in exaggerated motions that are sometimes required of an actor on the stage.

The taperers or torch bearers should move with something like military precision; and they should avoid any kind of slovenliness or irreverence. Young men may sometimes have to be told to take smaller steps and not to stride about the sanctuary. They should carry their candlesticks in both hands, upright, and at an equal height, and the hands of one server should correspond in position with the hands of the other. The proper and normal place for the taperers is by and just below their candlesticks or tapers, which are set down on the first step above the pavement (if there is room) and rather beyond the ends of the altar. They must stand *still* with their hands joined together, but there is no reason why they should stick their fingers out. They may bow when passing the altar, *but there is no need to bow when passing from one part of the altar to the other*. Thus if a server carries the altar book on its cushion or desk from one side of the altar to the other he should do so without bowing to the middle of the altar. Acts of reverence are most impressive when they take place with restrained frequency. In a procession all should bow to the altar as the procession sets out, but there need be no bowing when passing an altar during a procession.

The clerk or acolyte will normally stand at the south side of the altar near the credence. He may sit in the westernmost place of the sedilia if there is room, if and when the celebrant sits. He must be ready to assist the celebrant and give him anything he may want. If anything goes wrong, he will normally be responsible to see that it is put right; and he will do this as quietly and naturally as possible. A mistake matters little, if no one makes a fuss about it. No one should whisper during the service; but if anything has to be said let it be spoken quietly in the natural voice. The priest or clerk should not bend towards the person whom they may have occasion to address.

*Bowing and Genuflecting.* The Anglo-Catholic Movement has imported into the Church of England much of the ceremonial associated with the Counter-Reformation and the Pian Missal of 1570. This uncritical assimilation of the so-called 'Western' use has imposed on the Prayer Book liturgy a ceremonial which was alien to the purpose of the English Reformers. Instead of the ceremonies being made to conform to the rite, the English liturgy has been forced into a ceremonial which conflicts not only with the purpose of the Prayer Book rites but also with the structure of the Roman liturgy. Now under the liturgical reform movement in the Roman Catholic Church the Catholic movement in the Church of England is being impelled to shed many of the things that have come to be regarded as the hall-mark of Anglo-Catholicism.

Nowhere is this exemplified better than in the matter of reverences to persons and things. There is now a fashion for people to drop down on the right knee as a special form of reverence to the Sacrament reserved and also in the Mass itself when the consecrated elements are on the Holy Table. It has been ignored that in Roman Catholic churches this form of reverence is given to crucifixes and prelates and is not peculiar to the Blessed Sacrament of the altar. The critical studies of eminent Roman Catholic scholars, such as Michael Andrieu and Joseph

Jungmann, during the past two decades, have proved conclusively that the custom of genuflecting was quite unknown in the Roman Mass for over a thousand years; and that no special form of reverence was paid to the consecrated species, either during the liturgy or in the Sacrament reserved. *Ordo Romanus Primus* shows us that bowing the head was the only kind of reverence given throughout the whole of the old Roman Mass.<sup>2</sup>

It is now quite evident that the Eucharistic movement which arose in Western Europe in the twelfth and thirteenth centuries brought a new focal point into the Latin Canon of the Mass when the elevation of the Host was introduced with its accompanying genuflexions, censings, and bell-rings. None of this ceremonial was observed in the Roman Mass during the first millennium. During that period the Canon of the Mass was said straight through without any ceremonial interruptions. Indeed until the ninth century, and possibly later, the whole of the Canon was said or chanted out loud. The late Adrian Fortescue, whose studies on the Roman Mass preceded the more extensive and exhaustive works of Jungmann and Andrieu, commented on the elevation of the Host thus: 'A rite unknown till the XIIth century cannot be of first importance in any liturgy. We must teach our people that the essence of the Mass is not the elevation, but consecration and Communion.' Even more strongly critical is the learned Augustinian, Pius Parsch, who in his study of the Roman Mass says:

It cannot be denied, however, that by this elevation and the accompanying adoration of the sacred Species an alien element was brought into the Mass which had the effect of beclouding the true significance of the holy sacrifice. The Mass came to be less and less appreciated as the sacrifice of Christ. Instead a movement arose in which the adoration of the Eucharist was greatly developed, and thereby the energies of the faithful were, in the course of centuries, turned away from the sacrifice itself.<sup>3</sup>

<sup>2</sup> M. Andrieu, *Les Ordines Romani du haut moyen âge*, vol. 2, pp. 89-101, also J. Jungmann, *Mass of the Roman Rite*, vol. 2, pp. 101-276.

<sup>3</sup> P. Parsch, *The Liturgy of the Mass*, pp. 234-5.

These quotations from well-known Roman Catholic writers are sufficient to disprove the idea that there is something 'protestant' or anti-Roman in the custom of bowing as the normal act of reverence. The First English Prayer Book of 1549 forbade the elevation of the Host in the midst of the Eucharistic Prayer with this rubric: 'These wordes before rehearsed are to be saied, turning still to the altar, without any eleuacion, or showing the Sacrament to the people.' Such an admonition accords with the highest precedent, both in East and West, since neither Rome nor Constantinople knew anything about genuflexions or elevations of this nature before the Great Schism of 1054.

The English churchman will, therefore, adhere to the older custom of bowing, since this was the only form of reverence known in what has been described as the golden age of the Roman liturgy. As in other matters it is no longer a question of the modern Roman Use versus the Sarum Use; but rather a return to the soberness and sense of the older liturgies without their late medieval or post-Tridentine accretions.

*Standing, Sitting, and Kneeling.* Have we not too much kneeling in our Anglican services, and especially the service of the Holy Communion? It is certainly the case that the rubric which precedes the service of the Holy Communion in the Book of Common Prayer says the people are to kneel. But that is no reason why the congregation should remain on its knees throughout almost all the service. Yet this is what frequently happens when the service is said rather than sung. It is a mistake to suppose that public prayers can only be said in this posture; and the matter calls for urgent reform since the posture of continuous kneeling has induced an almost static and passive attitude in the minds of many Anglican worshippers; and it has led to the erroneous idea that the service of the Holy Communion is something to be listened to rather than a corporate act of offering and worship. In the Roman Catholic Church the same frame of mind is expressed in the words 'to hear Mass' as though the Eucharist

was something said or done exclusively by the priest at the altar.

For over a thousand years the naves of cathedrals and parish churches had no seats in them. It was only in the twelfth and thirteenth centuries that backless benches began to be introduced in Western Christendom. In the Orthodox East and the Churches of the lesser Eastern rites most churches even today have no seats for the congregation. Consequently for the first millennium and even into the twelfth and thirteenth centuries *standing* was the normal posture for the congregation as well as the ministers at the altar, as still remains the custom in Eastern Christendom. The idea that 'let us pray' is synonymous with 'let us kneel down' is quite erroneous. On penitential days, such as Ash Wednesday or Good Friday, in olden times the congregation was told to kneel down by the deacon and then bidden to stand again. But on other days in the year, naturally including Sundays, kneeling during the liturgy was forbidden. With the Eucharistic movement in the twelfth and thirteenth centuries in the Latin West, to which we have already referred, there arose the custom for the congregation to kneel during the Eucharistic Prayer or Canon of the Mass and to remain kneeling during the time that the consecrated species remained upon the altar. Consequently on those rare occasions in the late Middle Ages when the ordinary people received the Sacrament of Holy Communion, they did so kneeling instead of standing, which was undoubtedly the custom of the Roman Church in the first millennium. Much of the argument which the English Reformers and the Puritans engaged in, regarding the Black Rubric in connexion with kneeling at the time of the administration of the Sacrament, is now quite meaningless and out-dated in the light of the facts which we have set out here.

It is unlikely that we can return to the primitive and older arrangement of having our churches without any seating in their naves. But that is no reason why an Anglican congregation should



treat the chief act of Christian worship as though it was a penitential exercise; and a good deal more standing during the English liturgy would induce a more corporate spirit into our congregations. Here are some instances where the congregation might be encouraged and taught to stand at the Eucharist, whether the service is said or sung:

(1) At the Collect of the day (they will then sit for the Epistle which follows);

(2) At the Holy Gospel as the rubric directs. They will then remain standing for the Creed and during the presentation of the alms and the offering of the bread and wine at the altar by the celebrant. The idea that having dropped a coin into a bag or plate the communicant then kneels down and indulges in private devotion is something that needs to be discouraged. The offering of the alms and the bread and wine at the altar should be done with the people standing, as it is the offering of the people of God.

(3) The congregation should stand for 'Lift up your hearts' and remain standing for the *Sanctus*;

(4) The *Gloria in excelsis* should be said standing, whether said or sung. It is the concluding act of praise and thanksgiving in the English liturgy. The congregation will then kneel for the blessing.

By these changes of posture the service will gain in significance and these changing attitudes will help to underline the highlights of the service. Much of our Anglican worship suffers from an almost mechanical repetition and uniformity; and consequently our people have come to assume that the Eucharist is simply a matter of repeating or listening to words; whereas ceremonial acts by the congregation as well as the celebrant are of great importance.

Sitting by the congregation during the sermon or the singing of an anthem requires no comment; and we have already dealt with the matter of sitting for the lessons.



*Saying and Singing.* The conduct of the services in a parish church, including the music, is under the direction and authority of the incumbent. He may wisely delegate much of the responsibility for the music to an organist and choirmaster. Nevertheless it is the duty of the parson to see that the music sung at the Holy Communion as well as Matins and Evensong conforms to the spirit of the liturgy. There is an urgent need for more attention to be given in the training of ordinands at our theological colleges in regard to the priest's part in the liturgy and in voice production as well as the place of music in the Prayer Book services. The newly ordained priest is far more likely to encounter difficulties in regard to the singing of the services than he is in expounding demythology from the pulpit.

Not all the choirmasters and organists who give up their spare time in our parish churches are accomplished musicians; and their knowledge of liturgical music and of the meaning of the liturgy is sometimes very limited. The parson may be called upon to guide and deepen such knowledge. This he cannot do if his own knowledge of the liturgy and its musical setting is limited to *The Cathedral Psalter* and *Hymns Ancient and Modern*.

There is still too much noisy and rather trite music being performed in our parish churches. Elaborate and complicated settings of the canticles as well as the Creed and *Gloria* at the Eucharist are often not only badly sung but are also sung to bad music. Before any anthems or anthem-like settings of the canticles are attempted the parish priest should insist that the Psalms be reverently and properly sung. At the Holy Communion simple settings such as Merbecke (as edited by E. G. P. Wyatt and Royle Shore), Martin Shaw's Folk Mass, or the simple plainsong settings of the Ordinary of the Mass by the Plainsong and Medieval Music Society will fit the needs of many parish churches. If there is a competent choir capable of singing harmonized music, the *Sanctus*, *Benedictus*, and *Agnus Dei* may sometimes be sung to the shorter polyphonic settings such as

Viadana's *Missa L'hora Passa*, or modern settings by Vaughan Williams, Martin Shaw, or Charles Wood. But care must be taken that such music does not unduly lengthen the service or interrupt the liturgical action. Also at least the Creed and *Gloria* should be sung to chants or music within the capacity of the congregation. Any attempt to turn the parish church into a choral society needs to be resisted and the idea of making the music an end in itself will sometimes have to be combated.

In some of our parish churches the organ accompaniments are often too loud and unnecessary. All versicles and responses both at the Holy Eucharist as well as at Matins and Evensong should be sung without accompaniment. Also there is no need for the *Amens* at the end of sung Collects to be prompted by a note from the organ. The freeing of these parts of the service from the organ will make for greater spontaneity. The second Lord's Prayer at the Holy Communion, if sung to Merbecke's chant, or the traditional plainsong melody, does not need an accompaniment on the organ. If the choir and congregation cannot sing these things without the help of the organ they should be said in the natural voice.

Another matter that needs to be reconsidered is the idea that everything sung in a parish church need be sung in four-part harmony. Also it is better if the Creed and the second Lord's Prayer at Matins and Evensong are said in the natural voice.

Finally, if the parson is incapable of singing on a note and keeping pitch it is better to say the service. Nothing is more painful than to hear a service in which the celebrant is struggling to sing everything because it is considered incorrect to do otherwise.

*Hymns* in accordance with the teaching of Holy Scripture are recognized in the 1928 Book. Not all the compositions that are found in Anglican hymnals will match up to this canon of judgement. There is still a great deal of unworthy hymnody being used in our churches. We are the heirs of the great spate of

metrical hymnody that was introduced and composed in the mid-Victorian era. Some parsons appear to tolerate anything in order that their people may be happy, while others treat metrical hymns with a supercilious air as being beneath their consideration. Both attitudes are wrong. Metrical hymnody is here to stay; but the task of guiding choirs and congregations and even organists to want the right kind of hymns has hardly been tackled in many of our churches. Too many of the hymns that people have become accustomed to are too subjective and have little to do with the objective facts of the Christian religion, such as the Incarnation, Cross, and Resurrection and the coming of the Holy Spirit. Also the great themes of redemption, salvation, and sanctification are lacking from much popular hymnody.

The literary standards too of much Victorian hymnody are quite unworthy to stand beside the language of the Book of Common Prayer. It is a significant fact that few hymn-writers of the last century were poets; nor were the composers of our hymn tunes musicians of any ability. Not until the turn of the century do we encounter a renaissance in Christian hymnody under Robert Bridges, Percy Dearmer, and Laurence Housman, and in the music of Parry, Stanford, Vaughan Williams, and Martin Shaw. It is for this reason that the *English Hymnal* is by far the best hymnal for use amongst Anglicans, and all books that have appeared since 1906 are indebted to it in some degree.

*A Note on Copyright.* All parts of the Book of Common Prayer (1662) are in Crown copyright, exercised through the Queen's Printers and the University Presses of Oxford and Cambridge. The Proposed Prayer Book of 1928 is the copyright of the Central Board of Finance of the Church Assembly. Many hymns, both words and music, are also the copyright of the proprietors of *The English Hymnal* or *Hymns Ancient and Modern* or of other owners. If special forms of service are printed on occasions such as marriages and funerals, as well as combined choir festivals, care should be taken to obtain the necessary



1a. A Riddel-post Altar in a medieval setting

1b. A Renaissance Altar with a 'throw-over' frontal





## 2. An Altar in a modern setting

A throw-over frontal is suitable in this setting. The candlesticks of large proportions do not compete with a reredos and they lead the eye up to the Rood above

permission to reprint items from any of the books mentioned above.

*Authority in the Liturgy.* This book is written on the assumption that the only rites which possess any kind of authority for members of the Church of England are those contained in the Prayer Books of 1662 and 1928. We shall not here argue or plead in regard to the theological, liturgical, or literary merits of either 1662 or 1928. The only deviations from the rites of 1662 that at present can claim any kind of authority are those contained in the composite book of 1928. Any parson or congregation which wishes to adhere strictly to the 1662 Book is free to do so. It would be unrealistic to pretend that most parishes use '1662' and nothing else. But obviously there must be some limit set to the departures from the services of 1662 if the Church of England is not to lapse into liturgical chaos. We reject without compromise the fashionable plea for liturgical experiments. A Church which cannot make up its mind what liturgy it wants is obviously incapable of revising its liturgy. Until the critics of the 1928 revision can come to a common frame of mind and policy we are unlikely to be able to move from 1662 with the permitted deviations of 1928. The Church which gives a priest his Orders has the right to say what liturgy he shall use. No priest or bishop has any authority to modify or alter the text of the English rite. It is unfair to our congregations that they should have to submit to the whims and experiments of their pastor in matters liturgical, particularly when these are based upon the latest piece of fashionable liturgical literature. The parish priest must be a man under discipline and order if he is to commend the discipline of the Christian life to his flock.

These remarks are written in no mere anti-Roman spirit. We are fully aware of the excellencies of parts of the older Roman liturgy as exemplified in the so called Leonine, Gelasian, and Gregorian Sacramentaries; but we reject the idea that the post-Tridentine Roman Missal represents the norm to which the



services of the Prayer Book must be made to conform. There are parts of the Eastern Orthodox liturgy also which contain beautiful prayers and devotions. But it is a serious breach of Church Order for an individual minister to supplement the official liturgy of his Church with prayers from another part of Christendom. The implications of such a policy are that the individual priest or bishop regards the liturgy of his own Church as inadequate, or even invalid or defective and insufficient; and therefore he sets his personal judgments above those of the sacred synods of the Provinces of Canterbury and York. We do not suggest or imply that the rites of 1662 or 1928 are incapable of improvement; a reference to the Prayer Books that have now been authorized for use in other parts of the Anglican Communion will clearly manifest such an idea to be untrue. But those revised books have been made possible because the sense of corporate loyalty has enabled the other Churches of the Anglican Communion to go forward with a common mind and without the interference of secular authority. Unless there is a return to the sense of corporate loyalty and relevant authority based upon true principles and sound scholarship within the Provinces of Canterbury and York, any sense of liturgical worship will be dissipated in a confusion of personal introspection and false sentiment. This sense of obedience must in the first place manifest itself in those who are in Holy Orders, whether bishops, priests, or deacons. It is fashionable to talk about obeying the spirit rather than the letter of the liturgy; but in this instance obedience to the letter is the spirit of the liturgy.

It is sometimes suggested that until the era of the Reformation there was no uniformity in the liturgy. It is certainly the case that until printed books were possible a strict typographical conformity was not possible. But there are numerous conciliar and synodical enactments throughout the Middle Ages which show that all priests were expected to use the liturgy of the diocese or province to which they belonged. Prior to the year 1549 much of the



Province of Canterbury had come to accept the books of the Sarum Use as the norm. The Sarum Use in turn reflected the general liturgical practice that was to be found throughout northern Europe, as we can see from the service books that were in use in France, the Low Countries, and Germany. We are not asking for a return to the medieval use of Salisbury but rather for a return to a sense of corporate loyalty in the Church of England.

*Collects.* The Book of Common Prayer assumes that normally there will be only one Collect at the Holy Communion. This is the Collect of the day. When a Red Letter day occurs on a Sunday, e.g. 29 September, the Collect for St. Michael and All Angels will be followed by the appropriate Collect for that Sunday after Trinity. When a festival occurs on a weekday, e.g. 24 June, the Collect for St. John Baptist should be said alone and not followed by the Collect of the previous Sunday. In the case of festivals which occur during the octave of Christmas Day, the Collect of the festival will be followed by the Collect of Christmas.

The custom of having only one Collect at the Eucharist accords with the older Sacramentaries and is to be commended. During the later Middle Ages the vast increase in festivals and their octaves meant that the Collect of the day at Mass was usually followed by several memorial or octave Collects. But the quaint conceit was introduced that these Collects must always be an odd number, three, five, or seven, since God abhors division and an odd number cannot be divided. We are not bound by such rules; and the Prayer Book custom reflects an attempt to return to the more primitive and less complicated system of the old Sacramentaries.

The Prayer Book sometimes gives the full ascription and ending and sometimes does not. This has led to the mistaken idea that the full ascription should only be said when printed in the English rite. But a reference to the pre-Reformation books of Sarum as well as those of the present Roman Missal, and indeed

also to the Leonine, Gelasian, and Gregorian Sacramentaries, will show that this arrangement has very long standing and high antiquity behind it. It is assumed that the celebrant will know the proper and full ascription that should be used. The rules are very simple:

(1) When the Collect is addressed to God the Father, it should terminate: 'Through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *Amen.*'

(2) When the Collect is addressed directly to our Lord, the ending is: 'Who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*'

The Collects for Whitsunday and Trinity Sunday are somewhat exceptional in structure; but in both instances the full ascription is given in the Prayer Book.

At Matins and Evensong the Collect of the day should always be given the full ascription.

## THE CHRISTIAN ALTAR AND ITS FURNISHINGS

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*The History* of the development of the altar is long and complicated, and we can only give an outline of that development here. There can be little doubt that the table at which the first Eucharist was celebrated in the Upper Room was of wood, and that for some centuries wooden tables were so used in the primitive Church.

By the fourth century stone altars were becoming more usual in the permanent places of worship that were growing up in all parts of the Roman Empire. The terms *altare*, *trapeza*, *ara*, and *mensa* all occur in the writings of the Fathers during the first four centuries, thereby showing that both 'altar' and 'table' were terms associated from the outset with the Eucharist.

The primitive altar was usually of equal dimensions, that is, it was cube-shaped. When the liturgy was to be celebrated cloths were thrown over it which enveloped it on all sides. At this period, the altar was frequently, but not always, free-standing; and it was surmounted by a canopy known as the 'ciborium' resting on four columns or piers. In between the columns there were sometimes suspended curtains or veils on all four sides. Unless a cube-shaped altar is surmounted by a canopy of this kind it tends to look mean and insignificant in a large building; and both its history and purpose demand a ciborium. Since 1945 so-called 'basilican' altars have been erected in some of our

newer churches and this fact has been ignored with unfortunate results.<sup>1</sup>

For the first millennium of the Christian era the altar in most places tended to remain of about the same proportions and nothing was permitted to stand on it save the Book of the Gospels. The absence of a standing cross, candlesticks, and flower vases on the *mensa* for the first millennium should be noted, both in East and West. Nevertheless it is true to state that the Holy Mysteries were seldom celebrated without some kind of light in the form of candlesticks standing on the pavement round the altar, or lamps hanging from the vault or sides of the ciborium.

From the twelfth century it became the custom in some places to set one or two candlesticks on the altar during the Mass.<sup>2</sup> It should be observed, however, that not until the seventeenth century did a row of six lights (seven when a bishop sings high Mass), become *de rigueur* in the Roman rite. In the late Middle Ages and the early Renaissance period it was not customary for candlesticks to remain on the altar as a permanent feature outside the liturgy. Thus Burchard in his *Ordo* of 1502 directs the server to carry two candles to the altar for low Mass; after they were extinguished at the end of the Mass he directs them to be carried back to the sacristy.

The altar cross is also a late medieval innovation and by no means found everywhere even as late as the fifteenth century.<sup>3</sup> It is derived from the processional cross which has a far more ancient origin, as it is mentioned by St. John Chrysostom in the fourth century. In the twelfth century at Rome it became the custom to stand the processional stationary cross behind the altar. The next step was to remove it from its shaft and stand it in a socket at the back of the altar. But many altars had no

<sup>1</sup> For a discussion of the historical development in greater detail, see C. E. Pocknee, *The Christian Altar* (1963), pp. 35-54.

<sup>2</sup> See D. R. Dendy, *The Use of Lights in Christian Worship* (1959), pp. 45-71.

<sup>3</sup> C. E. Pocknee, *Cross and Crucifix* (1962), pp. 71-77.

standing cross in the late Middle Ages as there was frequently a crucifix carved or sculptured in the central niche of the reredos.

In the last hundred years in the Church of England and the Churches of the Anglican Communion, under the influence of the Oxford Movement, it has been wrongly assumed that *all* altars are required to have a standing cross. Some such crosses are extremely clumsy in their design; and it is also necessary to observe that there is nothing peculiarly sacred about brass as a metal for such a cross. It is not unknown for a cross to be placed in front of a sculptured reredos in which there is a crucifix, while in the painted glass window over the altar there is depicted yet another crucifix. This cheapening of the symbol of our redemption calls for protest and restraint. It is further to be noted that a crucifix, that is, a cross with a *corpus* or figure on it, has only officially been required in the Roman rite since 1745; and that there is nothing 'protestant' or 'low-church' about crosses without a figure on them. The restraint shown in the Church of England in regard to the use of cross and candlesticks prior to the Oxford Movement is fully in accord with the more virile and sound liturgical traditions of the first millennium of our era.

In the second part of the Middle Ages the altar tended to become lengthened. It could, therefore, no longer stand under a ciborium resting on its four columns. Instead these columns became merely riddel posts for holding curtains at the sides of the altar, while the canopy proper was sometimes suspended from the roof of the sanctuary in the form of a wooden tester. This later medieval arrangement of having the altar enshined by riddel curtains supported between posts has somewhat misleadingly come to be termed an 'English' altar. It is necessary to observe that there is nothing English or insular about such an arrangement, as it was an adaptation of the older arrangement of the ciborium. It was found all over northern Europe; and altars of this type continued

in use in France even as late as the eighteenth century and examples were not unknown even in Spain.

It cannot be too strongly emphasized that the altar is primarily a table where the Eucharistic sacrifice and banquet is celebrated. The placing of numerous candlesticks and flower vases on the altar introduces a note of triviality and tends to focus the attention of the worshipper on things of secondary importance rather than on the Lord's Table itself. It also tends to reduce the altar to a mere pedestal or sideboard.

The tradition of the Church, both in East and West, is for the altar to be vested with a frontal, except on the last three days of Holy Week. This is required by the Canon Law of the Church of England, the rubrics of the Roman Missal, as well as the traditions of the Eastern Orthodox Liturgy. Where the altar is free-standing and is visible on both sides it should have two 'frontals', as is the case at St. Peter's, Rome, St. Mary Major, and St. John Lateran. Or there may be a cloth of the 'throw-over' type which envelops the whole altar. Frontals of precious metal were also in use in the Middle Ages; but these were detachable and formed no part of the structure of the altar, as we can still see in the case of the gold frontals at Sant' Ambrogio, Milan.

*The Siting of the Altar* calls for careful consideration. It is fashionable at the present time to talk and write as though there is something correct in having the celebrant on the other side of the altar facing the congregation, and that this was the invariable custom in the primitive era. The oldest churches, which are those in Syria, do not support this idea, as the altar is close to the eastern wall or apse; and the supposition that the altar was always free-standing in the primitive era is inaccurate. The position of the celebrant at the altar was governed by the orientation or occidentation of the church building. In most parts of Christendom from pre-Nicene times the altar has stood at the eastern end of the church. But in the case of the old Roman basilicas, and some churches in proconsular North Africa, the altar stood at

the western end of the building and consequently the celebrant stood on the other side of the altar in order to face east.<sup>4</sup>

The idea, too, that there is something 'primitive' in having a central altar in the middle of the church, round which the congregation gathers on all sides, bears no relation to established archaeological facts or primitive Eucharistic theology. To pray to the east is a Christian custom that has its roots in apostolic worship since the primitive church celebrated the Eucharist in expectation of the Lord's return (1 Cor. xi. 26). It was believed that the *parousia* would be heralded by the sign of the Cross in the eastern sky, as mentioned in Matt. xxiv. 30. Hence to turn to the east was an acknowledgement that the Eucharist was being celebrated in expectation of the second Advent.

In view of the oft-repeated statement made in recent years that the custom of having the celebrant facing the congregation, or Mass *versus populum*, is a factor in bringing about a closer union between the celebrant and people, it may be well to make clear that the historical precedent for this arrangement has been greatly exaggerated. The rites of Eastern Christendom have never sanctioned the custom. This is worthy of note since the Eastern liturgies generally have preserved the primitive and traditional practices of the Church more faithfully than has usually been the case in the Latin West; and they have retained an active participation of the laity in the liturgy.

In our medieval churches there is often a long chancel with choir stalls interposed between nave and altar. In recent years the separation and remoteness of the celebrant from the congregation has been the subject of much comment; and requests are made for the bringing forward of the altar, sometimes into the east end of the nave itself. Historically it should be remembered that the medieval arrangement (which has its roots in the customs of the primitive era), presupposes that the sung Mass, and not the low

<sup>4</sup> See C. E. Pocknee, *The Christian Altar*, pp. 88-100, also L. Bouyer, *Rite and Man*, pp. 166-73.



Mass will be the norm of Eucharistic worship, and that there will be a band of singers in the chancel who will act as the liaison between the celebrant and the congregation.

The introduction of the plain celebration at eight o'clock on Sunday mornings was an innovation of the Victorian era; and it has raised a number of problems, including that of the celebration of the Eucharist at the high altar without music. If a 'nave' altar is interposed, as is now the custom in some of our larger medieval buildings, it will mean the high altar will be relegated to an inferior position and the singers placed elsewhere. Before such changes are made, and in some instances they may be necessary, the parson must think out whether he intends to develop the Parish Mass with a choir as his chief act of Sunday morning worship, or whether he intends to make the 'eight o'clock' his chief Communion service. In planning new churches the siting of the altar must be considered in relation to the kind of service that will be the chief act of worship on Sunday mornings. (Compare the plan on p. 37.)

*Altars* should be between three feet three inches and three feet five inches high and they should be at least deep enough to take a corporal twenty inches square with a foot to spare. Their length will depend upon the proportions and character of the sanctuary; and, as the whole dignity of effect depends very much upon the proportions of the altar, the advice of competent liturgical authority should be sought. In churches where the English medieval tradition of the square-ended sanctuary and the low east window prevails, altars have in the past tended to be made too short.

As to the material of which the Holy Table is to be made, it may suffice to state that both wooden or stone altars can be used in the Church of England; and that stone ones were set up in the eighteenth century as well as the early part of the nineteenth century before the Oxford Movement. In constructing a stone altar it should be noted that the altar-slab or *mensa* should be one

piece of hard, natural stone. Synthetic or artificial stone products such as concrete should not be used for this purpose. Altars should be without excessive carving or decoration, and without gilt or colour whether of wood or stone, for they have to be stripped bare in the last part of Holy Week. It is convenient for the top of the altar to project two or three inches, as this gives more room below for the feet of the celebrant.

Gradines and shelves at the back of the altar are now rapidly disappearing; and even if the altar stands close to a reredos or wall there should be a space between of at least six inches. There is no ancient rule requiring a high altar to be mounted on three steps; and the number will depend on the proportions and size of the sanctuary. All altars should, however, stand on a platform known as the *foot-pace*. Thirty inches is a convenient width from the front of the altar to the edge of the foot-pace. If it is much less there is danger of the celebrant slipping off, and the proportions of the altar will also tend to suffer. Additional steps below the foot-pace on which the assistant ministers may stand should be not less in depth than twenty-two inches as a minimum, and twenty-five inches is to be preferred where space admits. In many churches the depth of such steps is insufficient and the ministers are often perched precariously on them as well as being huddled together. All steps in the sanctuary and chancel should have a shallow riser of not more than five inches, and four inches is better. The multiplication of steps both in the sanctuary and chancel detracts from the dignity of the altar, which demands space and broadness of proportions for its proper setting.

*The Pavement*, i.e. the level of the sanctuary between the lowest step before the altar and the communicants' rail, should extend to six feet at the very least. The communicants' step may be dispensed with in smaller churches and sanctuaries, and its place taken by a movable kneeling bench. Under no circumstances should there be a double step at the communion rails whereby the celebrant stands on a higher level than that on which the

communicants kneel at the time of the administration of the Sacrament.

The minimum amount of furniture allowed by the Canons of 1603 for the Holy Table is (1) *A Frontal*, 'a carpet of silk or other decent stuff', and (2) 'A fair linen cloth at the time of the ministration'. We are not, therefore, allowed to dispense with the frontal in some form. We may be grateful that the naked altar is not allowed by our Church because this modern Roman Catholic fashion undermines the teaching power of the Church's seasons which needs so much to be strengthened and also because the element of colour is lacking in many of our modern churches.

The frontal, if accurately made with a coarse linen backing, needs no frame; but it can be suspended from an aluminium or copper tube which is supported by lugs or hooks under the front of the altar. Frontals, if they are properly made, look better for not hanging stiffly. Embroidery is now an expensive item and it should only be undertaken under expert advice.

It requires experience as well as natural gifts to know how a material will look when it is taken out of a shop and set up in the peculiar light of a church. Pastel and drawing-room colours seldom look well in church. Very beautiful and effective frontals, sometimes in alternate panels with a bold design, can now be made up without any embroidery.

Where the Gothic-type frontal is appropriate it should have a short fringe along the bottom, and preferably at the sides as well. Fringes should be chosen with care and they should not be vague and undecided. They should be of bright and varied colours, boldly spaced, and the colours should contrast in some degree with those of the frontal. Thus a green frontal might have red and white as well as green in its fringe. Nor should the use of black be overlooked in fringes. The fringe may be two inches deep at the bottom and it should not be deeper than one or one and a half inches at the sides.

*The Frontlet* (often mistakenly called the super-frontal) is a

practical necessity for hiding the suspension of the frontal. It may generally be red in colour, but a frontlet of figured brocade of black and gold is often an excellent foil to the frontal. It is a mistake to suppose that the frontlet must agree in colour with the frontal. It should never be of lace, nor have lace laid upon it. Often the frontlet is made too deep; for an ordinary altar a depth of six inches is sufficient, including the fringe. The fringe should not be deeper than one and a half inches, and it should be laid on the lower part of the frontlet, not hanging below it. The frontlet should not extend over the top or round the sides of the altar. It should be tacked to one of the coarse under-linen cloths like an apparel. This cloth, which covers the top of the altar, should be of sufficient size to hang at least six inches behind the altar. Through the back of the cloth should be an open seam at the bottom in which a tube or rod may hang to keep both cloth and frontlet in position. In the past two or three decades the use of a 'throw-over' type of frontal which envelopes the whole altar has returned into favour. This kind of cloth is neither Carolean or Jacobean in origin, as is sometimes alleged, but has a much older ancestry. Frontals of this type should only be used where there is an adequate and spacious sanctuary. They require many yards of fabric and are, therefore, an expensive item if they are to be made satisfactorily. They can only be properly made by expert and professional seamstresses who understand the design and function of such cloths, in consultation with an architect.

*The Linen Cloths.* It is a very ancient custom that there should be three linen cloths on the top of the altar. The dirty custom of making with the frontlet a permanent velvet cover to the altar is not to be commended and is now becoming less prevalent. The top cloth (the 'fair linen' of the Canon) should be of good firm linen, and it should reach down within a few inches of the footpace at each end. Nothing is further from sound liturgical tradition than to have a linen cloth which hangs meanly and only a few inches over each end of the altar. It may have five

crosses embroidered on it with linen thread; or four crosses at the corners and a monogram in the centre. These have the practical use of ensuring the cloth hangs equally over each end. The ends may be hemmed or fringed. Lace and crochet are the product of the less virile ages of Christian worship and should not be used on the ends of the fair linen. Anything suggestive of effeminacy should be avoided. The undercloths may be of a coarser linen; and, as we have seen, one of them may have the frontlet tacked to it.

Now that stone altars are being more frequently used in the Anglican Communion, and are anointed with chrism at their consecration, they should have a *Cerecloth*, that is a cloth impregnated with wax placed on the top of the altar-slab, so that the chrism does not seep through and soil the fair linen.

The old custom was for the linen cloths to be removed after the celebration of the liturgy. But it is now more usual for them to remain on the altar. Where this is the case, a *Coverlet* should cover the top of the altar out of service time and it should come down the sides of the altar to veil the ends of the fair linen. It should be of some neutral colour. There is no rule requiring blue as a special colour for such a coverlet.

Candlesticks should stand on the altar rather than on a gradine or shelf behind the Holy Table. As we have earlier pointed out, the more ancient custom was to have lights standing round the altar. The row of six lights of modern Roman Catholic usage is likely to disappear as the liturgical revival spreads in the Latin rite. The Anglican use of two lights only on the altar accords far more closely with the spirit of restraint in such matters which was practised in the earlier centuries.

Tall candlesticks with sham candles, or 'stocks', are to be avoided. For many years after the Reformation candlesticks were made low and broad, even on the Continent. There is a natural tendency to exaggerate the height of candles and candlesticks so that they appear as tall and obtrusive as possible, whereas it is the

altar itself and not what stands upon it which should be the focal point of worship in the Eucharist.

*Standard Candlesticks* may stand on the pavement before the altar. These may be of wood which is decorated with gilt and colour. Brass candlesticks are to be avoided for this purpose. Metal candlesticks should only be made by a skilled craftsman, and they are likely to be very expensive. Brass is a modern, tawdry substitute for gold. A good height for these standards is five feet.

The Church has never sanctioned the use of anything else but beeswax for altar candles; and semi-transparent composition candles do not accord with long-standing tradition in such matters. Also the use of 'electric' candles is contrary to the mind of the Church, however convenient they may seem in this functional, utilitarian age.

A *Cross* may be set on the altar; but as we have already shown, this custom is a very late development, and unknown for over a thousand years. In some cases a combined altar-cum-processional cross might well be introduced. Where the Crucifixion is depicted in a reredos or window behind the altar a standing cross on the *mensa* is unnecessary. The desire to multiply crosses on and around the Holy Table should be resisted. Altar crosses should be of modest proportions. The vast altar cross now on the high altar of St. Paul's Cathedral is an example of what not to emulate. A particularly hideous form of cross, usually made of brass on three steps, is the invention of the Victorian era. The idea that an altar is 'Protestant' or incomplete without a cross needs to be strenuously combated. Rather, it may be urged, the Resurrection or Ascension and the Heavenly Session of our Lord should be prominent subjects behind the altar. The proper place for a representation of the crucified Redeemer is over the entrance to the chancel. The Crucifixion of Christ was displayed infrequently and with considerable restraint during the earlier centuries of Christian worship.



*Cushions* were generally used for supporting the missal in olden times, and they are still required by the rubrics of the Roman Missal. Desks, however, were sometimes used. Wood is better than metal for this purpose. A desk may be covered with a strip of coloured brocade or tapestry. As cushions survived in the Church of England through all the bad times, it seems a pity to drop them now. They are extremely convenient; and if made of beautiful material, they add a pleasant touch of colour to the general effect. A long altar may have a pair of cushions, which lessens the amount to be carried about by the server. The size of such cushions should be twenty inches by sixteen inches, and they should be well stuffed with kapok and made up with a cord round the edge. They may have tassels.

*The Books* for the altar may include, besides the Book of Common Prayer, a Gospel Book and Epistle Book, each richly bound, since they may be carried in procession before being set on the altar. Four or five silk markers are a convenience in the altar-book, and so are tags well gummed to the pages at the beginning of the Liturgy, at the Creed, and from the *Sursum Corda* to the end of the service.

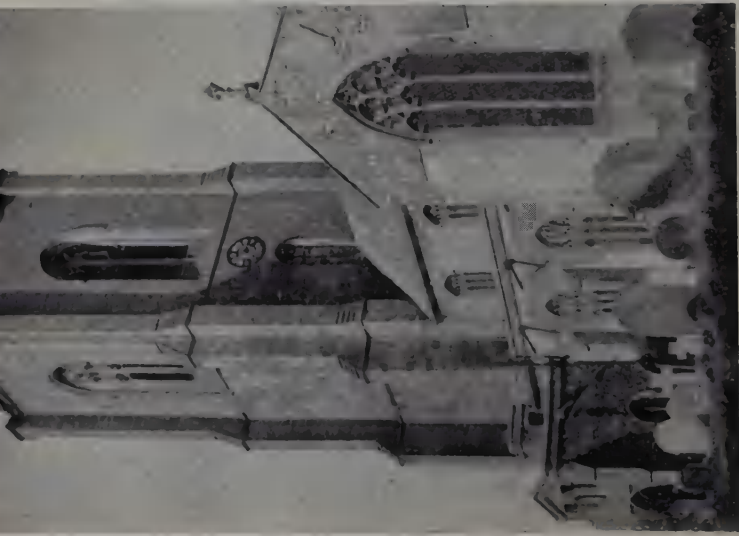
*Flowers* in vases form no part of the appointments of the Christian altar; and cut flowers were seldom used in olden times. They were sometimes scattered on the pavement before the altar along with sweet-smelling leaves, such as bay. A particularly hideous form of bulbous brass flower vase, which has become almost an article of faith in some of our Churches, is an invention of the Victorian church furnisher. It must be remembered that, in these days when many people are occupied about our altars, the tendency is always to lose simplicity; and the loss of simplicity is the destruction of dignity. A great deal of money is usually wasted on cut flowers which ought to be spent on good and necessary ornaments. Flowers are not necessities of worship, beautiful as they are, and they can be easily overdone. The altar itself ought to be vested in beautiful cloths, symbolizing as it does



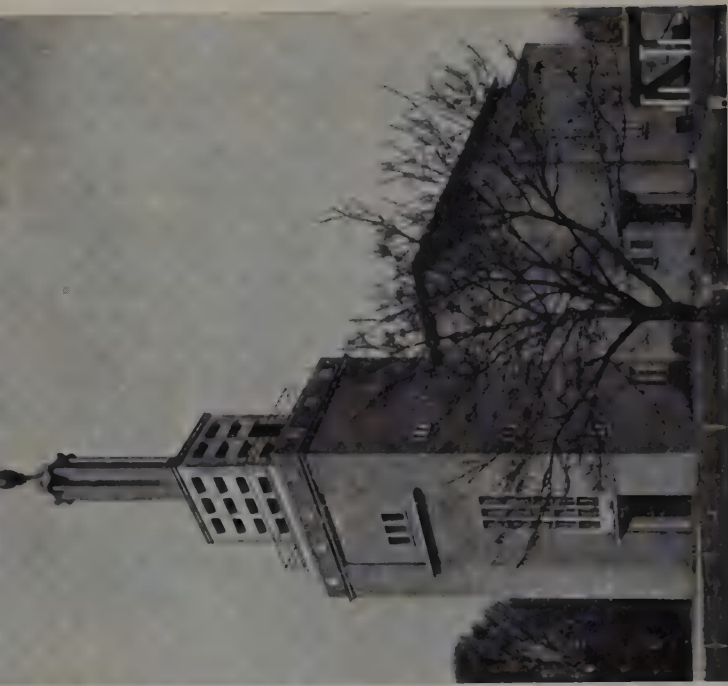


### 3. Contemporary and liturgical

The new Church of St Katherine, Hammersmith, reflects the trend of liturgical reform, yet is in the main stream of tradition. The altar has only a small pair of candlesticks on it; the cross on the East wall renders one standing on the altar unnecessary. The altar is vested in accordance with the law of the Church of England, and the altar linen comes well down at the ends of the altar. Over the altar there is a canopy whose area covers the footpace as well as the mensa. Symbols from early Christian art, such as the fish, the dove and the anchor-cross, form part of its decoration



4. Ancient and Modern



*left.* The fourteenth-century tower of Cawston Church, Norfolk  
*right* The twentieth-century spire of John Keble Church, Mill Hill

Christ in the midst of his Church; and it will not then *need* flowers to make it pleasant to the eye. If the Holy Table is not beautiful and dignified before anything is set on it, the addition of flower vases will not make it so. People will soon realize that stone or earthenware crocks at the side of the altar or in the sills of windows are the best vessels for flowers. Sometimes they can also be stood on *low* stools, but high fern-stands which compete in height with the altar are unsuitable for flower stands. Even this use of flowers calls for restraint as it is unseemly and irreverent to have cut flowers in the sanctuary and near the altar which are in a state of putrefaction.

A great deal of nonsense has been written and spoken to the effect that the colour of the flowers should be the same as that of the altar frontal, or that only *white* flowers can be used at Easter. Let flowers be of red, yellow and blue as well as white with plenty of green leaves. They should be arranged lightly, freely, and gracefully; and not tortured into emblematic shapes. Tin shapes to hold flowers need only to be mentioned to be condemned. The idea that there *must* be flowers except in Advent and Lent should be discouraged. Their only traditional use is for festivals, and then not in vases on the altar.

There is no English authority and no need for *Altar Cards*. They disfigure the altar and add a note of triviality. Of the *Reredos* something must be said. Many of our churches are disfigured by uncoloured examples badly carved in wood and stone. The fear of colour in our churches still lingers in the minds of many English people who think there is something 'popish' and wicked about colour in the House of God, and something particularly Anglican about plain wood or stone. There is no part on which the richest colour may be needed more than over the altar. Even some badly designed reredoses can sometimes be improved by the addition of colour; but this kind of thing should only be undertaken by a competent artist.

The simple *Upper Frontal* or *Dorsal* (also sometimes known as

the 'Super-Frontal') of silk brocade or damask forms the cheapest, and for many churches the most effective, backing to the altar. It should be about the same size as the lower frontal, and it must not obscure the east window. High dorsals are difficult to take down and keep clean. The solution to those modern churches that have a high wall-space behind the altar is to have a *good* painting, or possibly a carved statue, or a crucifix of the *Christus-Rex* type, and in some cases a large and well designed plaque may be the solution.

The high altar of every church should have a *Canopy* in the form of either a ciborium or a tester. Whichever form of canopy is used, it should cover the area of the foot-pace as well as that of the altar. It will, therefore, be four-square and not oblong. If the roof over the sanctuary is boarded in, this may be decorated to form the altar canopy.

*Riddels*, or *curtains*, at the sides of the altar should be *at right angles to the wall* and reach several inches in front of the altar. The rods must be strong enough not to bend with the weight of the curtains. Wrought iron is better than brass. The rods may have sconces for candles at the ends. The grease-pans of these latter should be sufficiently large to catch the grease. Sometimes the riddels can be hung between four posts. The front posts on either side should be well in advance of the front of the altar and the space between the riddels and the ends of the altar should not be less than six inches. The curtains may be a different colour from that of the altar frontal. Red is a good general colour. Riddel posts should only be placed round an altar where there is adequate space. In recent years they have too often been inserted into crowded and small sanctuaries with disastrous results. Their proper use is to enshrine the altar. Consequently they should never be spread open.

*Credence Tables* are a modern innovation in the Church of England, since there was usually a shelf in the piscina in pre-Reformation churches. In planning a new church a piscina with

its drain and a shelf for the altar cruets should be included. Where it is necessary to have a credence table this should be on the south side of the altar and preferably it should be set against the south rather than the east wall. It is seemly to place a linen cloth on it; but the standing of a cross and candlesticks on this table is a piece of rococo decoration with which we can dispense.

*A Sacring Gong or Bell* is unnecessary in the English rite since all the words of the Eucharistic Prayer should be audible and the worshippers will not need to be told by medieval methods what part of the liturgy has been reached.

*Reservation* of the Blessed Sacrament is now widely practised for the Communion of the sick. Most of our bishops and their chancellors permit a faculty for an aumbry in a side wall since this method was recognized in the proposed Prayer Book of 1928. It is much to be wished, however, that official recognition would be given to the method of the hanging pyx. The tabernacle standing on the altar adds to the difficulties of vesting the Holy Table; and in spite of its widespread use it has never been permitted on the high altars of Roman Catholic cathedrals or in the old Roman basilicas.

*Lamps* can be hung before altars and this custom is of very high antiquity. There is no rule requiring three or seven lamps. Electric light should not be used in such lamps.

*Altar Rails* were introduced in Archbishop Laud's time to protect the altars from irreverence and not to provide support for the kneeling communicants. Though sometimes extremely useful, they form no part of the traditional furniture of the sanctuary. It should be remembered that for over a thousand years, both in East and West, the normal practice was for the Holy Sacrament to be received standing and not kneeling. Often such altar rails are in the way because they have been placed too close to the Holy Table; and also they are fitted with gates with too small an opening. In some cases they can be moved to a more convenient distance, in others they can be replaced more

advantageously by movable *Wooden Benches* (which were used before and during the sixteenth century). Often two short benches at the side for infirm people will suffice, as it is not difficult for a hale person to kneel upright for a few minutes without assistance. One advantage of a kneeling bench is that it makes the communicant kneel on a somewhat higher level than that on which the priest stands. The rails or benches should not be more than two feet three inches in height, and rails must be set back about twelve inches from the front of the step.

*The Alms Basin* is an ornament mentioned by name in the Prayer Book and it may be classed as part of the furniture of the sanctuary. Few ornaments offer a better opportunity for the art of the skilled metal worker; but there is no reason why a hard wood basin cannot be employed. Here again it is necessary to remember that there is nothing sacred about the use of brass for such a basin.

*The Sedilia* may be hung with some good material and cushions placed on the seats. Benches or stools are preferable to chairs for the servers. Where there are no structural sedilia, chairs must be placed for the sacred ministers; but these should be without arms and of such a shape that the vestments can easily fall over their backs.

*Carpets* are an important factor in the colour scheme of a church and they should be chosen under expert advice. Patterned carpets can sometimes detract from the altar hangings, while the attempt to 'brighten things up' with a vivid crimson or blue can be quite disastrous in stealing men's eyes from the altar to the floor in front of the Holy Table. A long padded strip of carpet of good quality is usually laid along the place where the Communicants kneel, but this should be in some neutral shade or colour.

The foot-pace does not require a small mat in the centre as this can be a danger to the celebrant. Mats may be necessary where the servers kneel if there is not a large carpet to cover the sanctuary. But care must be taken to see that too many odd mats

and carpets do not encumber the sanctuary, otherwise an untidy appearance will be given to the immediate surroundings of the altar.

Most of the better church furnishers such as the Warham Guild, Watts, Wippell, Mowbrays, and the Faith Craft now offer expert advice on metalwork as well as fabric and wood furnishings and on bookbinding. Also much trouble is avoided if the Diocesan Advisory Committee is consulted at an early stage before any commitment is made.



## THE CHANCEL AND NAVE AND THEIR FURNITURE

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In planning a new church it should be remembered that it is not essential to have the chancel raised up on one or more steps above the nave. Many old churches have no step at the entrance to the chancel, while others have one low step. A step may make it easier for the service to be heard. But to pile up the chancel and sanctuary on a flight of steps is a largely nineteenth-century innovation that causes great inconvenience. It is not necessary that the action in the chancel or sanctuary should be displayed with great prominence, since a church is not a theatre. It is the case that certain Italian basilicas have the altar raised on a flight of steps, but there are special reasons for this, as the altar is built over the *confessio* which has a *fenestella* or opening on the nave side.<sup>1</sup> There are many churches where the architect has sacrificed everything to raising up the chancel and sanctuary on as many steps as possible; and consequently the ministers at the altar have not room to move about with dignity and comfort. It should be remembered that every step that is added reduces the floor space of the chancel and sanctuary.

The chancel should not be crowded with desks and benches but should be kept as open as possible. It is sometimes stated that surpliced choirs in our parish churches are an innovation of the nineteenth century under the Oxford Movement. This is a

<sup>1</sup> See C. E. Pocknee, *The Christian Altar*, pp. 37-39.

mistaken and false notion. Before the Reformation there were undoubtedly surpliced choirs in the chancels of the churches in the City of London and these included boys as well as men.<sup>2</sup> Also there are choir stalls and desks belonging to the fifteenth and sixteenth centuries still *in situ* in a number of our pre-Reformation churches, e.g. Tilney All Saints, Taverham, Salle, and Ludham in the county of Norfolk and at Southwold and Blythburgh, Suffolk.<sup>3</sup> In every case there is a single row of seats and desks for the singers on the north and south sides of the chancel. At Ranworth in Norfolk there is a special low-sided lectern for the boy cantors, belonging to the fifteenth century. Neither in the Middle Ages nor in the primitive era was it the normal custom to place the singers away in a gallery on their own. *Ordo Romanus Primus* makes it evident that in the old Roman stational Mass the singers stood in two rows, between which the Pope and his assistants passed on their way to the altar.<sup>4</sup> This is the same position that the choir occupies in an English parish church. In French parish churches where there is a surpliced choir it is in the chancel.

The mistake made by the Oxford Movement was to overcrowd the chancels of our smaller churches with too many stalls and benches, and in some instances with too many choristers. In the medieval period there was only a single row of seats and desks on either side of the chancel. Also some churches designed in the nineteenth century had their chancels made far too narrow in width. In the Middle Ages boy choristers did not have stalls and desks, but stood in front of the male adults, as is evident from the Sarum Customary.<sup>5</sup> The singers exercise a ministry which is linked with that of the ministers at the altar and their proximity to the Lord's Table is a recognition of this fact.

<sup>2</sup> Cf. H. B. Walters, *London Churches at the Reformation* (1939), pp. 39, 488, 564, 573, 577-8; see also J. C. Cox, *English Church Fittings*, pp. 103-4.

<sup>3</sup> Cf. F. E. Howard and F. H. Crossley, *English Church Woodwork* (2nd ed. 1927), pp. 147-90.

<sup>4</sup> M. Andrieu, *op. cit.*, vol. 2, pp. 82-83.

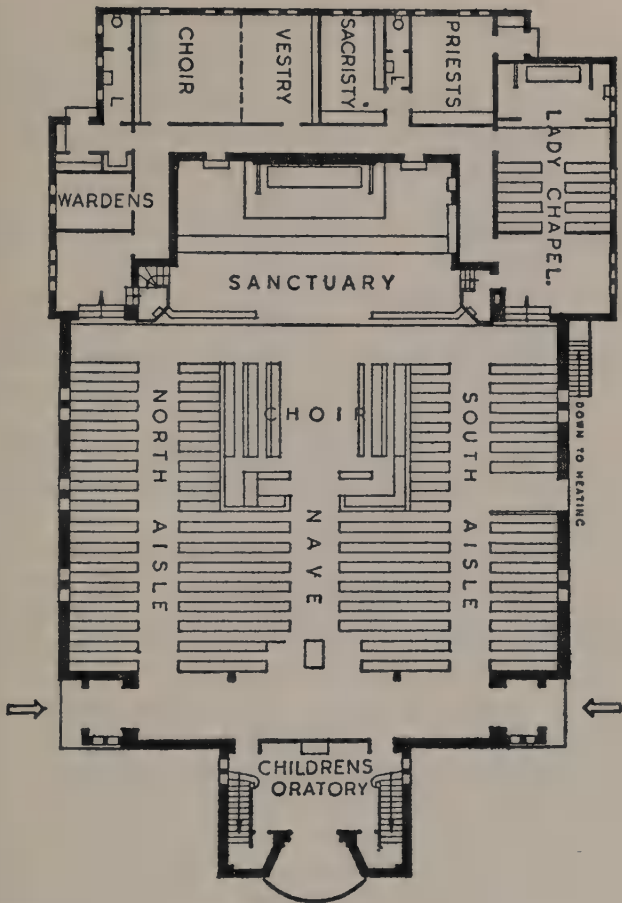
<sup>5</sup> W. H. Frere, *The Use of Sarum*, vol. 1, p. 14.

Before the choir is shifted out of the chancel to a gallery or some other part of the church, competent musical authority, such as the Royal School of Church Music, should be consulted. We may recognize that before the Reformation small churches had a limited amount of singing and few singers, in some instances one or two cantors; but all the evidence shows that the normal place for such singers was before the altar in the chancel. It was one of the great accomplishments of the Oxford Movement that it restored the Prayer Book services to their rightful order and integrity by causing Matins, Holy Communion, and Evensong to be sung in our parish churches. This is what the English Reformers intended, but it did not come to pass until the last century. We may well think that the flamboyant and chromatic music of the Victorian era calls for reform; but the ideals for which the Oxford Movement stood are those of the English Prayer Book.

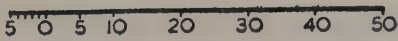
We have dealt with this matter at some length as the question has been distorted by writers during the past thirty years whose knowledge of church music and ecclesiology is often superficial.

The stalls for the clergy nowadays often face north and south, but this is a modern innovation and they should properly be 'returned' and face east. All precedent is in favour of returned stalls for the clergy and they are not a peculiarity of English medieval use, as in the third century in Syria the bishops and his assistants sat facing east for the first part of the liturgy.<sup>6</sup> They have great practical advantages in assisting the devotions of the clergy, in preventing them from staring at the people, and in enabling them to keep the choir-boys under control. The clergy will sit in order, the incumbent occupying the first seat on the *Decani* or south side and the senior assistant priest that of the first seat on the *Cantoris* or north side. In designing new seats and stalls adequate space is essential between the desk and the bench or seat. Also the width of the seat should be adequate to seat a priest comfortably.

<sup>6</sup> See C. E. Pocknee, *The Christian Altar*, pp. 67 and 91.



SCALE OF FEET



Plan of a modern church (John Keble Church, Mill Hill, London)  
 (by courtesy of the Vicar and Churchwardens)

A shelf for keeping books in all the stalls will be useful, and divisions can be made so as to keep each person's books separate.

The service books should be well bound and they may be stamped on the outside with a number, e.g. Decani 1, Decani 2, Cantoris 1, etc. Boys should not be allowed to use any book but that belonging to them, as they have incurable destructive tendencies. Different coloured bindings might be used for opposite sides of the choir.

Hymn papers giving the hymn numbers and other information about the music to be used should be filled in regularly by a senior member of the choir, if the choirmaster does not do it himself. If such papers are printed in red, the numbers will more readily be seen when written in black ink.

If there are notices to be given out in the pulpit they should be written out in a book; it will serve as a useful record, which can be consulted from year to year.

*The Rood Screen.* There is at the present time a considerable reaction against any kind of screen or barrier intervening between the altar and the congregation. It is urged that the people should be gathered round the Lord's Table without any kind of distinction so that unity and fellowship may be achieved. But mere visual proximity to the altar is not synonymous with Christian *koinonia* and there is some danger of making the holy mysteries too commonplace. From the time that permanent places of worship came to be erected in the fourth century it has been the usual custom for some kind of division to be placed between the altar and the congregation. Unfortunately, the matter has not been treated without distortion and partisanship. It has been asserted that while the Roman Mass has always been celebrated in the open, the Eastern Orthodox liturgy has been veiled and screened from the popular gaze.<sup>7</sup> The facts are otherwise. There were screens in the old Roman basilicas, while the solid *iconostasis* of the present Eastern rites is a much later development. Both at

<sup>7</sup> See G. Dix, *The Shape of the Liturgy*, p. 481.

Rome and Constantinople screens may be traced back to the time of Constantine the Great.<sup>8</sup> The earlier Byzantine screens were open and had no pictures on them.

A properly designed screen will often give a sense of proportion and dignity to what might be otherwise a rather uninspired building. Over the chancel screen in old churches there was a loft or gallery upon which were set candles to light up the rood beam with its cross and attendant figures of Our Lady and St. John. Chancel screens were certainly erected in England after the Reformation as we may see in the remarkable example at Tilney All Saints, Norfolk, built in 1616.

If the main chancel is aisled it should be separated from its north and south aisles by *Parclose Screens*. These may be of wood or metal. Some beautiful examples of metal parclose screens were designed by J. L. Pearson and J. N. Comper for the churches which they built.

*The Organ* is not an essential liturgical ornament. For many centuries all singing in Christian worship was unaccompanied by any instrument; and this still remains the rule of the Eastern Orthodox Church. In the West pipe organs have gradually but increasingly come into use in worship. A distinction should be drawn between a modest-toned pipe organ used for accompanying the services and a large instrument used for giving organ recitals which are ancillary and secondary to the liturgy. In the late nineteenth century and in the earlier decades of the present one, organs were frequently introduced into our medieval churches, which were not built to house such instruments. Consequently we find large pipe organs thrust into transepts, side chapels, or a recess in the main chancel, where the tone is muffled and distorted; whereas a smaller instrument which is free-standing would have done quite as well. An organ usually sounds to better advantage if the pipe-work is built up in a gallery. Besides the advice of the organ-builder that of a

<sup>8</sup> Cf. C. E. Pocknee, *The Christian Altar*, pp. 64-83.

competent church architect should be sought before installing a new organ. All pipe organs should have a properly designed case after the style of the classical ones of the seventeenth and eighteenth century.<sup>9</sup>

It is now the fashion to scrap old pipe organs and replace them with a so-called 'electronic' organ. This is a serious mistake. Old organs of the low-pressure type, if cleaned and renovated with new wires and leathers, are far superior in tone to anything electronic. It should be realized that the electronic machines cannot produce true diapason tone. A modest-toned pipe organ of five or six stops will be found to give far more satisfactory service than a many-stopped electronic gadget which is lacking in full harmonics and can prove quite costly to maintain. The advice of competent authority should be sought before embarking on anything new. In the case of doubt the parson should write to The Secretary, Organs Advisory Committee, 5 Great College Street, London, S.W.1.

*Pews and Benches.* Seating for the congregation only started to come into use in the West from the thirteenth century onwards, and to this day in the East and Southern Europe it is not regarded as essential for the congregation. English parish churches were embellished with magnificent benches in their naves in the fifteenth century, notably in East Anglia and the West Country. Towards the end of the seventeenth century pews enclosed with abnormally high panelling gradually ousted the low medieval form of bench. In the nineteenth century pews were frequently crowded into every available space in the nave, so that the spaciousness and dignity of many of our churches were spoilt. The removal of one or two rows of nineteenth-century pews both at the front and back of the nave will often change for the better the whole appearance of a church and improve the ordered movement of ministers.

<sup>9</sup> A. Freeman, *Church Organs and Organ Cases* (S.P.C.K., 1942), also C. Clutton and A. Niland, *The British Organ* (1963).



For new benches or pews it is recommended that not less than an average of three feet be allowed in the floor space for each bench or seat and kneeling space. The back of seats should not exceed two feet eight inches in height from the floor line. The seat board ought not to be less than fourteen inches from back to front, and made horizontal. The backs of seats should not slope more than one inch from the seat board to the top rail. In setting out seats, about twenty inches should be allowed for each person, and that exclusive of ends of seats of short length.

Seats in the body of a church should be like separate islands of *low* woodwork; there should be two in the nave and one in each aisle. To leave thus *wide* alleys and a clear bay at the west end where the font stands is of great importance.

Chairs have the advantage that they can be easily moved for cleaning purposes and they can be increased or decreased in number. They should always be battened together in rows.

*Woodwork and its Treatment.* Oak is usually preferred for screens, altar benches, choir stalls, and other ornaments such as pulpits and font covers. But it should not be forgotten that there are now available foreign hardwoods which are equally suitable. There is, however, a widespread but erroneous idea that oak should not be treated in any way, but merely waxed or polished with french polish and that in time it will darken. As oak ages it does not darken, but turns grey if not treated in any way. The mere application of wax or french polish produces an unpleasant yellow colour on the wood, which was quite unknown in olden times. Linseed oil should not be used on oak.

In the Middle Ages much woodwork was treated with gold and colour, especially in the case of screens, pulpits, and lecterns. Everything should be done to recover this tradition. Churchmen are still too shy of colour in their parish churches. Where oak cannot be decorated it should be treated in one of two ways and not left in its natural colour and waxed.

(a) It may be treated with hot lime. This produces a pleasant

weathered effect of a grey tone, which is suitable where the walls which surround the woodwork are not whitened;

(b) Where there are whitened walls, as there should be in most churches, the most satisfactory treatment for oak is to 'fume' it, so that it is darkened until it is almost black. This treatment against white walls produces a rich effect which can be further enhanced with gold on the carved cornices and crestings. English gold leaf should always be used to gild woodwork. Bronze powder, commonly called 'gold paint', soon tarnishes and should never be used on woodwork in a church.

*The Whitening of the Interior.* Many churches would be greatly enhanced and improved if the interior was completely whitened with limewash or a flat plastic paint. The colour should be white and not buff, yellow, or cream. To the white there may be added a dash of red ochre. Most of our ancient churches had plaster on the walls and this was mistakenly removed in some cases in the last century. It is a mistake to suppose that the Puritans white-washed the walls of our churches. What they did was to white-wash over anything that was coloured such as wall paintings. All new churches should have plastered walls and this should be lime plaster rather than a cement.

*Pictures and Images* are legal in the Church of England and there has been a considerable increase of this kind of thing during the last half century. But the choice of such things needs to be made with great care. Photographs, photogravures, or other monochrome prints seldom look satisfactory in a church. Colour is essential for the effective decoration of church walls. We shall be dealing with the question of Stations of the Cross on page 157.

*Stained and Painted Glass.* The primary object of a window is to admit light. A low east window needs coloured glass because of the rays of the morning sun. But stained glass has been much overdone in the last hundred years. It is necessary to remember that the primary purpose of coloured glass in a church window is decorative rather than didactic. The artist who would express

himself in painted and stained glass must not only be a good designer but also be an expert in the knowledge of the quality of his materials. He must also have a recognition of the limitations of this form of art. For it is too often forgotten that it is the recognition of the limitations of every art, and not the ignoring of them, which leads most surely to the best results.

*Electric Lighting.* In all cases where a change of lighting is contemplated the advice of an architect as well as a lighting engineer should be sought, particularly in the case of old and beautiful churches. Artificial light should never be more than sufficient for its purpose. The chief function of such lighting is to enable the worshippers to see their prayer books and hymn books, and not to light up the architectural features of the building. There is still much to be said for pendant lighting hung at a fairly low level with a number of low-powered lamps, rather than 'flood-lighting' at a high level with single high-powered lamps. This last form of lighting is often lacking in repose and dignity, and it tends to give the interior of a church a vault-like effect.

It should be remembered that all schemes of electric lighting must conform to the requirements of the Insurance Company concerned and that the approval of the Diocesan Advisory Committee must be sought.

*Alms Boxes* should be placed near the main entrance to the church. They should not be of a flimsy wooden construction. To have boxes of this kind for the receiving of public money in an open church is to invite thieves to break them open; and this kind of thing is used as an excuse for keeping churches locked instead of open all day for prayer. The best kind of alms box is a small steel safe which can be let into the wall and firmly cemented in. Several of these can be let into the wall in a group and each one should be clearly marked with a card in good lettering so that money may be placed in the right slot.

*Notice Boards.* There should be a notice board in the porch or

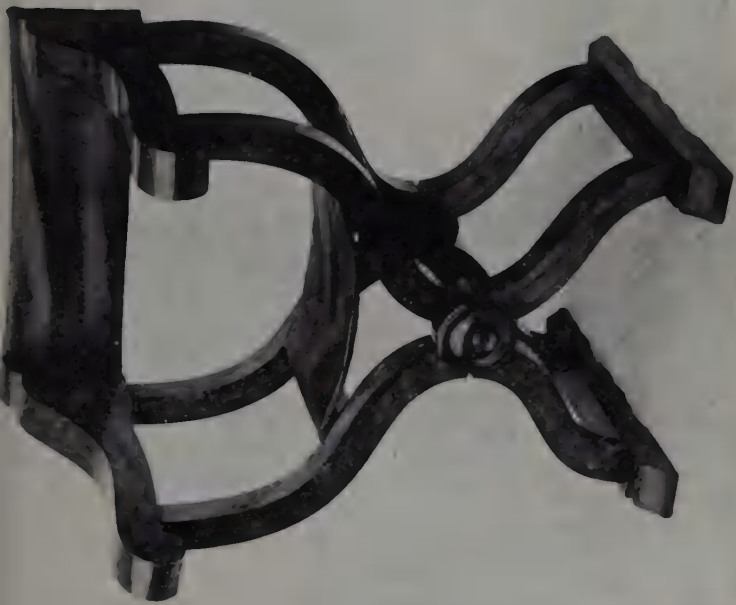
near the entrance which has a frame round a covered baize surface so that posters and handwritten notices can be fixed to it with drawing-pins. It is a good plan, if there are two notice boards, to have one for the notices of the week and the other for notices that are of a more permanent kind. Care should be taken to see that out-of-date notices do not remain on such boards. Nothing gives the impression of neglect so much as decayed and dirty handbills and out-of-date information.

*Lettering.* The parson should discourage the idea that there is something peculiarly religious about 'Gothic' or black-letter characters. While there has been a considerable improvement in such matters there are still too many folk who confuse sacredness with illegibility; and printers and poster-writers need to be told that all lettering must be in Roman characters and type faces. Sometimes good Italic lettering is effective if skilfully employed.

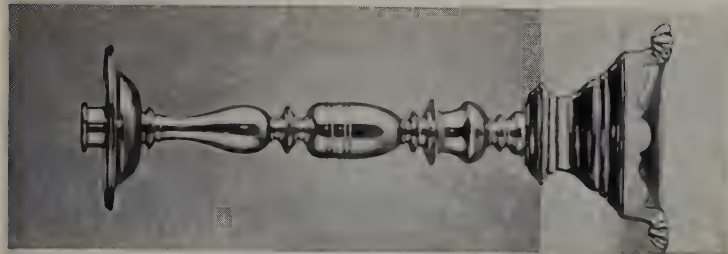
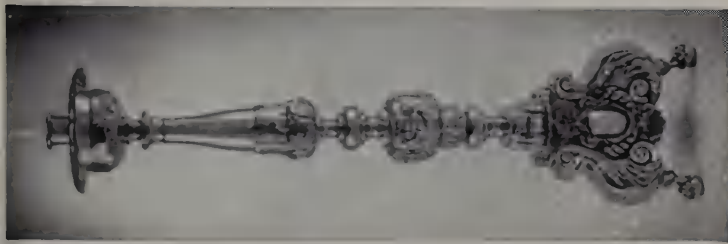
*Hymn Boards* for displaying the numbers used during a service are frequently made with insufficient spaces. There should be sufficient spaces for extra hymns at festivals and processions; and there should also be spaces for the Psalm numbers. The figures should be in good Roman characters; and the cards should be black with the figures white, as white cards soon become dirty.

*Episcopal Chairs.* The visit of a bishop to most parish churches is a rare event and it is a mistake to encumber the sanctuary or chancel with a special chair on the north side which will seldom be used. Moreover, there is no authority for such a chair being embellished with the arms of the diocese. The bishop cannot have a throne other than in his cathedral church, as the term 'cathedral' clearly implies. Any dignified chair or seat will do for the bishop when he comes to a parish church provided it is large enough for him to sit in when vested.

Much useful information, both historical and practical, regarding the ornaments, furnishings, and appointments of a parish church will be found in the new edition of *The Warham*



5a. A Sanctuary Chair  
Suitable where there are no built-in sedilia



5b. Altar Candlesticks

Well-designed candlesticks should have adequate greasepans and be mounted upon feet



### 6. The Cope

Priest vested in a silk brocade Cope with shaped orphreys at the neck; and with an authentic pattern hood. Worn over a surplice of proper length and proportions



*Guild Handbook.* The address of the Guild (in 1965) is 28 Margaret Street, London, W.1.

*Chapels with a Side Altar* are useful for weekday services. The unnecessary multiplication of such altars should, however, be avoided.<sup>10</sup> The altar should be mounted on a foot-pace and there should be a proper piscina or credence on a smaller scale than that of the High Altar. Chapels ought to be properly equipped with stalls, with the clergy sitting at the back. The chapel should be screened with a parclose from the main chancel or the nave, so that it forms a separate unit. It is the unvarying tradition in this country that the altar stands so that the celebrant is facing east when he is on the foot-pace.

Imitation altars standing in the nave or in a transept in connexion with a children's corner are to be discouraged. The function of an altar is not to be merely decorative but to be used at the Holy Communion.

*Metal Work and its Treatment.* During the nineteenth century much brasswork was introduced into our parish churches in the form of altar ornaments, lecterns, and wall plaques. Much of it is of very poor quality and design. Every attempt should be made to replace it with something of better quality. It has widely escaped observation that brass is an alloy which can be made up in several ways. The cheapest and most prevalent form is a mixture of copper and zinc, which tarnishes quickly owing to its corrodible nature. The older brass ornaments of the Middle Ages and the period of the Renaissance were made from a metal known as 'latten', which was a mixture of copper and tin. It was of a more pleasant colour and far less subject to tarnishing.

Another form of brass is known as gilding metal. This consists of about 90 per cent. copper and 10 per cent. zinc. It is very suitable for silver-plating.

Wherever possible copper or pewter is to be preferred to brass, when silver or silver-plated aluminium bronze cannot be had.

<sup>10</sup> See C. E. Pocknee, *The Christian Altar*, pp. 51-54.



When brass is used it can sometimes be stove-lacquered, provided the ornament is not subject to frequent touch and rubbing.

Ornaments of brass and copper may be silver-plated; but then, like pure silver, they are subject to tarnishing; they should be further treated to the process of rhodium plating. This is expensive since it deposits a platinum finish; but it does not tarnish and only requires to be rubbed over with a soft cloth from time to time to remove the film of dust or dirt.

*The Duty of Churchwardens* is to see that 'the fabric of the church and all contained there . . . is maintained in a good and perfect state, and for that purpose to make all such repairs as may from time to time be necessary'.<sup>11</sup> Nowadays the Parochial Church Council has taken over some of the duties of the churchwardens, including the financial responsibilities. It is the Council that has to meet all costs of repairs and maintenance. One of the churchwardens may act as treasurer to the Council, although another person may be appointed for that purpose.

In practice the churchwardens continue to be responsible for the maintenance of the fabric. They should see that all gutters, down spouts, and drains are regularly inspected and cleaned out, and that slates or tiles are replaced as soon as they become dislodged. Much unnecessary damage can be done to the fabric through neglect of these simple precautions. Now that all parish churches are subject to a periodic survey every five years by a diocesan architect, the danger of serious structural repairs passing unnoticed has been considerably lessened. Nevertheless the churchwardens should inspect the fabric from time to time and see that brickwork or the jointing of masonry are not losing their pointing. The interior of the church should be inspected, and particularly the less frequented parts, to see that dust and dirt are not accumulating. Vestries and cupboards should be kept under surveillance to see whether old hymn books and disused kneelers are being hoarded, when they should be destroyed. There is the

<sup>11</sup> Cripps' *Practical Treatise on the Law relating to the Church and Clergy*, pp. 187-8.

tendency for such things to be put away on the supposition that they may come in useful, when they have outlived their proper functions.

It is also the duty of the churchwardens to see that the interior of the church is kept clean and tidy and that seating is regularly cleaned and floors and carpets are brushed and cleaned.

Before any addition or alteration can be made to the fabric or structure of the building, a faculty must be obtained from the Diocesan Chancellor; but in some cases an archdeacon's certificate may suffice. Such matters should in the first instance be referred to the Diocesan Advisory Committee. The whole system is safeguarded by the Council for the Care of Churches, 83 London Wall, London, E.C.2, from whom impartial and expert opinion may be sought in cases requiring specialized and technical knowledge.

The parson and his churchwardens are the custodians of the parish church for the time being; in some instances it may be the most valuable and historical building in the parish, and it is their duty, with the assistance of the Parochial Church Council, to pass on that building to their successors without undue neglect of the fabric and the ornaments and furnishings.

*College Chapels.* Where a chapel is built for a university, college, or school, it should by preference be on its own site and occupy the whole elevation of the building. But if it has to be incorporated as a unit in one of the college buildings used for other purposes it must be on the uppermost floor or storey, so that the roof or ceiling of the chapel is the apex or roof of that part of the college building. Thus if a chapel has to be part of a building shared with a library, the library will be below and the chapel above. College chapels, like parish churches, are normally orientated so that the altar is at the east end.

VESTMENTS AND VESTURE,  
INCLUDING EPISCOPAL INSIGNIA  
AND LITURGICAL COLOURS

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(I) EUCHARISTIC VESTMENTS

The traditional vesture now worn at the Holy Communion or the Mass is derived in origin from the holiday attire of the Roman citizen in the first centuries of the Christian era. For the first six centuries there was no such thing as ecclesiastical vesture, but we may be certain that bishops and other ministers wore their Sunday best when they celebrated the Holy Mysteries. After the sixth century secular costume gradually changed; but the Church by a conservative instinct has retained a stylized form of the gracious and beautiful garments once worn by men and women in the Mediterranean area.<sup>1</sup>

*The Amice* is a square of linen once used as a neckerchief. It should be about twenty-five by thirty-six inches. The tapes should be about seventy-five inches long and will be sewn at the ends of the wider side of the amice. An apparel can be tacked on the side which is between the tapes. Such an apparel helps to set the amice off round the neck and it can be of a different colour from that of the chasuble.

*The Albe* is of linen, and nowadays it is also made of nainsook. It should reach almost to the feet; and it is better to have one that

<sup>1</sup> For the history of Eucharistic Vesture, see C. E. Pocknee, *Liturgical Vesture*, also J. Braun, *Die liturgische Gewandung* (Freiburg, 1907).

is too long, as it can be adjusted by the girdle. The albe is the under-garment of classical costume, the *tunica manicata alba*; and it should be without lace or crochet.

*Apparels* may be tacked on the amice, and the skirt and sleeves of the albe. There is nothing peculiarly Anglican or Sarum about the use of such apparels, as they are still used in some parts of the Roman Catholic Church today. They may well be of a contrasting colour and design from that of the chief vestment; and they may be placed on amices and albes worn by servers. They should be made from a brocade or tapestry with a bold design containing two colours. In Lent black or plain red linen apparels should be used on the amice and those on the albe omitted. Amice-apparels should be twenty by three inches, sleeve-apparels eight by three or three and a half inches, skirt-apparels eight by ten inches (or they may be longer and narrower). They need an interlining of canvas and should be backed with a plain linen in red, blue, or green. They should be corded or braided round the edge.

Those on the skirt should rest immediately above the hem, in the middle of the front and back. Those on the sleeves should be tacked to the outside of each sleeve, a third of their length reaching over the upper side. The apparel on the amice lies close to the edge on the wider side and at an equal distance between the tapes. Like the other, it should be tacked all round and not only on one side.

*The Girdle* is generally of white linen rope, but other materials have recently been brought into use. It should have a tassel at each end. It may, however, be coloured; or it can be a flat band like a sash. About twelve feet two inches long is a convenient size. One end is turned into a noose and the tassels passed through it.

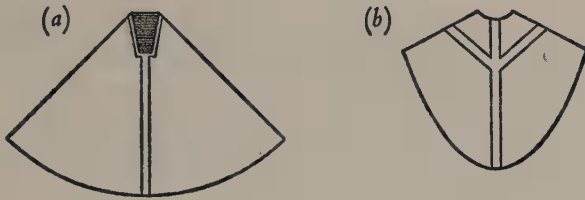
*The Stole* is worn over the albe. It is in origin most probably an ensign bestowed on consuls and representatives of the Roman Emperor. It is now the ensign and emblem of a person in major orders. It is worn by a bishop over both shoulders and hanging

straight down and girded at the waist. By a priest it has been worn crossed over the breast since the thirteenth century; by a deacon over the left shoulder and crossed over the back and breast and girded on the right side. Stoles have frequently been made too wide and too short in modern times. The length should be nine feet and not less than eight feet for a person of short stature. A width of two and a half inches is recommended and the ends may be slightly splayed and fringed; but plenty of ancient stoles were not splayed. Traditionally the stole was of a contrasting colour and design to that of the chasuble and frequently matched the orphrey or apparels. The stole does not need a diminutive piece of lace in the middle round the neck; but a small embroidered cross or other emblem is useful for putting on the stole evenly.

*The Maniple or Fanon* is a kind of napkin in origin, of white linen and worn on the hand or wrist, now always on the left wrist. It is frequently made far too short and gets in the way when it lies on the altar. It should not be less than forty-eight inches before being folded, and it may with advantage be fifty-four inches. If the maniple is made properly to fit the arm, neither a button on the albe nor elastic inside the maniple itself is necessary. It will be of the same width as the stole and similarly it was in olden times of a contrasting colour to that of the chasuble. Neither stole nor maniple need have a cross at its end.

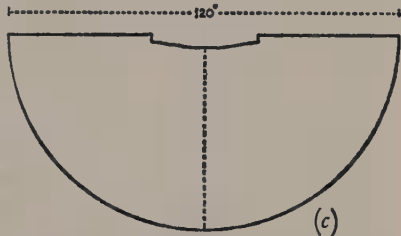
*The Chasuble* is the outer garment of classical dress, the *phelonion* in Greek and the *paenula* or *casula* in Latin. It is mentioned by St. Paul in 2 Tim. iv. 13 as 'the cloak that I left at Troas'. It was sometimes put on over the head, and sometimes left open in the front and clasped together when worn. It also sometimes had a hood on it.

Since the revival of the use of the chasuble in the Church of England in the nineteenth century it has been incorrectly made. It was originally a half-circle of material folded over and sewn down the front or back. Over these seams there was a strip of material to strengthen the seam. This is the origin of the orphrey.



The Chasuble:

- (a) The conical chasuble.
- (b) The Gothic-revival chasuble on the same scale.
- (c) The conical chasuble before folding.



It was conical or bell-shaped and came down over the wrists when worn. Most of the chasubles that have been made under the name of 'Gothic' are in fact Gothic revival in conception and the Y-shaped orphreys on them are merely decorative, as the seams are on the shoulders and not vertically at the front or back.

The conical-shaped vestment continued in use until the thirteenth century, when the introduction of the new ceremony of the elevation of the Host in the Latin Canon of the Mass brought about a gradual clipping away of the sides of the vestment. The diagrams on this page show a comparison between the proper conical vestment and the Gothic-revival chasuble.

The chasuble will hang better if unlined and the orphrey should not be made wider than three inches; two and a half inches is preferable. Anciently the orphrey was often of the same design and colour as the maniple and stole.

*The Cope* is derived from the same origins as the chasuble, but has remained open at the front. It is not used in the Eastern Orthodox Church, but is confined to the Anglican and Roman rites. There is no authority for the idea that an Anglican bishop

may only wear a cope and not a chasuble. It can also be worn by chanters or cantors who are laymen. Its chief use is by the celebrant or officiant in processions and at festal Matins and Evensong. Its use by the celebrant at the Holy Communion in our cathedrals is a post-Reformation innovation due to a misunderstanding of the origins of Eucharistic vesture.<sup>2</sup>

The cope is nearly semicircular in shape, about ten feet by five feet. The orphrey is frequently made too wide; it should not be more than five inches and is better only four inches in width. This vestment will hang better and not cross over at the bottom when worn if the orphrey is tailored and shaped round the shoulders and neck. The hood may be a real one and finished off with a tassel; or it may be of the conventional shield-like type. This style may have a fringe round its edges. Hoods should be suspended from the top of the orphrey and not below it. The maximum measurements for the flat hood should be twelve inches in width and fourteen inches in length.

*Dalmatics and Tunicles.* The dalmatic is the vestment traditionally worn by the deacon in the west, and the tunicle by the subdeacon or epistoler. Tunicles can also be worn by cross-bearers or crucifers and the clerk at the Eucharist. The dalmatic was originally made of white wool and reached right down to the feet over the albe, and it had vertical *clavi* or stripes of purple or russet. Since the last part of the Middle Ages both the dalmatic and the tunicle worn by the gospeller and epistoler at the Eucharist have been of the same colour as the chasuble. The dalmatic can be ornamented with two orphreys or it may have one pillar in the middle. It should have sleeves of much larger circumference than those of the tunicle. Both vestments should have proper sleeves and not mere epaulettes, and in length these vestments should reach well below the knee.

The tunicle for the clerk or crucifer need not be of the same material or colour as the vestments of the sacred ministers.

<sup>2</sup> See C. E. Pocknee, *Liturgical Vesture*, pp. 28-36.



The *Rochet* is only a substitute for the surplice or albe. It is ungirded and easily put on; and doubtless that accounts for its use as part of a bishop's everyday dress. The sleeveless and winged forms of the rochet are particularly useful for a server to wear at a plain celebration of the Holy Communion, rather than the mean-looking cotta, which has come to be regarded as an official garb for servers in too many of our churches.

## (2) CHOIR VESTMENTS

*The Surplice.* No vestment has suffered more at the hands of extremists of various kinds than the surplice. On the one hand it has been embraced as a symbol of a primitive and reformed Christianity, while on the other it has been reprobated as an invention of Protestantism in the reign of Queen Elizabeth I. The facts of its origin are otherwise. It was evolved in the eleventh and twelfth centuries, notably in northern Europe, where the long choir offices had to be recited in unheated churches. The surplice is an adaptation of the more primitive albe, whose narrow sleeves could not be drawn over the furred pelisse worn in winter; hence the term *superpelliceum*. In the Middle Ages it reached to the feet and not merely to the knees. By the fifteenth century it had developed the very large bell-like sleeves with which we are now familiar. This ample garment continued in use in England after the Reformation, although it was castigated as a 'popish rag' by the Puritans. In the Roman Catholic Church it suffered in the general decline of seemly vesture that took place in the Counter-Reformation era. It was only in the second phase of the Oxford Movement that the so-called Italian cotta with lace was mistakenly introduced into the Church of England under the assumption that there was something more 'catholic' in this attenuated attire for the choir offices.<sup>3</sup>

The surplice was never used in pre-Reformation times by the celebrant at the Eucharist; and its proper use in the Prayer Book

<sup>3</sup> For the history of the surplice, see C. E. Pocknee, *Liturgical Vesture*, pp. 40-42

services belongs to the offices of Matins and Evensong. Its use at the occasional offices of Baptism and Marriage is probably post-Reformation. It would accord more with primitive and older tradition if the albe was used in all rites when the stole is worn.

The surplice, when properly designed of ample proportions, is a noble vestment, and our church furnishers have much to answer for in the 'sausage skin' that all too often passes for a surplice. Also the restriction of the term 'vestment' to vesture other than the surplice is to be discouraged, since this is the vestment ordered by the Church of England in her daily offices.

A priest's surplice should contain not less than eight yards of material and it should be gathered properly in a round yoke at the neck; and it should reach well below the knees almost to the ankles.

The idea, however, that an Anglican clergyman shall always appear in a surplice, even at non-liturgical functions, ought to be resisted. It is as well, too, for us all to remember that the Roman Catholic orders of Benedictines and Dominicans wear surplices of ample proportions in their choir offices. The use of this vestment is unknown, however, in Eastern Christendom.

With the surplice the priest or deacon will wear the *Hood* of his degree or theological diploma. The hood was originally a cape with a hood attached. This form continued in use until the eighteenth century, when wigs were introduced, which made it impossible to put the cape-hood on over the head; and consequently the pattern was altered to the bedraggled thing hanging down the back of the wearer. Now that wigs are no longer worn it seems reasonable to try and recover the original form which is more seemly and dignified. But owing to the conservative nature of churchmen an interim or transitional pattern sometimes has to be adopted in some churches.

With the hood goes the *Black Scarf* or *Tippet*. This belongs

properly to the clerk in Holy Orders and it should not be used to display diocesan arms or rows of military ribbons or medals. The tippet distinguishes the priest from the lay choristers in the choir. For a graduate it should be of silk and for non-graduates of black stuff. It should be worn over the hood and not under it. Those who have no academical hood still wear the tippet. It should be made long enough to fall within one or two inches of the bottom of the surplice; and it should be ten inches broad when made up. The custom of having pleats in the middle of the scarf round the neck is not to be commended and is unnecessary if it is put on properly.

*The Almuce* of grey fur was worn over the surplice by cathedral dignitaries in pre-Reformation times, while minor canons wore one of black fur. There has been a revival of the almuce in some of our cathedral chapters in recent years; and its use for cathedral and other dignitaries is preferable to the introduction of tippets and scarfs in various colours emblazoned with the arms of the diocese.

*The Cassock* is no part of liturgical vesture and is in fact part of the outdoor dress of a clerk in Holy Orders, but only the under-garment. Its best and traditional form, as well as the easiest to put on, is the double-breasted form girt about with a silk sash known as the cincture, or a leather belt. The wearing of cassocks by servers and choristers has also become necessary in modern times since the invention of trousers.

The cassock need not be black and colours such as medium grey or blue are suitable. But red or violent shades of purple are not recommended as they will invariably clash with other colours in the church. White cotton cassocks have been in use in hot countries for many years. There is no authority for the idea that churches with a royal foundation or connexion have the right to wear scarlet cassocks. This is a piece of nineteenth-century 'ritualism'. It is also necessary to observe that the wearing of purple cassocks by Anglican bishops has been copied from

modern Roman Catholic ceremonial and that in the Middle Ages in England members of the episcopate wore cassocks of various colours.

Where there is a surpliced choir its members should be decently habited in full-length surplices and they can also wear double-breasted cassocks, which are easily put on. The idea that surpliced choirs were introduced into the chancels of our parish churches by the Oxford Movement is an erroneous one, as we have shown on page 36.

### (3) BLACK COPE AND CAP

In the Middle Ages the *Black Cope* or *cappa nigra* was worn over the surplice in the choir during the winter by all ranks in cathedrals and monastic foundations. It was forbidden by the Edwardian visitors during 1547-8 as being a sort of monkery; and it was not revived under Mary. The use of a cope of this kind is now fairly widespread, especially during the winter months at funerals in churchyards and cemeteries. It is best made of black melton cloth and it can have a hood. It can also be used in going to and fro from the church in inclement weather by the parish priest, as well as at prayers at war memorials and the laying of foundation stones.

*The Cap* in some form is also usually worn in the open air and is almost a necessity in wet weather. This is the 'square cap' mentioned in Canon 74. It has gone through a number of modifications. What is now termed the 'Canterbury' cap was the shape in use at the time of the English Reformation, as we can see in the portraits of Cranmer, Fox, and others. In the seventeenth century in England it developed into a square of limp material with a tuft on the top, and then into the college cap or 'mortar board'. In the seventeenth century, after the Council of Trent, the less comely biretta with 'horns' developed on the Continent. This was because the cap came to be worn during the services in the Roman rite and in this shape it could be taken on

and off quickly. The Canterbury cap is the most comely form and if good quality cloth is used it can be made to fold when not in use, and does not need any stiffening of cardboard. It should be made slightly larger than the wearer's hat size.

#### (4) NON-LITURGICAL SERVICES

There are numerous occasions nowadays when the parson may be called upon to take part in a service or say prayers, which form no part of the rites of the Book of Common Prayer and therefore are not official services of the Church of England. Such occasions are school carol services, prayers before and after the performance of a sacred cantata, and even prayers at a religious play in church. The wearing of the choir vestment is unnecessary and is apt to confuse the minds of those who are not versed in the question of liturgical authority.

It is here suggested that on such occasions the parish priest might wear a gown and hood over his cassock. There will most likely be present people from other Christian bodies and the wearing of a gown will take away the idea that the occasion has something to do with the Anglican liturgy and ceremonies. The gown used can be the preacher's gown worn in our churches before the Oxford Movement, or it can be an academic one. It is also suggested that where a body of singers is engaged in singing non-liturgical music in the House of God they should appear in their ordinary attire rather than be arrayed in cassocks and surplices.

#### (5) VERGER'S GARMENTS

The practice of putting a verger in a cassock only in a parish church is wrong since it is an under-garment. Over the cassock he should wear a gown of stuff with velvet on the collar and front. In colour the gown need not be black; a dark blue or crimson are equally suitable.

**(6) EPISCOPAL INSIGNIA AND CEREMONIAL**

During the last half-century there has been a considerable increase in the ceremonial ensigns worn and used by Anglican bishops. At the beginning of the century the wearing of a mitre was exceptional; now it has become exceptional for this ensign not to be worn. Unfortunately, this resumption of much of the traditional pontificalia by our Fathers-in-God has not always been accompanied by a knowledge of the historical development and liturgical use of such insignia. The late Dr. F. E. Brightman, writing to Charles Gore when Bishop of Birmingham, remarked, in regard to the use of the crozier:

Bishops refuse to use their walking-sticks as walking-sticks, and in fact allow them to be made, by ridiculous architects and the like, of such weight that they cannot be used as walking-sticks, and their chaplains carry them as though they were flags; while Archbishops handle their crosses as though they were not flags. There is no form of ritualism more futile than that which adopts ceremonies without taking the trouble to learn what things are meant for.

What follows here is not intended as a complete and detailed history of the traditional pontificalia. Rather our purpose is to offer some suggestions on the use of episcopal insignia in the light of their liturgical tradition.

*The Mitre* was not worn as a general episcopal ensign before the eleventh century in the West. In England its ceremonial use in church services begins after the Norman Conquest. First of all it was conical in form and made of white linen. It gradually assumed the form with which we are now familiar and increased in height in the last part of the Middle Ages until the baroque era. In the Church of England it never reached the towering proportions which we find in Counter-Reformation usage in the Roman Church. It should be remembered that the mitre always appears taller when on the head than when viewed apart from the wearer. The best form is that of the thirteenth century, when it was still of modest proportions.

Modern Roman Catholic ceremonial recognizes three versions of the mitre: (1) *mitra pretiosa* (jewelled), (2) *mitra aurifrigiata* (without jewels and used at times of less solemnity), (3) *mitra simplex* (plain linen and used on ordinary days and penitential occasions). Clearly, we are not bound to observe these distinctions and most Anglican bishops will need one decorated mitre and a plain linen one at the most.

The mitre is normally used when a bishop is vested with the cope or chasuble. It should be removed when the bishop prays at liturgical rites; but it will be resumed for the bestowal of a blessing. There is no sound liturgical authority for the idea that only an archbishop may wear the mitre on occasions such as the consecration of a bishop, when other bishops will be present and exercise their ministry.

*The Crozier or Pastoral Staff* was originally a form of staff or walking-stick. The crook-like form with which we are now familiar was only one of several forms in use before the twelfth century. In the last part of the Middle Ages the crozier was frequently highly decorated and embellished with carving and jewels. There is much to be said for a return to a more functional form, so that it can be carried by a bishop and used as a staff as he walks ceremonially. There is no ancient authority for the idea that a bishop may not carry his crozier outside his diocese, or that a suffragan bishop may not carry his staff in the presence of an archbishop or a diocesan. If a bishop is arrayed in pontificals, whether in his diocese or elsewhere, he should carry his pastoral staff, since it is an ensign of office and not one of mere jurisdiction. Anciently a bishop had his crozier put in his hand at his consecration and not at his subsequent enthronement in his cathedral. A custom has mistakenly arisen in the Church of England and in other parts of the Anglican Communion during the present century of regarding the crozier as merely an emblem of jurisdiction. This is an ultramontane idea whose logical conclusion is that all bishops derive their authority from the Pope. The



ordinal of the 1549 Prayer Book perpetuated pre-Reformation custom, since it expressly orders the crozier to be placed in the hand of the newly consecrated bishop by the archbishop with the words, 'Be to the flock of Christ, a shepherd, not a wolf; feed them, devour them not . . . '.

There is ample precedent for all bishops to carry their pastoral staffs when they are in episcopal vesture. If a suffragan bishop ordains or confirms he should carry his crozier since he acts *qua episcopus* and not merely as the representative of the archbishop or the diocesan bishop. This confusion has arisen because of the lack of knowledge in regard to episcopal rites and ceremonies. The crozier should be carried by a bishop when he enters and leaves a church and not borne before him by his chaplain as though it was a flag or banner. It will be held by his chaplain when his hands are engaged during pontifical services.

An archbishop has the right to have carried before him a cross-staff or primatial cross; but he himself will carry his crozier. When he gives the blessing he holds the pastoral staff and not the primatial cross. Like any other bishop he walks with his crozier, using it as a staff as he enters and leaves a church preceded by his chaplain carrying the primatial cross.

*The Pectoral Cross* was originally a portable reliquary and it could be worn by anyone. As an ensign of the episcopate it belongs to the Counter-Reformation era. It was not worn by bishops in England before the Reformation and it did not begin to be adopted by Anglican bishops until the closing years of the last century and the early twentieth century. The first Archbishop of Canterbury to wear this ensign was Randall Davidson (d. 1929). We would respectfully submit to our Fathers-in-God that if they must wear this piece of Roman Catholic regalia they should wear it correctly on the breast and not on the abdomen, since the term 'pectoral' has the former connotation.

*At the Holy Communion*, if a bishop is the celebrant he will be arrayed in amice, albe, stole, and chasuble, wearing the mitre

7.  
*left.* A modern conical Chasuble  
of ample proportions worn over  
albe, stole; and with maniple  
and amice  
*right.* Priest in Choir Habit





### 8. Episcopal Vestments

The picture represents an Anglican Bishop vested for the celebration of the Holy Communion

and carrying his pastoral staff as he enters the church for the Eucharist. Anciently, and on greater occasions, he would also have worn the tunic and dalmatic over his albe, before donning the chasuble. The mitre will be taken off for the prayers but donned while the Gospel is read by the deacon at a solemn Eucharist. So also for the giving of the absolution and the blessing the mitre will be worn and the crozier held in the left hand with the crook turned outwards.

The custom of wearing rochet and chimere at Confirmations should be discontinued since these are the habit of Convocation and the House of Lords and are not part of a bishop's pontificalia in liturgical rites.

If a bishop sits in the choir he may wear a rochet or a surplice, over which can be worn the furred almuce or the hood of his doctorate. In any case the chimere should not be worn under the cope, nor should the stole be worn over the chimere.

That deacons of honour should attend upon a bishop is a modern ultramontane idea. They are unnecessary if the chaplain knows his proper functions.

#### (7) LITURGICAL COLOURS

The use of special and different colours to mark the seasons of the Christian year is a useful custom, but it cannot claim a very high antiquity. The first appearance of a complete sequence of liturgical colours was in the second part of the twelfth century in the Latin church at Jerusalem; and this differed considerably from the colours with which we have now become familiar, notably in the use of black at Christmas and for festivals of the Blessed Virgin Mary and blue for the Epiphany and the Ascension. The familiar white, red, green, and violet sequence is first mentioned by Pope Innocent III, right at the end of the twelfth century.

In England before the Reformation there was considerable latitude in the interpretation of liturgical colours, thus yellow and green were interchangeable, and blue, violet, and black were

of the same significance. Also there was the tendency to use the best vestments at great festivals irrespective of their colour.

Since the Oxford Movement the tendency has developed for parish churches to have complete sets of everything in the correct liturgical colours and even alms bags have been made to conform to the liturgical year! Not infrequently this desire to be correct has produced shoddy and cheap colours and materials. There is now a healthy reaction against this kind of thing. Nevertheless there is considerable teaching value in the use of varying colours and the following sequence is suggested as containing the maximum rather than the minimum for a parish church:

Advent until Christmas Eve: violet or blue with dark red.

Christmas, including the Epiphany: white or gold.

Sundays after Epiphany: green (but there is considerable precedent for the use of 'brick' or sarum red for this season).

Septuagesima to Ash Wednesday: violet or blue.

Lent from Ash Wednesday: the Lenten array.

Passion Sunday to Easter Even: Passiontide red.

Easter Day until the eve of Whitsunday or Pentecost: vermilion red.

Trinity Sunday: white or gold.

The Blessed Virgin Mary: white with red.<sup>4</sup>

Apostles, Evangelists and Martyrs: red.

Saints and Confessors, other than martyrs: white or yellow.

Baptisms and Confirmations: white or red.

Burials: black or blue (of children: white).

Ordinations, and Marriages: white.

*The Lenten Array.* The adoption of this striking custom during the forty days of Lent is strongly urged as an alternative to

<sup>4</sup> There is an erroneous but widespread idea that blue is the proper liturgical colour for our Lord's Mother; and not infrequently the hangings on Lady chapels and banners of the Mothers' Union are composed chiefly of this colour. There is no ancient or modern liturgical authority to support this idea. Anciently in England the colour for our Lady was either white or red. This latter was used as she was called the 'mystic rose'.

prolonging the Septuagesima colour until Easter Even and Holy Week. The Lenten array is not a colour, but is a shrouding or veiling of the colours and gilt as far as possible during that season of the Church's year when the more enervating things of life are laid aside for a time by devout churchmen. Materials of unbleached linen or light-toned holland are used to veil reredoses, pictures, images; and crosses may be veiled in like manner. All these veils may be relieved with symbolic devices stencilled in red, black, or blue; or motifs may be cut out in red, blue, and black felt and applied to the veils. The symbol on the veil should give some hint of the nature of the thing that is veiled. Thus a reredos connected with the Blessed Virgin Mary could have some emblem of our Lady on it. The chasuble and the frontal for Lent will also be of the same material. Dalmatics and tunics should not be worn. Where there is a triptych its leaves can be folded and their backs painted to tone with the Lenten array.

Care must be taken that too many devices or symbols are not introduced on to the hangings and veils, or the austerity of the Lenten symbolism will be lost and it will give a 'festive' rather than a restraining atmosphere to the interior of the church.

For the last two weeks of Lent, starting with Passion Sunday, the frontals and the chasuble are replaced by those of Passiontide red with black orphreys, but the veils remain *in situ* until Easter Even. The red used during Passiontide should be crimson and not vermilion.

*The Veiling of Crosses during Lent.* It is sometimes asked why crosses and crucifixes are veiled during Lent and Passiontide, that is, at the season when the Cross and Passion are supposed to be predominant in the Church's teaching. Until the eleventh century crucifixes showed Christ reigning and alive on the Cross, with the wounds in his hands and feet glorified by emergent rays or scintillating jewels; and his body was clad in the *colobium* or kingly raiment and the head was crowned with a diadem.

From the twelfth century popular piety gradually turned to



the personal, emotional aspect of pity for the crucified Lord.<sup>5</sup> This frame of mind found no emotional stimulus in contemplating the triumphant Christ on the cross. Hence the custom of veiling the 'Christus Rex' type of crucifix during that season when it was particularly desired to think upon the sufferings and anguish of the Saviour rather than upon his triumphs.

The growing devotion to the Passion of Christ in the later Middle Ages resulted in a change of style in crucifixes and gradually there evolved the type of crucifix showing Christ as the Man of Sorrows with his head crowned with thorns and in the anguish of death. (To the same period belongs the Latin hymn, *Salve caput cruentatum*, ascribed to St. Bernard of Clairvaux, and known to us in English as 'O sacred head, sore wounded'.) Whereas in the earlier centuries there was considerable reluctance to portray the crucifixion in a realistic manner,<sup>6</sup> by the fourteenth century the custom of veiling all crosses and images during Lent and Passiontide had become so firmly established that it was applied to the later and more realistic type of crucifix also. But there would seem to be a need for a more intelligent discrimination in this matter. A cross showing Christ as the Man of Sorrows might be left unveiled during Lent and Passiontide, while the type that depicts the triumphant Lord or 'Christus Rex' should be covered.

<sup>5</sup> See C. E. Pocknee, *Cross and Crucifix*, pp. 47-66.

<sup>6</sup> *Ibid.*, pp. 33-46.



THE ORNAMENTS OF THE CHURCH

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In the Ornaments Rubric and the Book of Common Prayer, as well as in general liturgical history, the term 'ornaments' is derived from the Latin *ornamentum*, *ornamenta*, and means the equipment, the accoutrements and utensils necessary for the accomplishment of the liturgy; whereas in modern connotation the term has come to mean, almost exclusively, something which decorates and embellishes something else. The chief ornament of a church, therefore, is the altar, rather than anything that stands upon it; and this is the subject and study of Chapter 2.

*The Chalice and Paten.* The chalice has varied much in size and design throughout its history. Some of the earliest examples known to us have two handles; and the Holy Communion was sometimes received through a golden reed or *fistula*. The type of chalice with which we are now familiar only developed in the later Middle Ages. The design of the bowl is important from the functional aspect; a bowl which is hemi-spherical is to be preferred. Some ultra-modern designs are unfunctional in as much as both the knop and the foot are in the wrong proportions. On the foot a cross or other sacred emblem should be engraved to show the celebrant at which side to communicate.

The paten is the circular plate for holding the bread. In the primitive era it was not infrequently oblong and rather like a tea-tray in shape. The eighteenth-century paten standing on a foot or stem and known as a 'tazza' can sometimes be used, particularly in those churches where a return is being made to the

use of leavened bread under the liturgical reform movement. Probably the best form of the conventional circular paten is one with a well or depression slightly smaller than the top of the chalice rim.

Chalices and patens should be made of silver; and they may be gilded, particularly the interior of the chalice bowl. A new process known as rhodium-plating can also be applied to silver; and it has the advantage that it does not tarnish.

*The Ciborium* was the term originally used to describe the canopy over the altar; but it has also come to be used in connexion with a standing pyx with a cover or lid to hold breads when there is a large number of communicants. A vessel of this kind can also be used for the reservation of the Blessed Sacrament. Its shape follows that of the chalice, but it is better if its bowl is shallower and wider with a suitably designed cover. The bowl at least should be of precious metal.

*The Standing Pyx* is a small circular box, which has been made of copper-gilt and enamels as well as of silver; and its traditional use was for carrying the reserved Sacrament to the sick, sometimes in a bag of wash-leather. Nowadays a double pyx is frequently used for reserving in both kinds, and it has two parts. The lower part is a glass cylinder with a stopper for reserving the consecrated wine, and on the top of this is a kind of bayonet fitting of silver to hold the consecrated breads. But in communicating the sick it will be found easier to take a pyx which contains only the consecrated bread which has previously been intincted with the sacramental wine.

*Private Communion Sets* for the sick, for occasions when a full celebration of the Holy Communion will take place, should contain chalice, paten, a bread canister with cruets, and a spoon. These are usually in a fitted case, which should not be too small.

*Cruets* for holding the wine and water were often of silver gilt in olden times; and cruets of this type may well be provided where expense is not the primary consideration. The Prayer Book

rubrics mention flagons, and some handsome examples of these are still to be seen in our older churches. But for ordinary occasions many priests prefer cruets of crystal glass. These may have silver mounts. But glass stoppers are often more convenient, if they are so balanced that when taken out the lower part of the stopper readily lies pointing upwards. Stoppers of cork or other absorbent matter should be avoided.

It is advisable always to have a spare cruet in case of breakage.

*The Basin and Ewer* are required for washing the celebrant's hands at the time of the offertory. These can be of metal; but glass is now frequently used. The diminutive version of these vessels supplied by many church furnishers at the present time leaves much to be desired.

*A Bread Box* or canister of silver is now frequently used where wafer breads are customary; and this has divisions to hold breads in tens. Another form of box or canister that has now been designed is for those churches that use sheets of wafer that have to be fractured at the time of the Communion.

In those churches that have reverted to the use of leavened bread the 'tazza' can sometimes be used; but such bread should not be cut up into squares before the service as this will defeat the symbolism of the 'one loaf in Christ'.

*The Corporal* (or Corporas) is the cloth of linen spread under the vessels on the altar; and it should be not less than twenty inches square. It should be folded in three and then in three again so that it is divided into nine squares. It may have a small emblem embroidered on the middle square at the front. It should always be folded in the same way. After the Communion the pall, which is a second corporal, is unfolded to comply with the Prayer Book rubric for covering what remains of the consecrated elements, 'covering the same with a fair linen cloth'. This second corporal, before it is unfolded, is used to cover the chalice. It is not always realized that if this corporal is made of the right kind of linen and starched it forms the most satisfactory pall;

and there is no need to resort to a stiffened square of fabric containing cardboard or blotting-paper, for which there is no authority and which is contrary to sound liturgical practice. Nor have we any authority for veils of lawn or trimmed with lace. The two corporals are derived from the one very large cloth which was in early times used as a corporal, and which was drawn up over the chalice. Our present method of dividing it into two parts is medieval, hence the expression 'a pair of corporals'.<sup>1</sup>

*The Burse* or corporas case is for holding the corporals when not in use. There is no rule requiring the burse always to be decorated with a cross, and other means of embellishment may well be used. It is now usual for the exterior of the case to be covered with coloured material matching the liturgical colour of the season, but this is not essential. It can be eight to ten inches square and inside both squares should be lined with white linen. The two squares are usually hinged to each other with a fabric hinge and their interiors stiffened with cardboard. But it is best if no gussets are inserted as they restrict the opening of the burse.

It has now become customary in some churches to provide a coloured silk veil to go with the burse; but this not only has no authority but its use is quite meaningless. To cover up an empty paten and chalice with a coloured silk veil and place them in the middle of the altar at the beginning of the service is quite pointless, since to veil something in this manner implies that it is covered for reasons of significance and reverence. The only veiling known to the Prayer Book liturgy is that to which we have already referred above, when the elements that remain in the chalice and paten are to be covered with the second corporal after the Communion.

*The Purificators* are the towels or napkins used for drying chalice and paten at the ablutions. Also a similar but larger cloth is

<sup>1</sup> P. Dearmer, *Linen Ornaments of the Church* (2nd ed. 1950), pp. 12-18.

needed for drying the hands of the celebrant when he washes them at the time of the offertory. Purificators should be made of good quality linen and not of thin cambric. Six should be provided with every set of altar linen; and every church should have at least two or three dozen. The towels used for the *lavabo* can be somewhat larger and they may be fringed at the ends. Both purificators and towels can be embroidered at the ends with a small emblem.

*The Censer* needs no special description. Censers were certainly in use at the time of the first English Prayer Book and the use of incense continued in some places until the second part of the eighteenth century. Where a silver censer is too costly one made of copper or white metal and silver-plated is suitable. Better still is rhodium-plating, which does not tarnish. The medieval type of incense boat is usually preferred because of its convenience; but it should not be made too narrow, or it will be difficult to take the incense out with the spoon without spilling it.

*The Processional Cross* is an ornament more ancient in origin than the altar cross. Many nineteenth-century examples, however, have been made too small in the head and too long in the shaft, defects which are exaggerated when the cross-bearer carries the cross much higher than is necessary. A greater dignity is gained when the cross is fairly large and its staff is comparatively short. But whatever the size, the cross should not be made so heavy as to be inconvenient to carry any distance, nor should the design be so elaborate that the symbol tends to be lost in a mass of spirals or crockets. It will be found that a departure from the conventional Latin cross will emphasize the symbol. This can be done by setting the arms centrally or very considerably higher than usual.

Parish churches should possess two such crosses, one for ordinary use, which can be of metal or of decorated and gilded wood (but brass is to be avoided), and another which can be used in Lent and at funerals. This latter will be of wood and painted red and black.

A combined processional and altar cross can sometimes be so designed that the head can be taken off the staff and stood at the back of the altar. Processional crosses should not be left clipped to one end of the choir stalls when not in use; they should be put away in the vestry.

It is a more ancient custom to have *Processional Candlesticks* than standing candlesticks on the altar. They may vary in design and materials; and they can be of wood or metal. They are often now made so that the upper part is detachable from the base, which is weighted and in which the candlesticks are placed when not being carried.

Wood is preferable to metal as it is not so cold to the touch and does not tarnish. In height these candlesticks should be between three feet six inches and four feet. Pans or saucers round the nozzles of the candlesticks are essential.

Outdoor processions require a lantern with a glass cover or sides. Sometimes lanterns of this kind can be adapted from the old horse-carriage lanterns. The more usual type of lantern is one that swings in a loop like that of an inverted pitchfork.

*Banners* may vary in size, shape, and design as well as in their materials. They have been used for religious purposes from very ancient times.

The principal banner of a parish church usually has a figure of the patron saint or the symbol of the theological mystery to which the parish is dedicated. This emblem should be regarded as of greater importance than the merely decorative parts of the banner. It is always preferable, where consideration of cost is imperative, to make use of less expensive materials rather than impoverish the general design. A mere display of silk and gold is in vain if the design is impoverished and insipid.

The lower edges of banners can be shaped in several different ways, but careful attention is necessary to ensure right proportions between the length and width of the banner, with the shaping of the base. The cords and tassels may be of a contrasting colour

with that of the banner; but care must be exercised in the choice of colours.

Banner poles and their finials may be of ash or oak; and they may also be of aluminium, which is lighter to carry.

*Churchwardens' Staves* or *Wands* are usually of wood with metal terminals. The wands should preferably be ebonized. Now that churchwardens no longer have any civil responsibilities and are solely officers of the bishop, the former practice of using a crown and a mitre on their staves is meaningless. Instead the metal finials can take the form of some symbol relating to the dedication of the church or diocese.

*The Verge* or *Mace* which gives his name to the verger can be of wood or metal. The wooden rod usually has a metal head, and this can be some device relating to the title of the church in the parish.

*The Gospel Lectern.* To read the Gospel at the Eucharist from a special place is a most ancient custom, which helps to emphasize the importance of the Gospel as the climax of the first part of the Eucharistic liturgy. The lectern can be of wood or it can be a folding one. Over the lectern there can hang a silk pall of brocade or damask. If the pulpit is suitably situated on the north side of the nave of the church this can sometimes be used for the reading of the Gospel, thereby underlining the connexion between the Sacrament and the Word. The Gospel should be read facing the people, since the custom of reading it to the north no longer has any significance.

*Funeral Biers.* It is more seemly for a coffin to be carried into church and to the grave on a bier than on the shoulders of bearers. This eliminates the shuffling and hoisting to the shoulders, which are sometimes quite embarrassing and irreverent. The bier should be used in conjunction with a pall.

It is not now necessary for a parish church to have a heavy wooden bier with large wheels, which takes up valuable space when not in use. A latticed metal bier is now available, which can



be folded or telescoped into a small space. Everything should be done to discourage the unseemly and vulgar habit of having an uncovered coffin resting on high trestles in a church during the funeral service.

*Funeral Palls* or *Hearse Cloths* are necessary parts of the parish church equipment. All coffins should be covered with such a pall during the last rites. In this way the funeral will be the same for everybody. Once people have seen a beautiful hearse cloth, they will no longer desire flowers as a substitute.

The pall need not be black. If black is used, however, it can be relieved by a cross-shaped orphrey running right across the length and breadth of the pall about five inches in width. But other colours, such as blue or crimson, are also suitable; and the pall can be relieved by embroidery or appliqué motifs. The pall used at the lying-in-state of King George VI was white with the Royal Arms.

*Funeral Candlesticks* may stand round the coffin. They may be about four feet high and can be painted black and red. Seven is possibly the best number, three on each side and one east of the bier.

*The Bible Lectern* where the lessons at Matins and Evensong will be read should be so placed that the reader may best be heard, whether it be on the opposite side to the pulpit or elsewhere. A certain type of glittering brass bird at the east end of the nave is to be avoided as distracting to the eye. It is better that the lectern be of wood. The desk of the lectern should be sufficiently large to carry the lectern Bible when it is lying open. In some instances a lectern with a rotating top with two desks is possible, so that the Bible may be divided into two more convenient volumes, the Old Testament and the Apocrypha on one side and the New Testament on the other. In some instances it will be necessary to provide a platform on which the reader of the lessons will stand. A wooden lectern may be suitably decorated with gilt and colour.

*The Pulpit* is a necessary ornament in all parish churches. There

has been considerable variety in the style and design of this piece of furniture, which was in earlier times called by its Greek name of *ambon*. Our medieval churches still contain many excellent examples of pulpits with wonderful craftsmanship and decoration. But those belonging to the post-Reformation era right down to the end of the eighteenth century are equally notable. It is only when we enter the nineteenth century that we encounter what has been aptly described as the 'industrial revulsion' in the design of pulpits as of so much else in our parish churches. Testers were often placed over pulpits in the Middle Ages, and they are not a post-Reformation innovation as has sometimes been supposed.

A new pulpit should be designed by a competent architect and specially for the church where it is to be placed.

In England a wooden pulpit is preferable to marble or stone since it is pleasanter to the touch in winter. Marble seldom looks well in the setting of an English parish church. Wooden pulpits can be decorated in gilt and colour, as indeed many of them were in the fifteenth and sixteenth centuries. (The idea that all woodwork in a church should merely be treated with french polish is a nineteenth-century one which dies hard both with the clergy and their flocks.) It adds to the preacher's convenience if there is a wide cornice whereon books can be placed.

A cushion may be placed on the pulpit or there may be a desk which can be adjusted for height. If there is a cloth or banner to hang over the desk this should not be a mere insignificant square of coloured material with an embroidered motif in the middle; nor is it necessary that such hangings should be in a cheap set of liturgical colours. One cloth of bold design in red and gold or black and gold is all that is required and it should hang down in the front almost the entire depth of the pulpit itself.

Wooden pulpits should be panelled-in and not left with openings through the carved overlay. It is distracting when the lower part of an albe or surplice is seen moving about through

such apertures and having no visible connexion with the head and shoulders of the preacher.

*The Font.* In earlier centuries the font frequently stood in a separate building, as we can still see at Ravenna, Pisa, and Florence. This was because the candidates, who were adults, were required to undress before submersion. By the Middle Ages infant initiation had become more usual and in England the font has for many centuries been placed near the chief entrance to the parish church.

In the Canons of 1604 and in the new Canon G.1 of 1964, it is ordered 'that there shall be a font of stone in every church or chapel where baptism is ministered: the same to be set in the ancient usual place'. This implies the font is to be near the principal entrance to the church, and so to signify that baptism is the entrance to the Church mystical. Thus just as the altar is the dominating feature of the east end of the church, the font is intended to be the most prominent 'ornament' of the west end.

The dimensions of a font are controlled by the average height of a man and its height can never exceed four feet. Its dignity is enhanced if it stands on one or more steps. But architects must be instructed to make such steps of sufficient width that the officiant can stand on them without feeling he is perched on the edge of a precipice. Space round the font is most essential and pews or chairs must not be allowed to clutter up the area. The font should not be thrust away in a corner of one of the aisles. It symbolizes a Gospel Sacrament of primary importance and not an occasional and polite social ceremony with a religious veneer. The font itself should be of stone and its bowl should be sufficiently wide to permit the immersion of an infant as the rubrics of the Book of Common Prayer direct. There should be a drain from the bowl to the soil below; and the custom of standing a smaller bowl or basin within the font should be discontinued. Also well-meaning ladies must be politely told by the parson that

they must not stand ferns or pots of flowers in the bowl of the font on the occasion of church festivals.

This kind of thing will be more easily prevented if there is a proper cover to the font, as there should be, to cover the top when not in use. Such a cover may be of any suitable design, from a lid of oak with a wrought iron handle to lift it to the spire-like edifice such as we can still see in a number of East Anglian churches.

It is now fashionable to have a portable font placed near the chancel step so that at a public baptism the whole congregation may see the ceremony. There is nothing to commend this idea, which is based on the supposition that an Anglican congregation is so static that it is incapable of turning round in its seats and facing west. We have alluded in another place to this static approach in Anglican worship; and anything which encourages this attitude is to be resisted. Our liturgical reformers will have to think again and more clearly on this issue. The placing of a temporary font before the altar gives a sense of impermanence to the Sacrament of Holy Baptism and it confuses the setting of the east end of the church, whose permanent feature is the Lord's Table. Anything which introduces a note of instability or restlessness into the rites of the church needs to be challenged. It is difficult enough to get people to approach the Sacrament of Christian Initiation with any real and deep apprehension without introducing a further distraction. It is true that Baptism, Confirmation, and First Communion were held in close proximity to one another in olden times; and their reintegration as three sacramentals in the rite of initiation is desirable. But that is not to argue that all three actions must take place within the same area of a church building. Indeed, the history of the rites of initiation reveals that this has seldom been the case.<sup>2</sup>

<sup>2</sup> See J. G. Davies, *The Architectural Setting of Baptism* (1962).

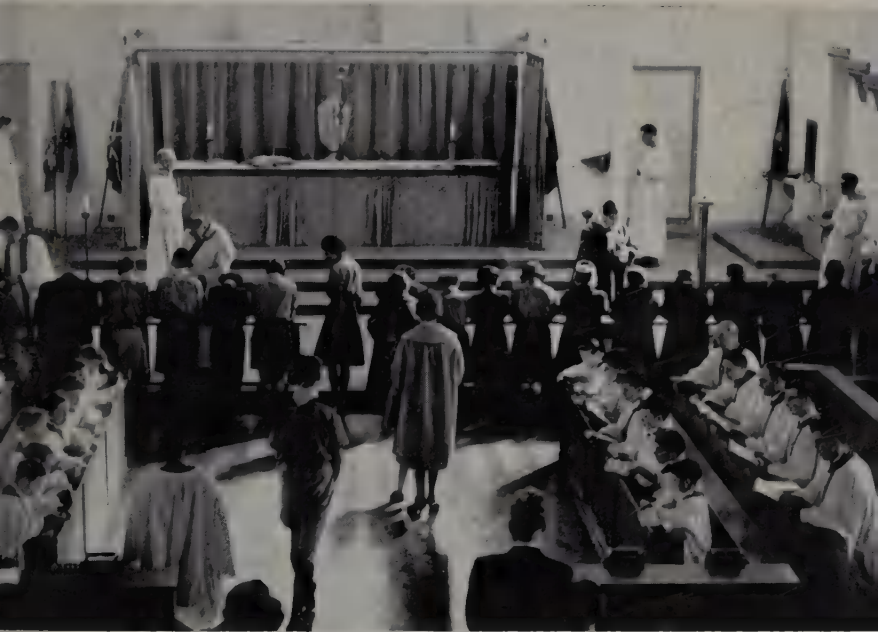
VESTRIES

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Until the nineteenth century vestries were not regarded as essential adjuncts of a parish church and consequently many of our older churches have very limited accommodation. The practice in the Middle Ages was for the celebrant to vest at the altar, and the vestments and the sacred vessels were usually kept in chests and aumbries in the church and near the altar for which they were intended. In smaller churches where space is limited, chests and cupboards may still be placed in church, provided that such furniture is well designed, and in some instances it can be attractively decorated. Readers who are familiar with Thaxted Church, Essex, will know how beautiful such cupboards can be.

Nowadays architects usually design churches with not less than three vestries. In some churches where there is a large chancel a vestry can be made by building a screen about eight feet high across the chancel, and about seven or eight feet from the east end. The high altar can stand near this screen, and there can be doors on either side which lead to the vestry. This arrangement needs careful planning at the hands of a good architect. At Blakeney, Norfolk, we can see how a medieval church has been adapted to this arrangement.

*The Churchwardens' Vestry* is primarily for the transaction of church business. It should not be made too small as it is here that the marriage registers will probably be signed, and also this vestry is a convenient place to hold a sub-committee of the Parochial Church Council. Everything in this room should have



9. *above.* A Procession in a country churchyard

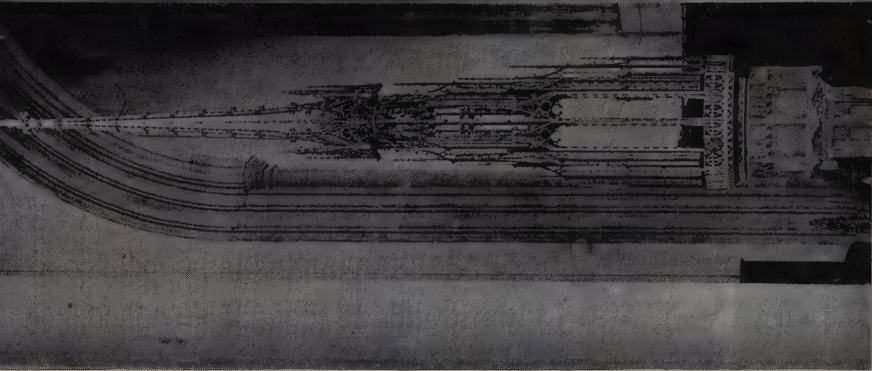
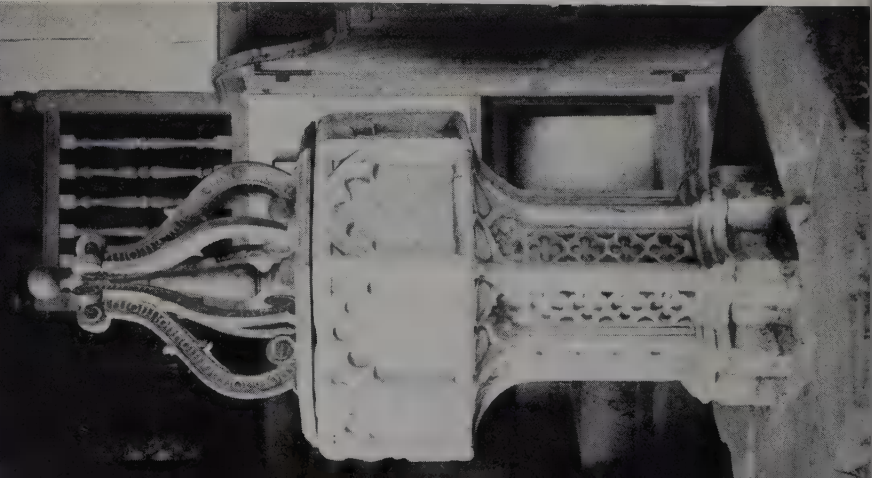
*below.* The Parish Communion in a modern church



10. Font Covers

*left.* A simple yet effective modern cover fitted to a fifteenth-century font at Ingworth, Norfolk

*right.* A cover in the full Gothic tradition at Southwold, Suffolk





a proper place and things should not be left lying about loose in cardboard boxes. There should be a kneel-hole desk with drawers and two or three chairs. There will also be pens and an ink-stand. In the drawers of the desk there will be service papers, nibs, drawing-pins, a rubber stamp and possibly some envelopes and notepaper.

There should be a steel safe which will contain all the parish registers and documents, such as the registers of Baptism, Confirmation, Holy Matrimony, and Burial, besides faculties and records of endowments. The safe should be fairly large and have sections or compartments, so that the current registers and documents can be kept separate from those which are retained for reference.

There should be a reliable clock, and, if possible, there should be a lavatory adjoining this vestry.

*The Choir Vestry* should be as large as possible, and rather long for its breadth, so that the choir can form up in a double row. If there are chairs arranged down the middle with their backs to each other, the boys will be more easily kept quiet while they are waiting. Large shallow cupboards will take up most of the wall space. These will contain separate pegs for each cassock and surplice, each pair of pegs having a label giving the wearer's name and number. Over each row of pegs there can be a shelf which will hold the normal books used by each chorister, e.g. hymn book, prayer book, and psalter. Such books should not be left in the choir stalls. Every cassock and surplice should be numbered. These cupboards may have curtains on rods instead of doors. In the choir vestry there should be a cupboard with pigeon-holes to hold music in files or folders.

*The Sacristy* where the celebrant and his assistants will vest should not be too small. There should be two doors to this vestry. One will lead directly into the chancel or sanctuary, so that a server, such as the thurifer, can make a direct exit to the sacristy from the altar. This is known as the 'short way'. The

other door will lead to the east end of the nave so that the ministers at the beginning and end of the service enter and leave by the chancel step. This is the 'long way'.

In some churches it is customary to have a large press in the sacristy containing shallow drawers to hold each chasuble or tunicle. But where space is a consideration such vestments can hang in cupboards on coat-hangers. These hangers should be large and either covered with foam rubber or padded and covered with fabric. The appropriate stole and maniple can also be hung on the hanger with the vestment. All vestments of silk damask and brocade should be protected with a polythene cover. This is better than linen or calico as it enables the colour of the vestment to be seen at once. If there is not a vestment press upon which the vestments will be laid out there must be a good table for that purpose.

There will have to be a chest of drawers in which altar linen can be kept. The top drawers can also house amices, girdles, extra stoles, and burses. If the vestments are kept separately in the drawers of a press each one should have a piece of linen or sheeting to protect it. The top of the press or table on which the vestments will be laid out in readiness for the Eucharist should have a piece of linen on it. The vestments are then laid out in order (see page 113). If there is a procession the cope can be placed on a cope-stand, if the sacristy is a large one, or it can be suitably hung on a yoke or large coat-hanger until it is to be donned by the officiant.

Above the press or table there may be a card with suitable prayers, and the *Veni Creator* and the 43rd Psalm, which it was customary to say while vesting in olden days. There may also be a small cross, but this need not be in the form of a crucifix. It is most desirable that there should be a hand-basin or sink in the sacristy with a tap.

In the sacristy there should also be a steel safe which will hold the chalice and paten that are normally in use. If it is sufficiently

large to house all the precious metal vessels belonging to the church it should be built into the wall.

There should be a glass basin or bowl into which the purificator is dropped immediately after the Eucharist. The server then empties the residue of the water-cruet over the purificator. This should be done as soon as possible, as stains of wine are difficult to remove if allowed to dry. The purificator can then be hung over a small rack to dry. The water should be poured down the drain of the piscina. There may be a filter in the sacristy to supply pure water for the Eucharist.

If the sacristy is sufficiently large there can be a special cupboard for the sacrist. It can be divided into sections and one section can have drawers which will hold the stocks of candles. These should be laid in in good time as wax improves with keeping. Another section could contain the supplies of wine for the Holy Communion. There can also be shelves on which materials for cleaning, such as polishing-cloths and leathers, are kept. Some shelves will also hold spare cruets and other glassware.

If *Incense* is used, there should be one section in this cupboard to hold the censer, incense boat, canister of incense, and the charcoal. Incense boats are frequently made too small so that the incense cannot be taken out with the spoon without spilling some of it. The best kind of incense as used in the Roman basilicas is plain *Gum Olibanum* or frankincense. Fancy compounds advertised by some church furnishers should be avoided. Any good apothecary or pharmacy will supply frankincense. The censer should hang in the cupboard on its chains, quite free, touching neither the wall nor the floor.

The case for the frontals is best kept in the church and near the altar for which it is intended. In large churches there may be a smaller frontal case in each of the chapels.

In the sacristy there should always hang a suitable calendar for the year, such as the *English Churchman's Kalendar* (Mowbray).

*The Duties of the Sacristan.* The responsibility of everything

connected with the ceremonial preparation of the services should be given to him. He should be a layman of an even and sensible temper. It will often be found that the sacristan also makes the best parish clerk. He must be a methodical and tidy person, and one who can see that the servers will attend punctually and regularly to their duties. He will see that a list of servers is posted up for every week (often this is best done with a list for a whole month), and he must be ready to fill the place of anyone who is absent. The sacristan should have some knowledge of ceremonial and the right ordering of church services and he should be encouraged to study books that will broaden his outlook on these matters, as sometimes ecclesiastical laymen tend to suffer from what has been termed the 'sacristy mind'.

He may be assisted by one or two ladies who will undertake to see that the altar linen is kept clean and in repair; and who will also assist in the cleaning of metalwork.

It is impossible to lay down precise rules as to how frequently altar linen should be changed and washed. Certainly all altar-cloths should be changed before the greater festivals. But in towns where the atmosphere is dirtier it may be necessary to have more frequent changes. Corporals should be changed once a month and in some cases more frequently, especially where there is a daily celebration of the Holy Communion.

Wash the chalice and paten once a month in soap and water or with a mild detergent. Clean brass, pewter, copper and silver plate regularly. There is now no need to use plate powder to clean such metals as there is an impregnated cotton wool which is easier and quicker to use and leaves behind no deposits of white powder. Old silverware should not be polished but should be washed with a mild detergent. Brass may be stove-lacquered if the article is not subject to frequent use or friction and rubbing.

Linens should be washed in warm water with a good-class white soap or a mild detergent. Stains may be removed with lemon juice and salt. A household bleaching compound will also

remove most stains. Wine stains can be removed by holding the part in boiling milk.

To remove candle-grease from altar linen or any fabric cover the part with blotting-paper and apply a hot iron, care being taken not to scorch the fabric. Wax can easily be removed from the grease pans of candlesticks if oil has been previously applied. Burnt incense can be removed from a silver censer with sweet oil, or the censer may be steeped in a solution of detergent. Grease marks, other than candle-grease, can often be removed from fabrics by applying a cleaning fluid or even the fuel used for cigarette lighters. Painted wood is easily cleaned with a *mild* solution of detergent.

Stone should be washed with soap and water and with a brush. Stone steps in churches should *never* be hearth-stoned.

Stains on printed books can be removed with a weak solution of citric acid, the strength of which can be tested on a sheet of paper.

MATINS AND EVENSONG

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All bishops, priests, and deacons of the Church of England and of the Churches of the Anglican Communion are under an obligation to say Morning and Evening Prayer daily. The parish priest is also ordered to 'say the same in the Parish-church or Chapel where he ministereth (not being otherwise reasonably hindered), and shall cause a bell to be tolled thereunto a convenient time before he begin'. These are daily services, as their very titles tell us: *The Order for Morning Prayer, daily throughout the year. The Order for Evening Prayer, daily throughout the year.* The continuous reading of the Psalms and Lessons is given in the preface to the Prayer Book as one of the objects for which the English Prayer Book was compiled. In our own day there is a danger of these facts being forgotten. In too many parishes the proper recitation of the Psalter has been replaced by the use of mere snippets from the Psalms and too much Victorian hymnody. Indeed, some of our cathedrals and collegiate chapels have succumbed to this deplorable declension. While the daily recitation of these offices, if necessary in private, is an obligation on all Clerks in Holy Orders, it is desirable that wherever possible they should be recited publicly. Had the daily offices been more faithfully observed in the past, neither clergy nor people would have fallen into the error of supposing that Matins is a service peculiar to the hour of eleven o'clock on Sunday mornings. *The Time* of the services will depend in some degree on the hours when the laity will be at leisure and the clergy should find out

which are the best times for a particular parish. In the seventeenth century Matins was frequently said at 6 a.m. in the summer and 7 a.m. in the winter. Its recital should always precede the Holy Communion. This not only accords with Church Order and the teaching of the Book of Common Prayer; but also there are several and important occasions when one of the lessons read at Matins will find its continuation in the Epistle or the Gospel of the Eucharist. Thus on Quinquagesima Sunday the second lesson at Morning Prayer is 1 Cor. 12, and the Epistle is 1 Cor. 13. To invert this order is confusing and shows that parson and people do not understand the rationale of the Prayer Book services.

The 1928 Book permits certain deviations from the offices of 1662. In those parishes where the Parish Communion about 9 a.m. has come to be the focal point of Sunday worship, Matins will—if the proper order is observed—be said some time before that hour. The following order is permitted in 1928, and experience shows it to be a satisfactory form of the morning office:

- (1) Opening versicles and responses ('O Lord open', etc.).
- (2) Venite (Ps. 95, to ver. 7 only).
- (3) Psalms.
- (4) First lesson.
- (5) *Te Deum* (possibly terminating at 'Make them to be numbered', etc.<sup>1</sup>) or *Benedicite*.
- (6) Second lesson.
- (7) *Benedictus*.
- (8) Second and third Collect only. (The Collect of the day will be said at the Eucharist which follows.)
- (9) 'The Grace of our Lord', etc.

The offices of Matins and Evensong should not be prefaced by the lusty singing of a hymn either in the choir-stalls or by the ministers and choir as they leave the vestry on their way to the

<sup>1</sup> This is the original ending of *Te Deum*.



choir-stalls. This kind of thing was mistakenly introduced in the nineteenth century and should be discouraged in every way. Everything said before 'O Lord, open thou our lips' is preparatory and should be said in the natural voice.

Where Matins is to be sung and it is desired to insert an office hymn, this should be between the *Venite* and the psalms.

At Evensong the office hymn should be sung before the psalms and after the opening versicles. The translations of the old Latin hymns by J. M. Neale and J. D. Chambers can sometimes be used. If an office hymn is sung, care should be taken that it is objective and has to do with the day or season that the office commemorates. To insert a sentimental and subjective hymn into the midst of the offices of Matins or Evensong is to misunderstand these services and their purpose. Hymns of a subjective nature should be reserved until after the third Collect. Even there, they need to be chosen with care. At the present time the services of the Church of England are still overweighted with an excess of second-rate nineteenth-century hymnody, both in words and music.

Everything practicable should be done to restore the co-operative nature of Matins and Evensong, and to avoid the dialogue between parson and congregation when the psalms are said in the natural voice. This kind of thing is a makeshift for times when only a few people are present and is a survival of system by which the services were said by the parson and clerk. The psalms should be recited by all the people antiphonally, those on the south side of the middle alley saying the first verse, and those on the north side the second verse; and thus alternating throughout the psalm, including the two parts of the *Gloria*. Care must be taken to see that a pause is made at the colon. This must be a complete break of such a length that mentally the two words 'Our Father' could be said. The parson should from time to time explain to his people the structure and meaning of the psalms with their 'parallelisms' between the first and second parts

of each verse. (This arrangement applies to all the canticles with the exception of the *Te Deum*, which is Latin and not Hebrew in origin. In the 1662 Book a colon was mistakenly inserted in all the verses of the *Te Deum*, which was not the case in the earlier editions of the Prayer Book, nor in the Latin original.)

Unfortunately the reasonable and intelligent recitation of the Psalter has been destroyed in many parishes by the introduction of the so-called Anglican chant, whose exponents have made confusion worse confounded by their conflicting pointings and inappropriate 'speech rhythm'. It is necessary to point out that the harmonic Anglican chant was not intended to be sung 'full' throughout the psalm; but with an alternation of voices between Decani and Cantoris in a cathedral or collegiate choir. Much of the dislike which our modern congregations evince for the psalms is due to the fact that they have been led to suppose that they must grind out verse after verse without any alternation of voices.

In many of our smaller churches the parson should have the courage to insist that the psalms be recited in the natural voice with alternate verses as we have suggested instead of in the meaningless gabble that passes for chanting. The report of the Archbishops' Committee, *Music in Church*, suggests that the congregation should listen while the choir sings the psalms. This is a counsel of despair which we must reject, as ordinary people are quite capable of singing the psalms and canticles to simple plainsong tones once they have been weaned from the musical saccharine of the nineteenth century and they understand the structure of the psalms.

Something must be said in regard to the posture of the congregation during the recitation of the Psalter. There is no ancient authority for the custom of sitting for the psalms. This is a slovenly piece of modern 'spikery' unknown in the primitive era or the Middle Ages. The ancient rites know nothing about sitting for a psalm and standing for the *Gloria*. Most churches had no seats in their naves until the very late Middle Ages; and

the Orthodox East still continues this practice. The recitation of the Psalter at Matins and Evensong is not a private meditation but a corporate act of worship and in traditional language is described as the *opus Dei*.

After the third Collect an anthem may be sung. Unfortunately some of the compositions which pass under this title are meretricious or else banal. They are either noisy and vulgar, or else excessively sentimental and mawkish. Here again the parish priest may have to intervene; but this must be done wisely and discreetly. The idea that everything sung in all parish churches must be within the compass of all the congregation is a distortion and an exaggeration. Choirmasters and their choirs often devote much time to practice and it is only reasonable that they should be given an opportunity of singing, on occasions, something which is beyond the skill of the congregation. The incumbent must discreetly suggest the kind of thing that ought to be sung. Some of the more elaborate Bach Chorales could be sung in a choir setting. The wise parish priest must hold the balance between those who would turn our parish churches into a local choral society where everything has to be sung to four-part harmony and the organ playing *fortissimo*, on the one hand, and those who would banish all forms of music apart from Anglican chants and the standard edition of *Hymns Ancient and Modern*.

The prayers which follow the anthem or hymn were formerly called the 'state prayers'; but the change of climate in such matters during the last forty years is reflected in the series of occasional prayers provided in the 1928 Book, which are often now termed the 'Intercessions'. These prayers are not infrequently supplemented with others from ancient and modern sources. Care should be taken to see that the prayers bear some relation to each other and that on any particular occasion a common theme underlies such intercessions. Neither should too many be used at one service. To rattle off a string of prayers and Collects which

have little or no relation to each other is scarcely the best way to encourage common prayer and intercession.

*Solemn Matins* or *Evensong* can be sung on festivals, though naturally in parishes where the Eucharist is the main morning service, solemn evensong will be the more common. The officiant stands or sits on the south side of the sanctuary. He may take his place there at the opening of the service, or he may sit in his stall in the choir, vested in surplice, scarf, and hood, until the first lesson, when he will go to the sanctuary and put on the cope in readiness for the *Benedictus* or *Magnificat*. In some churches this can be done in the vestry if there is a direct entrance into the sanctuary. If he goes directly to the sanctuary at the beginning of the service he will have on the cope over his surplice. He will not wear a stole as this is not a sacramental rite. He will be preceded by the clerk and taperers or torch bearers. The clerk may be vested in tunicle, amice and albe. But the servers should all wear albes or rochets.

If incense is used at the *Benedictus* or the *Magnificat* the thurifer will be standing in readiness before the altar with the censer at the end of the preceding lesson. As the canticle begins the priest puts incense into the censer. He censers first the midst and then the south and north parts of the altar. If the altar is free-standing he can walk round it censuring as he goes. Returning to the front of the altar he hands the censer back to the thurifer, who may stand on the pavement before the altar and gently swing the censer on the long chain until the canticle is finished. This would accord with the older and simpler use of incense, as will be noted in Chapter 9 (page 98).

If incense is not used at the Gospel canticle the officiant may stand with the taperers on the pavement before the altar (not of course on the foot-pace), while it is sung. It should be remembered that these canticles mark the climax of the morning and evening offices of the church, and they are the memorial of the Incarnation. Hence their recitation and singing should be marked by solemn

ceremonial, particularly on the great festivals of the Christian Year.

After the singing of the *Benedictus* or *Nunc Dimittis* the Apostles' Creed follows, for which the natural voice is preferable, as also for the Lord's Prayer. When the officiant wears a cope he might remain standing after the Creed rather than kneel for the lesser litany and then rise again. In any event he should come and stand before the altar at the end of 'Our Father' and he sings the versicles that follow on the pavement facing the altar with the taperers on either side turned inwards to him with their lights. After the third Collect he may divest himself of his cope and return to his stall in the choir as the taperers put down their lights.

*Sermon, Collection, and Blessing.* Nowadays a sermon often follows; but this is a modern innovation and it may be omitted without fear of infringing any authority ancient or modern. Also it is necessary to recall that the ceremonial collection of alms at Matins and Evensong is a piece of Victorian 'ritualism' for which there is no authority in the Book of Common Prayer. Some incumbents, and even bishops, need to be reminded that at the Reformation the Church of England did not institute the solemn elevation of the alms dish in the place of the late medieval ceremony of the elevation of the Host.

Processions which sometimes terminate a festival Evensong are considered in Chapter 8.

If a blessing is given at the end of Matins or Evensong this should not be in the form provided at the end of the Communion service. There is no authority in the Prayer Book offices for this ritual; but the harmless addition of 'The Lord bless you and keep you, etc', at the end of the service, is an innovation that infringes no serious principle. A hymn should not be sung kneeling after such a blessing has been given, nor should the Ministers and choir return to the vestry singing a 'recessional'.

*Catechizing.* The Prayer Book orders catechizing to take place at Evensong, not the preaching of a sermon. This has fallen into

desuetude in most parishes. But the parson should make it clear that he is under no obligation always to have a sermon at Evensong. It would certainly accord with the spirit of the Prayer Book and of catechizing, if on some occasions the congregation could meet to have a discussion after the evening service on some aspect of the Christian religion. This might take place in a hall or room adjoining the church; and it could be prefaced sometimes by an introductory and brief address by a special speaker. Much is said today about the vocation of the laity; but many of them have still to be taught to think and discuss objectively the fundamentals of the Christian religion.

## PROCESSIONS, INCLUDING THE USE OF THE LITANY

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A procession before a church service is a popular feature of modern Anglican worship. Unfortunately the rationale which lies behind such a ceremony is frequently misunderstood, even by some who are in holy orders and are responsible for ordering the conduct of the services of the Book of Common Prayer. There is no kind of authority, either ancient or modern, for the services of Matins and Evensong to be preceded by an aimless walk from the choir vestry by the longest route to the choir-stalls with the ministers and choir singing a hymn. If a robed choir enters the church from the vestry as a body and not one at a time, it should do so by the shortest route and without undue ceremony or any singing and it should not be preceded by a server carrying a processional cross. Nor is there any Anglican or ancient precedent for the singing of a 'recessional' as the choir leaves the stalls at the end of a service. The so-called 'processional' before Morning Prayer from the vestry to the choir stalls was a mid-Victorian invention by those who did not understand the *raison d'être* of a procession. This unfortunate piece of 'ritualism' has been copied by other Churches of the Anglican Communion and it is very fashionable in Canada and the United States.

The Book of Common Prayer provides for a number of occasions for processions to take place; and it will be obvious that these ceremonies have a definite end in view. Thus in the



Prayer Book office of Holy Matrimony, after the bridegroom and bride have plighted their troth to each other and received the blessing of the priest at the chancel step, they process to the altar preceded by the ministers while the psalm is sung. When they arrive at the altar step the service continues; and according to the Prayer Book it should terminate in the Nuptial Mass. Another procession provided in the Prayer Book is in the Office of the Dead, when the corpse is met at the churchyard or the entrance to the church and accompanied by the ministers and choir singing the sentences in the Burial Office. Another procession that has an obvious meaning is that from the altar to the place where the Gospel is to be read at the parish Eucharist. Here the reader of the Gospel, either priest or deacon, is accompanied by lights (and incense) as he goes with the book of the Gospels to proclaim the words of Christ. The Gospel procession is a most ancient custom, observed in all parts of Christendom, East and West. The reading of the Gospel of the day is the climax of the first part of the liturgy and the supposition that the whole rite of the Holy Communion should be read exclusively at the altar represents a departure from sound liturgical practice.

The other great example of a processional in the Prayer Book is the Litany. The structure of this service presupposes that it will be sung in procession, at least on certain occasions. It should not be treated as an appendage to Morning Prayer. In a very large church the celebrant of the Eucharist and his ministers can assemble in a side chapel and process to the high altar as the Litany is sung. The order of the procession should be: Verger with his verge, churchwardens with their staves of office, crucifer carrying the processional cross, taperers with lights, (thurifer), (deacon and subdeacon), celebrant, chanters or cantors, choir, other persons in Holy Orders. The first part of the Litany can be sung by chanters. The procession does not move off until 'Remember not, Lord, our offences'. The crucifer may have to be taught how to carry the processional cross upright, that he does

not bow with it to the altar before he turns at the start of the procession. The procession will make its way round the church slowly so that it reaches the chancel step just before the saying of the Lord's Prayer. Here a station is made for the 'Our Father' and the Collect that follows. The procession moves off again at 'O Lord, arise', and another station is made before the high altar for the final Collects.

The suggestion made in the 1928 Book that the Litany may terminate at the 'kyries' ('Lord, have mercy upon us') is not a happy one, since a procession should terminate with one or more collects. It would be better to go on to the Lord's Prayer and then terminate with one of the collects, such as 'O God, merciful Father' or the prayer of St. John Chrysostom. It is sometimes stated that the second part of our Litany, which the 1928 Book calls 'the Supplication' was written to be said in time of war or pestilence; but this is hardly correct since it was used in the pre-Reformation rites on rogation days; and indeed it was also used in the stational procession at Rome on certain occasions. In our opinion it would be better to omit some of the suffrages in the first part of the Litany, as the 1928 Book permits, rather than the last section, which makes a fitting conclusion to the Litany procession.

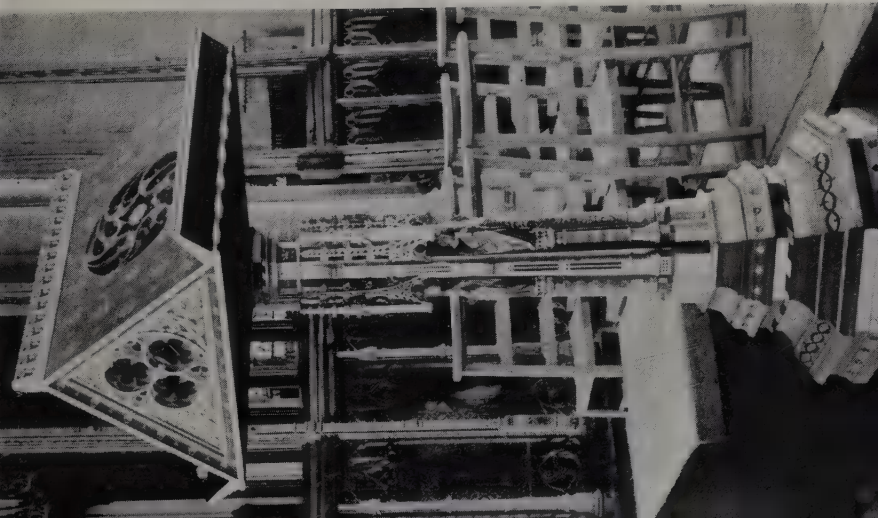
There are, of course occasions when the Litany can be said kneeling at a desk, such as Good Friday. According to the 1662 Prayer Book the Litany is to be said before the Holy Communion on Sundays, Fridays and Wednesdays. A question that needs to be asked is, do we need the Litany and the Prayer for the Church in the Communion service itself since both are acts of intercession?

On the greater festivals there can also be a procession before the chief Eucharist of the day and the *English Hymnal* provides a series of hymns and proses for such occasions. The procession may start from the high altar, or from one of the side chapels in a very large church. The same order of ministers and singers should be observed as in the Litany. But the officiant will be at the front of

11. Lecterns

*left.* A lectern in the English Gothic tradition decorated in gilt and colour by the late F. E. Howard for Southwold Church, Suffolk

*right.* A simple but well-designed lectern for a modern church by Colin Shewring





## 12. A Case for a small Organ

Even small organs can have a properly designed case with pipe shades. This one is in soft wood and decorated in gilt and colour at Limpsfield, Surrey, to the design of Stephen Dykes Bower

the procession and not at the rear, since he is to say or sing the Collects at the stations or halts, which are an essential part of such a procession. The verger and churchwardens meet the ministers at the chancel step. Banners may be carried; and if there is more than one they need not be grouped together. The route which such processions can take may be varied. At Christmas there will be a station at the crib, at Easter at the font, and at other times at the chancel step, particularly if there is a rood before the choir. All such processions will terminate at the high altar, where the final Collect will be said. This Collect need not be the Collect of the day, but obviously it should have some reference to the occasion or season that is being commemorated. There are many ancient Collects that have been translated into English and these should be drawn upon. A book can be compiled with a set of Collects for such occasions. Bright's *Ancient Collects* is the obvious quarry to which we may turn for such materials.<sup>1</sup>

It will thus be seen that a properly ordered procession is in the nature of a pilgrimage, not merely a choral walk round the church.

There are occasions when the whole congregation should be asked to take part in a procession. Anglican worship tends to be far too static and anything that can bring ordered and purposeful movement into it is to be welcomed.

One such occasion is Palm Sunday. For the choir merely to walk round the aisles of the church singing 'All glory, laud and honour' does not meet the situation adequately. Where there is a church school, institute, or hall not too far from the church the people should be asked to assemble there with the priest and his assistants. The palm branches will be blessed at a table on which has been spread a clean linen cloth. The procession sets out from the school or hall, which represents Bethany, and proceeds to the church, which represents Jerusalem. On the way suitable hymns, such as Moultrie's 'Come faithful people, come away' (E.H. 619),

<sup>1</sup> See also Appendix I, pp. 166-76.

are sung. When the procession arrives at the main entrance to the church the deacon or priest reads the short Gospel, Matt. xxi. 1-9. The whole assembly then enters the church singing 'All glory, laud and honour'.

This arrangement for Palm Sunday is an adaptation from the ancient Palm Sunday rites and is now in use in several parishes. Where there are two churches in the parish the procession can be made from one to the other. This would be a suitable revival of the ancient stational Mass under modern conditions.

Whatever the occasion of a procession it should always have some end in view, since its object is to go somewhere to pray and worship.

Processions need to be rehearsed from time to time. Servers and choristers tend to walk too close behind each other. They should be at least an arm's length apart. Also servers sometimes have to be told to take smaller paces. Each person should also walk as far away from his neighbour as the width of the alley will permit. Choirmen sometimes tend to sway about in an ungainly fashion. No one will walk well if he swings his arms. When a procession turns a corner at the end of an aisle or alley it should do so with something like military precision and not describe an arc. The cross-bearer may also have to be reminded to carry the staff of the cross upright and not at an angle. Thurifers too will sometimes have to be checked from an excessive swing of the censer, and the lid of the censer must be kept closed, otherwise too much smoke will be generated by the charcoal.



THE HOLY COMMUNION

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## I. INTRODUCTION

*Historical Survey.* It may be helpful if we recall the salient facts in the historical development of the chief act of Christian worship, since we are the heirs of a confused tradition in the Church of England. The gathering together of the faithful on the Lord's Day to celebrate the Lord's Cross and Resurrection in the 'breaking of bread' has its origins in the apostolic era. St. Ignatius of Antioch (d. c. A.D. 110) and St. Justin Martyr make this quite clear in their writings; and Justin shows us in his Apology (c. A.D. 150) that the main structure of the Eucharistic rite as it has been retained by all the Eucharistic liturgies of historic Christendom was already determined in outline. The Sunday morning service described by Justin may be summarized as follows:

- (1) Readings from the Old Testament and the writings of the Apostles;
- (2) A sermon or discourse;
- (3) Prayers and intercessions;
- (4) The offering of the bread and wine;
- (5) The Eucharistic prayer 'to the Father of all, through the name of his Son and of the Holy Spirit'; followed by the assent or *Amen* of the congregation;
- (6) The administration of the Holy Gifts.

All the early writers are concerned to emphasize that Sunday is the day of the Lord's Resurrection.



During the first six centuries the bishop was the normal celebrant at the Eucharist, assisted by his presbyters and deacons. Thus the Holy Communion was regarded as a great co-operative act. There was undoubtedly chanting or singing at the primitive Eucharist, from which the plain chant of the Church has developed. In Western Christendom, after the sixth century, a gradual declension began from the primitive ideals of Eucharistic worship. There was an increasing custom for the laity to abstain from receiving the Holy Communion, although they continued their obligation of being present at Mass on Sundays and other holy days. Also the primitive Eucharist, in which a number of ministers took part once only on any day, was increasingly replaced and duplicated by numerous Masses on one day; and thus the low Mass with only a priest and clerk replaced the solemn Eucharist. Nevertheless, even in the late Middle Ages in the West there was a high Mass on Sundays and other holy days in the cathedrals and greater churches. This service retained much of the old co-operative spirit, although the ceremonial had tended to become too complicated and ornate. The bishop or priest was assisted by the deacon and subdeacon who read the Gospel and the Epistle; but there were no communicants. Only on Easter Day did the laity receive the Holy Sacrament.

It was the intention of the English Reformers from 1549 onwards to restore the emphasis on the Communion of the laity as an integral part of the Eucharistic act. But during the seventeenth and eighteenth centuries, because of the conservative attitude of the laity towards frequent Communion, the celebration of the Eucharist only took place about four times yearly. It was one of the great achievements and results of the Oxford Movement in the nineteenth century that it gradually restored the emphasis on the Holy Communion as the chief act of Christian worship, with the frequent Communion of the whole congregation. But a distinction was made by the later Anglo-Catholic movement between the early service or low Mass for Communion

and the late high Mass for worship without Communion. This dichotomy is theologically and historically unbalanced and false. The Parish Communion at about 9 a.m. on Sundays which is being increasingly adopted in our parishes today is an attempt under modern conditions to restore the balance by integrating worship and Communion within one rite, as was the case in the primitive Eucharist. As we have already observed, there was only one Eucharist on Sundays in the primitive Church and this remains the norm of worship in the Orthodox East, where the low Mass is virtually unknown.

We recognize that it may be necessary to provide a plain celebration of Holy Communion at an early hour on Sunday mornings, particularly in large urban parishes. But we must also insist that the parish service in which the Eucharist is sung to simple music and there is a sermon followed by the Communion of all the people reflects the intentions of the English Reformers and the Book of Common Prayer, and that these in turn look back to the unity and fellowship of the primitive era of Christianity. We shall, therefore, recognize that the low Mass or plain celebration is a makeshift and an accommodation to circumstances. This is a matter that needs to be underlined, since many English people are still under the impression that the Holy Communion should be said rather than sung and also that a sung celebration is a high church innovation and that the low Mass represents the primitive ideal. It is equally fallacious to suppose that a high Mass or solemn Eucharist with deacon and subdeacon can only take place with all the elaborations of the late medieval rite of Sarum or the hardly less complicated usage of the post-Tridentine Roman rite. But these forms of the high Mass can be stripped of much of their complicated ceremonial with advantage to the structure and ordering of the whole rite.

*The Use of Incense at the Eucharist.* Incense has been used in Christian worship since the fourth century and there is nothing peculiarly 'Roman Catholic' about such ceremonial. It is here

suggested, however, that a return should be made to the less ornate and simpler usage of the old Sacramentaries in which there was no censuring of persons or things. Some of the aversion which many English people still show towards the use of incense in our services is due to the elaborations of the modern Roman rite or the late medieval English usage in which the clinking of chains and the elaborate censings of persons and things are apt to occupy an undue prominence in the liturgy. The following use of incense at the Eucharist reflects the more sober customs of *Ordo Romanus Primus* and the early Middle Ages:

(1) Incense is put into the censer by the celebrant in the sacristy and he blesses it there once and not again during the service. The taperers and thurifer then precede the sacred ministers at the introit with the thurifer gently swinging the censer on the long chain. Arriving at the altar and having bowed with the ministers, the thurifer stands on the pavement swinging the censer until the introit is finished, when he goes out to the sacristy.

(2) During the reading of the Epistle the thurifer prepares the censer and puts further incense in it in the sacristy. When the deacon (or priest) goes to read the Gospel the thurifer walks in front swinging the censer on the long chain. During the reading of the Gospel he will stand swinging the censer. It is suggested that there be no censuring of the book or ministers.

(3) At the time of the Offertory the thurifer will prepare the censer and if there is an offertory procession he will follow the taperers. He remains standing on the pavement swinging the censer until the hymn or psalm is finished and the celebrant says 'Let us pray for the whole state of Christ's Church . . .'. There could be a simple censuring of the elements after they have been placed on the altar; but the complicated censuring of ministers and persons according to their rank is a later medieval accretion which can be dispensed with.

No further use of incense was made in the old liturgies than what has been outlined here; and such usage accords with the principles of liturgical reform.

The *Eucharistic Species* are bread and wine. For many centuries leavened bread was used throughout the whole of Christendom, including the Roman Church. The use of leavened bread has continued in the rites of Eastern Christendom until today. In the Latin West, even at the Papal Mass, leavened bread was in use for over a thousand years. From about the ninth century, beginning in northern Europe, wafer bread gradually replaced leavened bread in the Roman rite. A further distinction was made in the twelfth and thirteenth centuries by the introduction of the large priest's wafer which could be seen at the new ceremony of the Elevation of the Host; while on the infrequent occasions when the laity communicated they were given small wafers about the size of a coin.

The rubrics of the English Prayer Book simply state: 'It shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that may be conveniently gotten.' Our Church makes no attempt to enforce a rigid uniformity in this matter; and either leavened or wafer bread may be used. There can be little doubt that until the nineteenth century ordinary bread was used at the Holy Communion in many of our parish churches after the Reformation. Under the second phase of the Oxford Movement wafer bread was reintroduced on the mistaken idea that some principle was involved, and that at the Last Supper wafer or unleavened bread was used at the institution of the Sacrament. In the light of the facts now established by Roman Catholic and Anglican scholarship, viz., that the whole of Christendom used leavened bread for many centuries, no principle can be involved. Moreover, the writers of the Gospels and St. Paul in 1 Cor. xi. 23, in their accounts of the institution of the Eucharist, all use the term *artos*, which means ordinary bread, whereas, if they had wished to emphasize that unleavened bread

was used at the Last Supper they would have been at pains to use *azumos*. Wafer bread is convenient and has the merit that it does not crumble like leavened bread. Moreover it contains only wheaten flour, whereas much baker's bread today contains adulterated matter. If, however, people can be persuaded to make their own loaves of wheaten bread and present them at the offertory, there could be a true revival of the people's offering as in the old rites.

What ought to be abandoned is the giving of individual wafers to communicants and the large wafer used exclusively by the celebrant. There can be a sensible compromise whereby there is a real 'breaking of bread' if either sheets of wafer are used and broken; or the number of large 'priest's' wafers are broken into four. What needs to be underlined is that the act of receiving Holy Communion is an act of fellowship and that St. Paul's words are understood to be taken literally, 'Because there is one loaf, we who are many are one body, for we all partake of the same loaf' (I Cor. x. 17). This can only be done if there is a real *fractio panis*, so that it is evident that the Bread which is Christ is being shared by his people in fellowship and unity.

The wine used at the Holy Communion must be the fermented juice of the grape; this is the unvarying tradition of historic and Catholic Christianity. The New Testament and the primitive Church know nothing of the so-called 'unfermented grape juice'. 'Wine' in the Middle East and the countries of the Mediterranean means the pure juice of the grape which has been allowed to ferment. It is an ancient and laudable custom, which was clearly established in the time of Justin Martyr in the middle of the second century, that a little water can be mingled with the wine, and this ceremony needs no ecclesiastical or secular court to establish its legality. The wine may be either red or white in colour. The older tradition was to use red wine in view of its symbolism as the Sacrament of the Lord's Blood.

*The Ministers at the Eucharist.* It is a mistake to suppose that a

solemn Eucharist or high Mass can only take place with all the complications of the modern Roman Mass or the ornate ceremonies of the Sarum rite. Some people imagine that the deacon and subdeacon are a kind of enrichment only suitable for a 'ritualistic' church. But whenever possible the celebrant should be assisted by a deacon and subdeacon, who will read the Gospel and the Epistle and assist with the administration of the Sacrament. If there is a parish clerk or a competent Reader with a licence from the bishop, he should be asked to read the Epistle. Thus with two persons in Holy Orders and the parish clerk there can be a division of labour at the parish Communion. If the celebrant is assisted only by a reader or parish clerk, the latter can read the Epistle. Deacon and subdeacon should be attired in albes; but if simplicity is desired, dalmatic and tunicle can be dispensed with. Even when a formal high Mass is not celebrated it is a mistake for a bishop or priest to celebrate Holy Communion alone while other persons in Holy Orders are in the choir stalls. The rigid distinction between high Mass and low Mass is a post-Tridentine innovation.

In many parishes the parson will be single handed but that is no reason why the parish Mass should not be celebrated with purposeful ceremonial. The Epistle can be read by the Reader or parish clerk, while the celebrant can read the Gospel from the pulpit or lectern surrounded by taperers and thurifer, with the clerk carrying the book to and from the altar.

*Sermons.* The time ordered in the Prayer Book for the sermon at the Eucharist is after the Nicene Creed. This applies not only to the rites of 1662 and 1928, but also to the different versions of the Anglican Prayer Book such as those used in Scotland, South Africa, the United States of America, and Canada. The 1928 Book says, 'Here *may* follow the Sermon', instead of *shall* as in 1662. This relieves the celebrant from preaching a sermon at every celebration, especially on weekdays. But a reference to all the Prayer Books in use throughout the Anglican Communion



from 1549 onwards will show that the sermon has always been ordered at the Eucharist, thus integrating Word and Sacrament. Those who place the sermon at Matins instead of the Holy Communion dislodge the Eucharist from its position as the chief act of Christian worship, and disregard the long-standing tradition not only of the Anglican Prayer Book, but also of historic Christianity since the Apostolic era.

The sermon at the Eucharist can sometimes be prefaced with a form of the Bidding Prayer as provided in the proposed New Canons that are before the Convocations of Canterbury and York.

The question of sermons at Evensong has been dealt with on pages 88-89.

*Fasting Communion.* During the past twenty years something like a volte face has taken place on this issue in the Catholic movement within the Church of England. This is not unconnected with the introduction of Evening Communion in the Roman Catholic Church. At one time we were told it was a mortal sin to break the fast before Communion and what was a matter of reverence and discipline became raised up to an almost divine institution. It is good that the body should take part with the soul in its preparation, yet fasting before Communion ought not to be pressed as if it were part of the Gospel or in disregard of those who find abstinence before receiving Holy Communion difficult or impossible. Such discipline ought not to foster contempt on the part of the physically strong towards those who are physically weak.

In the first three centuries the Sunday Eucharist was probably celebrated about dawn and preceded by a vigil, so that spiritual and physical preparation went hand in hand. In the fourth century, with the recognition of Christianity by Constantine the Great, Sunday morning became a holiday, and the Eucharist came to be celebrated about 9 a.m., and this custom persisted right into the Middle Ages for the public Mass as distinct from the votive and chantry Masses. It was then that synodical rules



were introduced stating that people were to fast from midnight before receiving Holy Communion.

*Evening Communion.* There is very little evidence for evening Communion in the primitive era. What has been supposed to be evening Communion was in fact an afternoon Mass on penitential and other days, which was preceded by a fast until three o'clock in the afternoon when Mass was celebrated and the Holy Communion was received.<sup>1</sup> Tertullian alludes to this matter about A.D. 200.<sup>2</sup> Even the supposed example of evening Communion mentioned by Augustine in his 55th Epistle was an afternoon Mass after a fast. There were two Masses that day, he tells us, one in the morning for those who did not fast and one in the afternoon for those who wished to fast.<sup>3</sup> Etheria also tells us there were two Masses at Jerusalem on Maundy Thursday, one in the morning and the other at 2 o'clock in the afternoon. It is clear that the second Mass was preceded by a fast since she adds, 'and so everyone hastens back to his house to eat because immediately after they have eaten all go to the Eleona'.<sup>4</sup>

Evening Communion is a modern innovation which has been introduced from a partial misreading of Holy Scripture and the Fathers, and partly in the hope of attracting those of the population who are too busy or too apathetic to attend the Lord's own service on Sunday mornings. It has also been introduced into some of our churches as a kind of protest against the excessive

<sup>1</sup> J. A. Jungmann, *The Mass of the Roman Rite*, vol. 1, pp. 245-6.

<sup>2</sup> *De Orat.*, 19.

<sup>3</sup> There is the parallel instance in some Italian rites of the sixth and seventh centuries, such as the Gelasian Sacramentary, and the rites of Naples and Capua. There was a Mass in the morning of Maundy Thursday and another Mass described as *in jejuniū de Cena Domini* or *in Cena Domini ad sero*. This was a Mass at 3 p.m. (*ad horam nonam*). It was preceded by the Lenten fast, which was terminated by the celebration of this Mass. It was not, therefore, an 'evening Communion' in the modern sense, since its purpose was ascetic. The original Mass at Rome celebrated by the Pope was in the morning of Maundy Thursday. For a recent discussion of this matter, see, A. Chavasse, *Le Sacramentaire Gélasiens* (Tournai, 1958), pp. 129-32.

<sup>4</sup> M. L. McClure and C. L. Feltoe, *The Pilgrimage of Etheria*, pp. 69-71.

emphasis which the Anglo-Catholic movement has laid on fasting Communion.

It is not without significance that the only explicit reference to the time of the Eucharist in the Acts of the Apostles is after midnight (Acts xx. 7-12). The day began, as St. Paul's usage elsewhere implies, at sunset on the evening of the Sabbath. The preliminary service, including the Apostle's preaching, continued until midnight. Then followed the accident to Eutychus and his revival: and then at last came the 'breaking of bread' followed by the meal,<sup>5</sup> so that the agape followed the Eucharist at Troas.

<sup>5</sup> J. Wordsworth, *The Ministry of Grace* (1901), pp. 315-17.

## THE HOLY COMMUNION

## 2. THE SOLEMN EUCHARIST OR HIGH MASS

We have indicated in the previous chapter the principles upon which the Eucharist should be ordered and conducted; and we take the solemn Eucharist as the norm of Christian worship. There can still be a dignified form of high Mass even if the taperers and thurifer are not available. This arrangement should be applied to the parish Eucharist with communicants and not merely to a Mass with few or no communicants at a late hour on Sunday mornings.

*The Approach to the Altar.* If there is an introit psalm or hymn the Ministers approach the altar in this order:

- (a) Taperers
- (b) Thurifer
- (c) Clerk (carrying the service book or missal)
- (d) Subdeacon (carrying the book of the Gospels)
- (e) Deacon
- (f) Priest or Bishop.

Any or all of the first three classes of minister may be omitted. Where there is no subdeacon and deacon, the order will be:

- (a) Taperers
- (b) Thurifer
- (c) Clerk (He will carry in the service book to be used by the celebrant at the altar)
- (d) Celebrant.

The ministers approach the altar with the subdeacon carrying the book of the Gospels. Arrived at the sanctuary step the three sacred ministers form into line, the subdeacon going left of the celebrant, the deacon to his right; they then enter the sanctuary in line, and, when they arrive below the altar step, bow together towards the altar.

*The Lord's Prayer and Collect for Purity.* The celebrant now ascends to the midst of the altar, and the subdeacon places the Gospel book at the north corner; the clergy then take their normal position facing east, the deacon immediately behind the priest, and the subdeacon immediately behind the deacon.

*The Kyries.* If the decalogue (or summary) is read, the priest turns to the people, the deacon moves a little to the right, and faces north, while the subdeacon moves to the left and faces south.

*The Collect(s).* These will be read from the south end of the altar. If the Kyries have been sung with the celebrant standing facing the middle of the altar, he will move across to the south side, after he has turned and said 'The Lord be with you' (1928), with the deacon and subdeacon standing behind in line as before.

*The Epistle and Gospel.* The subdeacon reads the Epistle or lesson facing the people at the entrance to the chancel, or from the south side within the altar rails. The priest and deacon will sit in the sedilia while it is being read, and continue sitting if there follows a psalm or hymn for the Gradual. At the last verse of the hymn (or after the Epistle) the deacon rises and goes to the midst of the altar accompanied by the subdeacon, takes the Gospel book from the altar, and they go together, the subdeacon leading, to the place where the Gospel will be read. They may be preceded by the taperers and thurifer; and on greater festivals if there is a second clerk he may carry a processional cross at the head of the Gospel procession. During the reading of the Gospel, which may be read at the entrance to the chancel and on the north side, or from the pulpit, or within the altar rails on the north

side, but facing the people, the priest stands on the foot-pace facing the deacon. The Gospel ended, the deacon and subdeacon will return to the sanctuary and go straight to the altar for the Creed.

*The Creed.* For this the deacon and subdeacon will stand on the foot-pace on the right and left of the priest, all facing east. (The same position will be taken at the *Sanctus* and *Gloria*.)

*The Offertory.* After the Sermon, if there be one, the celebrant may sit in the sedilia, after he has read the offertory sentence at the altar, while the collection of alms is taken. The deacon spreads the corporal (or he may previously have done this during the gradual psalm or hymn). The subdeacon may take the alms dish to the chancel or sanctuary step to receive the people's offerings. These he will then take to the priest who will set them on the south end of the Holy Table.

If the elements have got to be prepared at the credence, the subdeacon will assist the deacon in this action. But if there is an offertory procession in which members of the congregation bring up the bread and wine, the deacon and subdeacon will assist the celebrant by holding the chalice and paten or ciborium, or take from the people the bread-box and cruets and present them to the priest.<sup>1</sup> All this should be done after the alms have been presented

<sup>1</sup> In the earlier editions of this book it was assumed that the chalice and paten would be prepared at some time before the offertory; and then at the time of the offertory the clerk or subdeacon would bring the elements thus prepared from a side chapel. He would have the sudary or offertory veil draped round his shoulders and covering the chalice and paten, which he would hold with his hands enveloped also in the veil.

This custom seems to have been derived by Dr. Dearmer from the rites of the East, where for many centuries the elements from the time of the Great Entrance have been treated as in some sense 'holy', as we can see in the Liturgy of St. John Chrysostom at the prayers of the Great Entrance. In the West the elements have not so been regarded until the Canon or Eucharistic Prayer has been said.

In some neo-Gallican rites of the seventeenth and eighteenth centuries there was an offertory procession, as there still is at Lyons, in which the chalice and paten containing the elements were solemnly escorted with lights and incense from a side chapel to the high altar. But it does not seem to have been the case that the chalice and paten were enveloped in a sudary veil, nor does this custom seem to have been part of the English medieval rites such as that of Sarum,

at the altar. The celebrant should wash his fingers before he handles the Eucharistic bread at the offertory.

*The Prayer for the Church.* The priest turns to the people in the midst of the foot-pace, and says, 'Let us pray for the whole state of Christ's Church', the deacon and subdeacon opening and turning inwards. The celebrant then turns to the altar, with the deacon and subdeacon standing in line behind him. At the word 'alms' the priest may lay his hand on the alms dish, and at 'oblations' slightly lift the paten and chalice. At the end of the prayer the subdeacon or clerk removes the alms to the credence.

*The Confession.* The deacon may turn and say, 'Ye that do truly . . .', and then all the ministers kneel, the deacon on his step slightly to the right of the priest, and the subdeacon similarly on his left, so as to make room for the priest when he rises and turns for the Absolution and Comfortable Words. These positions are normal for the deacon and subdeacon when kneeling. The deacon may lead the Confession.

*Sursum Corda, Preface, and Sanctus.* All stand and turn as appropriate. They turn towards the people at *Sursum Corda* and towards the altar at the Preface.

All kneel for the Prayer of Humble Access. (In 1928 this follows on the Comfortable Words.) At 'evermore praising thee and saying', the deacon and subdeacon will go and stand on either side of the priest on the foot-pace and remain there during the *Sanctus*.

*The Consecration.* The deacon and subdeacon will stand in line behind the celebrant during the saying of the Eucharistic Prayer. They should not kneel. The priest will say the prayer clearly and

although in those rites the elements were prepared some time before the offertory.

The time for the preparation of the elements has varied considerably during the course of centuries. In some instances they were prepared before the first part of the liturgy, while in others the preparation took place between the reading of the Epistle and Gospel; but in other rites it was at the time of the offertory when the elements were presented by the people. (See J. W. Legg, *Ecclesiological Essays*, pp. 91-178.)

audibly throughout, without any undue pause or change of voice. At the end of the prayer all may bow profoundly. If the 1928 form is used, the celebrant may elevate the chalice and paten, in accordance with very ancient custom, at 'world without end'. This elevation has more ancient and sound authority behind it than any earlier elevation during the Eucharistic Prayer.

*The Communion.* The priest will communicate first himself, and then the other ministers and servers. The deacon will assist at the administration, while the subdeacon may stand in a convenient place, e.g. towards the north of his own step, facing across the sanctuary. After the administration is complete the deacon may assist the priest in covering the chalice and paten with the second corporal.

*The Lord's Prayer and Post-Communion Collect.* During the saying of these the deacon and subdeacon will stand in line behind the priest.

*Gloria in Excelsis.* The deacon and subdeacon stand on either side of the celebrant on the foot-pace.

*The Blessing.* When the priest turns round to say this, the deacon and subdeacon kneel to right and left on their steps as usual.

*Ablutions.* Immediately after the Blessing, and while the priest consumes what remains of the Holy Sacrament, the deacon and subdeacon rise, bow and go up to the left and right of the priest, the deacon to remove the upper corporal and fold it up into the burse, the subdeacon to minister the wine and water for the ablutions. The deacon or subdeacon can dry the chalice and paten after the priest has consumed the ablutions, and one of them will take the vessels and the burse and place them on the Credence. The subdeacon takes up the Gospel book, and the three ministers, now assembled in their usual positions on the top step, descend from the altar, turn and bow towards it, and proceed to the vestry in the order in which they came out.

If the 1928 rite is used *in toto* the ceremonial differences are



very slight; but mistakes will be avoided if it is remembered that the Comfortable Words are followed immediately by the Prayer of Humble Access.

The ceremonial which we have outlined assumes that the normal posture of all persons in the sanctuary will be that of standing. They should kneel only at the Confession and Absolution, the Prayer of Humble Access and the Blessing.

*The Vesture of the Ministers.* It is assumed throughout the foregoing description that the celebrant will be vested in amice, albe, stole, girdle, maniple, and chasuble. If he is a bishop he will not wear a cope instead of the chasuble. The only difference will be that he will wear his mitre and carry his pastoral staff as he enters for the introit. The deacon and subdeacon will wear amices and albes. The deacon will wear a stole on his left shoulder which will be crossed over and fixed under his right arm with the girdle. On his left wrist he will wear the maniple or fanon. The subdeacon will wear amice, albe, girdle, and maniple on his left wrist. If there is a clerk he will wear amice, albe, and girdle. Deacons may wear a dalmatic over the albe, and subdeacons and clerks may wear a tunicle; but these outer vestments may be dispensed with if a simpler form of externals is required.

Those who wish for a more elaborate form of high Mass with the censuring of persons and things will find this given in detail in Part I of the Alcuin Club's *Directory of Ceremonial* (Mowbray).

*A Note on the Last Gospel.* It has become the custom in some of our churches to read the first fourteen verses of St. John's Gospel after the Blessing. This is usually explained as being the memorial of the Incarnation; but quite clearly this is a later rationalization, since the Eucharist itself is the proper memorial of our Lord's Incarnation. The Last Gospel was not in the Roman Missal published at Venice in 1474. It was an addition made officially to the Roman liturgy after the Council of Trent and the publication of the Pian Missal in 1570. In the Sarum rite *In principio* was said

by the celebrant on the way back to the vestry from the altar.<sup>2</sup> A ritual unknown for well over a thousand years cannot be of primary importance in any liturgy. As Frere<sup>3</sup> and Jungmann<sup>4</sup> have shown, this Gospel forms part of another Mass in origin and it was not always the prologue to St. John's Gospel, so that its origins have nothing to do with the memorial of the Incarnation. Under the reforms now taking place in the Roman liturgy this custom has now been discontinued.

<sup>2</sup> W. H. Frere, *The Use of Sarum*, vol. 1, p. 89.

<sup>3</sup> W. H. Frere, *A Collection of his Papers on Liturgical and Historical Subjects* (1940), pp. 137-8.

<sup>4</sup> J. A. Jungmann, *The Mass of the Roman Rite*, vol. 2, pp. 447-51.

THE HOLY COMMUNION

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## 3. PRIEST AND CLERK—A PLAIN CELEBRATION

*Introduction.* The directions given in this chapter are intended for those occasions when a plain celebration of the Holy Communion may be necessary, as on weekdays and at additional services of the Eucharist on Sundays. In country parishes, too, such a service will probably be necessary on Sundays at the Parish Communion, with the addition of some simple music. The rigid distinction between an elaborate high Mass and a low Mass is a mistake; and we have discussed in the two previous chapters the historical development of such an idea. It is assumed in the remarks that follow that the celebrant will be vested in amice, albe, stole, maniple, and chasuble, and that he will be assisted by a clerk or server who will wear a surplice, rochet or amice, and albe. If the clerk is licensed to read the Epistle, he may do this at a said service as well as a sung Eucharist. In churches where a solemn Eucharist may not be possible, there is a danger lest essential things should be omitted while unnecessary and unauthorized things are added.

Throughout the service the clerk should stand, kneeling only at the Confession and Absolution, the Prayer of Humble Access, the reception of Holy Communion, and the Blessing. The server will usually stand facing the altar on the opposite side of the sanctuary from the priest.

Before the service the server will remove the coverlet from the altar, light the candles, and place the cushion or desk on the altar.

He will also see that the cruets, bread-box, and lavabo ewer are properly placed on the credence. Servers should be encouraged to be in church at least a quarter of an hour before the service commences.

If the vestments to be worn by the celebrant have not already been laid out on the top of the vestment chest or table the clerk may have to do this duty. They will be put out in the reverse order to that in which the priest puts them on. Custom favours the idea of laying out the stole, maniple, and girdle in the form of a sacred monogram so they will lie thus: Chasuble, stole (H), maniple (I), girdle (S), albe, and as a cover to all, the amice with its apparel upwards and the tapes free on either side.

The celebrant will probably see that the chalice and paten are put out; but the server may have to see that a clean purificator is available and that the burse containing the two corporals is placed on the top of the paten and chalice. It is here suggested that the vessels and burse should stand on the credence until the time of the offertory. There is no significance in placing an empty chalice and paten on the altar at the beginning of the Eucharist and covering them with a coloured silk veil. This kind of thing is a meaningless ceremony.

If there is to be singing the choir should be in their places and the hymn or psalm for the introit will commence before the priest and server make their entry. The celebrant should not follow the choir, if the singers enter as a body and not individually. The clerk will precede the celebrant as they go from the vestry or sacristy to the altar, and he will carry the altar book with both hands placed underneath and with the top of the book resting against his breast. Arriving at the sanctuary step the clerk will move slightly to the left and, with the celebrant standing in line, both will bow to the altar. The server then places the altar book on the cushion. He then goes and stands on the opposite side of the pavement to that taken by the celebrant at the altar.

*The Lord's Prayer, Collect for Purity, the Kyries or the Decalogue.* The priest says the first 'Our Father', followed by the Collect for Purity. If the Ten Commandments are to be said he then turns and reads these from the altar book. The version of the decalogue given in the 1928 rite is to be preferred. If the *Kyries* or the Summary of the Law are said instead, they will be said with the priest standing before the middle of the altar.

*The Collect(s).* After the *Kyries* the priest may turn and say 'The Lord be with you' (1928). He then goes to the south side of the altar and reads the Collect of the day.

*The Epistle and Gospel.* If the clerk is authorized to read the Epistle the celebrant may sit in the sedilia. If not, the celebrant will read the Epistle or lesson from the south side and facing the people. After saying 'Here endeth the Epistle', the priest will go and stand before the middle of the altar facing east, while the server carries the altar book on its cushion across to the Gospel side. There is no need for the clerk to bow to the altar as he carries the book across. If the Gospel is read from a special place, both priest and server will stand on the pavement before the altar and bow. The clerk then precedes the priest, carrying the book to the place where the Gospel is to be read. If, however, the Gospel is to be read from the altar, the celebrant will take up the book and facing the people announce the title, 'The Holy Gospel is written . . .'. Meanwhile the server has gone round to the south side of the sanctuary and he turns slightly towards the celebrant and says 'Glory be to thee, O Lord' after the title of the Gospel has been announced.

*The Creed.* The clerk should not kneel during the saying of the Creed. He may make a reverence at 'and was incarnate, etc.'; in this matter he should follow the celebrant.

*The Offertory.* If there is a sermon the server may assist the celebrant in taking off the chasuble before going to the pulpit. But if there is no sermon the priest will say the offertory sentence after the Creed. The clerk will then take the alms basin to the

sanctuary step or to the entrance to the chancel, where he will receive the alms from the sidesmen. He will also be prepared to receive from them the number of communicants, which he will later tell the celebrant. He will then go up to the priest's right hand and as the celebrant takes the alms basin he should say the number of communicants. The priest should not elevate the alms basin in an ostentatious manner, but having simply offered the alms place the basin on the south side of the altar.

The clerk will then hand the chalice and paten with the burse to the priest, who will first spread the corporal (or the vessels and burse may be handed to the celebrant while the alms are being collected). The clerk then spreads the lavabo towel over his left arm and then takes the ewer and bowl, and pours water over the priest's fingers before he handles the elements. Replacing the ewer and towel in their place on the credence, the server then takes the bread-box, which he may open ready for the priest to take out the breads that are needed.

Next the server picks up the cruets with the handles turned away from him, the wine cruet being in the right hand and the water cruet in the left. While the celebrant is pouring wine into the chalice the clerk should change the water cruet to his right hand, so that both cruets are offered to the celebrant in the right hand. Both cruets having been used and handed back to the server, they are put back on the credence and their stoppers replaced.

*The Prayer for the Church, Confession and Absolution.* As the celebrant turns and says 'Let us pray for the whole state of Christ's Church', the server will stand on the pavement facing east on the south side. At the end of the Intercession the clerk will say firmly 'Amen' and then go up to the south end of the altar and remove the alms dish to the credence while the celebrant says 'Ye that do truly and earnestly repent, etc.'. The Confession is said with the priest and server kneeling. The clerk should be prepared to lead the Confession, and he should say it clearly and firmly so that the

congregation can join in and keep together. The clerk continues to kneel as the priest stands and says the Absolution and the Comfortable Words.

*Sursum Corda.* The server will then stand and the priest turns to the people and says 'Lift up your hearts' (this may be prefaced by 'The Lord be with you' (1928)). The clerk will lead the responses firmly and not too quickly. At 'It is very meet, right, etc.' the celebrant turns to the altar; and both he and the server may bow the head slightly at 'Holy, Holy, Holy, Lord God of Hosts'. If the Prayer of Humble Access follows (in the 1928 rite it will already have been said with the Comfortable Words), both the priest and server kneel. For the Eucharistic or Consecration Prayer, the server will stand and at the end of the prayer he will say firmly and distinctly 'Amen'.

*The Administration.* When the 1662 rite is used the clerk will kneel when he sees the celebrant making his Communion, and he will kneel ready to receive Holy Communion. If, however, the Lord's Prayer is said before Communion, as in the 1928 rite, the server continues to stand until it is finished.

During the time that the people are receiving Holy Communion the clerk may stand or kneel so that he faces across the sanctuary and not facing the altar. Some sanctuaries are so cramped that the server must be prepared to stand or kneel accordingly.

*After the Administration.* As the last communicant leaves the altar rails the clerk will go and stand facing east on the south side of the pavement. Meantime the priest returns to the altar and covers the vessels with the second corporal (see page 67). Both priest and server then bow. The celebrant then begins the Lord's Prayer (1662) and then says one of the post-Communion prayers. Then follows the *Gloria in excelsis*. The clerk then kneels while the priest gives the blessing.

*The Ablutions.* As soon as the blessing has been given, the server will rise and, bowing to the middle of the altar, will go up to the priest's left hand and shut the book and move it on its



cushion to the left corner of the altar so as to get it out of the celebrant's way as he consumes what remains of the Blessed Sacrament. Then, going to the credence, the clerk takes hold of the cruets by the handles (wine in the right and water in the left hand) and steps up close to the priest when he holds out the chalice and pours in very little wine. After consuming this the priest may hold out the chalice again, with thumbs and fingers joined over the bowl. This time the clerk may pour very little wine over his fingers and more water (or water only), and then a little water on the paten. The server will then replace the cruets on the credence when he and the celebrant have bowed to each other. When the priest has dried the vessels and replaced the corporals in the burse the server may take up the altar book and both celebrant and clerk descend from the foot-pace and, standing on the pavement, bow together to the altar. The server then leads the way back to the vestry.

The priest may say a prayer there and then the clerk may assist him to take off his chasuble. Then, going back into the church, he will extinguish the candles, cover up the altar with the coverlet, and bring back the cruets, bread-box, lavabo bowl, and ewer to the sacristy. Some of the water in the cruet may be used to pour over the used purificator when the priest takes it out of the chalice and places it in a glass bowl that should be available in the sacristy for that purpose. Other water left over should be poured down the piscina.

It should be the aim of the priest and those who assist him to leave the altar and the sacristy in a tidy state; and vestments should be put away carefully and in order. The closing of the doors of cupboards and drawers should be included in such order and care.

We have given directions for this plain celebration of the Holy Communion in some detail, not because we wish to make it appear complicated, but rather because inadequate instructions can be even more confusing. From the sub-Apostolic era the main outline of the Eucharistic rite has been determined; but the

ceremonial has varied according to the resources of a particular church and also in some degree according to the planning of the altar and sanctuary. We have, therefore, in some instances suggested alternatives, which may be used according to circumstances. Above all, we urge on those who minister about holy things, whether priests or servers, the need for unhurried movements and a dignified deportment.

THE RITES OF CHRISTIAN INITIATION:  
BAPTISM, CONFIRMATION AND  
FIRST COMMUNION

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*The History*, theology, and pastoral methods relating to Initiation into the Christian Church have been subjected to increasing scrutiny during the past half-century. It is now realized that much of our present theology and practice is based on late medieval misconceptions and that there can be no satisfactory revision of the rites of Baptism and Confirmation in the Book of Common Prayer until these matters are resolved.

The once widely-held assumption that infant Baptism as now practised in the Church of England and the Roman Catholic Church has scriptural and primitive warrant has been seriously challenged by the growing realization that during the first six centuries of the Christian era Initiation was *primarily* addressed to adults; and that when infants were 'baptized' during the primitive period they received not water-baptism alone, but the complete rite of Baptism, with Confirmation and First Communion. The assumption that Baptism could be given in infancy and Confirmation reserved for 'years of discretion' and the age of puberty is a late medieval innovation. For the first millennium of the Christian era infants continued to receive the complete rite of Initiation, both in East and West. Indeed, Durandus in his *Pontifical* (c. 1294) supposes that on Easter Even infants will

receive Confirmation with their Baptism.<sup>1</sup> This practice has continued in Eastern Christendom until the present day, and it undoubtedly reflects the earlier practice of the Church, both Latin as well as Orthodox.

The introduction to the Church of England Liturgical Commission's report, *Baptism and Confirmation* (1959), underlines the facts set out above. In the future we are likely to see more adult candidates for Baptism; and this will mean that there is an opportunity to restore and reintegrate the complete rite of Christian Initiation. The idea that all infants must receive Baptism, irrespective of the beliefs of their parents and godparents, has done immense harm to the whole idea of the Covenant-relationship which is implied by Christian Initiation; and such indiscriminate Baptism rests upon no scriptural warrant or authority.

The Prayer Book rites of Initiation have remained virtually unchanged since 1552, and the English Reformers, although desirous of returning to the practice of the primitive era of Christianity, were unable to do so, because they were still under the influence of the late medieval theology of Initiation, as indeed were Luther and Calvin and the Counter-Reformation in the Roman Catholic Church. The reform and revision of both our theology and pastoral practice in regard to Baptism and Confirmation is one of the major tasks facing the Church in the mid-twentieth century.<sup>2</sup>

It is, of course, probable that infant Baptism will continue among us in some degree; but it is the duty of the parson to insist that adequate guarantees are to be had in regard to the Christian upbringing of the child. The attention of parents and godparents should be drawn to Canon 29 of 1603: 'Neither shall any person be admitted Godfather or Godmother to any Child at Christening or Confirmation, before the said person so under-

<sup>1</sup> M. Andrieu, *Le Pontifical romain au moyen âge*, vol. 3, pp. 333-5, 590-1.

<sup>2</sup> C. E. Pocknee, *The Rites of Christian Initiation*, pp. 34-45.

taking hath received the Holy Communion.' It is sometimes an opportunity of bringing parents into the fellowship of the Church by asking them to be confirmed and prepared to receive Holy Communion. It is upon the parents, rather than other persons, that the responsibility for Christian upbringing must be placed. The custom of having as godparents persons other than the parents of an infant is a later medieval distortion and calls for urgent reform since it too rests upon no scriptural authority.<sup>3</sup>

*The Service of Public Baptism.* The Prayer Book rites assume that Baptism will be taken at Matins or Evensong, after the second lesson according to the Book of 1662, but that of 1928 says after the third Collect, and this seems the better place. In view of the widespread adoption of the Parish Communion as the chief act of Sunday worship, it may fittingly be administered there on some occasion. In some parishes infant Baptism is now celebrated only four times yearly upon a special 'Baptism' Sunday, when the faithful assemble at a suitable hour to welcome the new members of the Divine Society. Normally the parson should insist on one or more interviews with the parents of an infant so that the obligations of Christian Baptism may be explained. Cards given to commemorate the Baptism of an infant should set out the obligations of the parents and godparents and also provide spaces for the date of Confirmation and First Communion.

The priest wearing a white stole over his albe and amice (and, if desired, a cope) leaves the chancel with servers and choir in the following order: clerk with cross, taperers; (thurifer); two servers, one carrying the service book, the other a napkin and the shell for pouring the water (or these may be ready at the font), the officiant, then the members of the choir. It is convenient for the vergers to precede this procession and he will see that the parents and godparents with their infants are suitably placed at

<sup>3</sup> For the history of godparents, see D. S. Bailey, *Sponsors at Baptism and Confirmation* (1952).

the font, and give out cards containing the words of the service. Where there is adequate space, the cross-bearer and taperers will stand at the rear of the priest and the choir behind them. On the way to the font Psalm 42 may be sung or the metrical paraphrase, 'As pants the hart for cooling streams'.

The rite of 1662 instructs the congregation and the sponsors to kneel at certain points in the office; but the 1928 rite assumes that the whole service will be taken in the standing posture. This accords more closely with the true principles of sound liturgical practice and is to be encouraged.

The priest stands at the font facing east; on his left and somewhat in front, the server may stand holding the service book. The font should be well filled with water (a basin or small receptacle to hold a small quantity of water should *not* be stood in the font). It is advisable to arrange for the chill to have been taken off the water, particularly in England during the winter months. It is also advisable for the priest to have written down the names to be used before the service begins. He may also have to advise parents and godparents that only the Christian names are to be said.

Most of the service may be said in the natural voice; but he may sing 'Let us pray' and one of the Collects, after the opening exhortation has been said. The 1928 rite provides for the Prayer of Thanksgiving which follows on the second exhortation to be said by the congregation as well as the priest. In a low but clear voice the priest addresses the sponsors and asks the questions, to which they reply. The value of interviewing parents and godparents will be obvious when this part of the service is reached as they will need no prompting before making their answers. If the 1928 form is used it may be necessary to admonish the congregation to refrain from joining in the saying of the Apostles' Creed, which, on this occasion, is not a general confession of faith. It is to be said only by the priest and sponsors (and by the candidate, if an adult).

If the 1928 form for the blessing of the water is used with the

versicles and responses, it may be sung to the preface chant. At the words 'Sanctify this water', the officiant may divide the water with his right hand in the form of a cross, afterwards wiping his fingers on the napkin which the server holds out for him.

The priest then takes the children one by one, using the form 'Name this child' to 'his life's end. Amen', separately for each child. He takes the child so that its head lies on his left arm; but in the case of an adult he is to 'take each person to be baptized by the right hand, and placing him conveniently by the font, according to his discretion, shall ask the Godfathers and Godmothers (1928, 'the Witnesses') the Name'. In the case of a big child over a year old the priest may well let one of the parents hold it. He may also quietly have to ask for a shawl, cap, or veil to be removed from an infant's head.

Our rubric orders dipping unless the sponsors 'certify that the child is weak', which they will do in these degenerate days. If the child is not dipped, care must be taken to *pour* and not sprinkle the water over the child's forehead. There should be a threefold pouring of water; and the priest should do this during the saying of the words 'In the Name of the Father, etc.'. He then wipes the candidate's forehead with the napkin. As soon as it is baptized the child should be given back to the mother or godparent, who will hold it while it is signed. The priest makes the sign of the cross with his thumb and does not use water. Too much should not be made of this ceremony, which is quite secondary and ancillary, nor should the congregation join in saying 'We receive this child, etc.'. This so-called 'Reception' with the signing is *not* the matter and form of Holy Baptism, although it has tended to become such in the minds of uninstructed people. The essence of Baptism is the use of water in the Name of the Trinity.

In the loud voice the priest then says the Bidding, 'Seeing Now'; and the people join with him in saying the Lord's Prayer which follows. The prayers which follow the 'Our Father' may be said in the natural voice or on a note. The exhortation to godparents



may be said in a lower voice, since it is addressed to those who are immediately in front of the priest at the font. After the final exhortation the servers, officiant, and choir return to the chancel. If the *Nunc Dimittis* is not sung, a suitable hymn such as 'The Church's one foundation' may be used.

Nowadays it is customary in most parishes to have all the details regarding a Baptism filled out on a form given to the parents and sponsors in advance. This form may well be held in readiness by one of the servers at the font in case any query arises regarding the names of the candidates.

At *Less Public Ministrations*, which may sometimes be necessary, but which should not be encouraged, at least one server should be present. *Private Baptism* is intended to take place at home, and not in church; and it should only be undertaken where a medical practitioner or certified midwife says the child is in danger of death. 'The Curate of every Parish shall warn the people that without great cause and necessity they shall not procure their children to be baptized at home in their houses.' There is now much less occasion for this practice owing to the vastly improved conditions relating to childbirth. Hospital chaplains who take a clinical Baptism should be in honour bound to inform the parish priest and to forward a card giving the details to the incumbent of the parish where the child's parents reside.

Deacons should only baptize in the absence of a priest.

*Adult Baptism* (of 'Such as are of Riper years') requires that the bishop be informed before the Sacrament is administered. The rubric at the end of the Adult Baptismal Office recommends that Confirmation should follow speedily. Therefore this office should only be used for those who are fit and willing to proceed to Confirmation. In some cases it may be possible to take both rites together and thus re-integrate the ancient rite of Initiation. The eves of Easter and Whitsun are the traditional occasions for this rite. Normally we should expect the adult candidate to have attended Confirmation classes and instruction.

*Confirmation* in the Prayer Book is at an earlier age than that which is general nowadays. Most bishops do not now give Confirmation much before the age of twelve. But the Prayer Book says 'So soon as Children are come to a competent age, and can say in their Mother Tongue, the Creed, the Lord's Prayer and the Ten Commandments'. In fact at the time of the first English Prayer Book seven years of age was not unusual for Confirmation. But much will depend upon the background and home life of a child. Now that Confirmation is increasingly being administered at the Parish Communion an earlier age than twelve years may well be suitable when the parents are members of the worshipping community.

Indeed, every attempt should be made to restore and bring together in the Church of England and the Anglican rite what has for too long been sundered, viz., the Parish Confirmation and the Parish Communion. The bishop and father-in-God who administers Confirmation should also give the candidates their first Communion assisted by his priests, the incumbent and curates of the parish. The Confirmation may either take place before the Eucharist or after the Gospel of the day and before the Nicene Creed is said. If the 1928 Confirmation Office is used, the bishop should omit the exhortation and blessing 'Go forth into the world in peace', because he is not yet sending the candidates forth, but is continuing with them in the celebration of the Holy Mysteries of the altar. This exhortation may therefore be given at the end of the Eucharist.

Whether the Confirmation is held at the Eucharist or separately, the candidates should be in their places a quarter of an hour before the service is due to commence. A room or vestry will be needed where women and girls can put on their veils. Girls sometimes have to be restrained from dressing themselves like bridesmaids. Each church should possess a set of veils, which the parson should insist are used by all his candidates. These veils can be simple squares of fine white linen about three feet square, with one

corner turned back, and two tapes at the angles of this turned part to tie behind the head.

The altar lights and standards will be lit. The altar may be vested in red or white. If the Confirmation is to be given at the chancel step, there should be a suitable kneeler or cushion on this step, so that the bishop will be able, without stooping, to lay his hand on those who kneel there. But Confirmation may also be administered before the altar with the candidates kneeling in rows, the bishop laying his right hand on the head of each candidate while he holds his pastoral staff in the left hand.

Priests who are not assisting at the altar, but are to sit in the choir, should wear surplice, scarf, and hood, and not stoles.

Bishops now usually wear cope and mitre on such occasions. The proper attire would be amice, albe, stole, and girdle under the cope. Where the Confirmation is held at the Eucharist it would accord with tradition that the bishop wear the chasuble rather than the cope for the laying-on of hands. An alternative use would be for the bishop to wear his cope until the offertory and then exchange it for the chasuble.

The bishop's chaplain may wear surplice, scarf, and hood (and a cope). The bishop and his ministers will leave the vestry in the following order: verger with his wand; clerk with cross, taperers, (thurifer), subdeacon, deacon, bishop, the chaplain. The priests who are to sit in the choir should already have entered. The bishop should carry his crozier, using it as a walking staff. Only when his hands are otherwise engaged should he pass it to his chaplain.

If there is no Eucharist it is suggested that the bishop should give his address before the Confirmation service begins, rather than interpolate one into the office. If the address is not too long his words may be helpful to the candidates. But there is the tendency to overlay this rite with excessive preaching and exhortation; and some bishops have buried the office under a mass of interpolations and accretions which are worse than any

practised by lawless priests. He may stand at the chancel step in his vesture for this address, but if he goes to the pulpit the chaplain may lay the cope and mitre on the altar with the crozier.

The service may commence with a suitable hymn to the Holy Spirit; but no hymn should be interpolated into the office itself. To interpolate the *Veni Creator* between the prayer for the gifts of the Holy Spirit and the laying-on of hands is a grave error. It should be remembered that the *Veni Creator* preferably belongs to the rites of Ordination and the sacring of the Sovereign.

The office begins with the bishop sitting in his chair. The preface is usually read by the incumbent of the parish, although the bishop may choose to read it himself. The candidates will then stand and the bishop asks them the questions, to which they are expected to reply audibly. The bishop now stands and hands his mitre and crozier to his chaplain; he then sings or says the versicles, the choir and congregation responding. It will probably be best if the candidates kneel before these versicles and responses are said. For the classical prayer for the Holy Spirit which follows, the Bishop should *stand* and not kneel. He may, in accordance with very ancient custom, stretch out his hands towards the candidates as he says this prayer.

For the laying-on of hands the candidates should kneel; but the bishop may stand or sit. If he stands he may well use his pastoral staff upon which to rest, having previously assumed his mitre again.

It will probably be helpful if the churchwardens or sidesmen acting as stewards direct the candidates out of their seats. If the names of the candidates are to be said by the bishop, as is now the custom in some places, the priest responsible for presenting the candidates must be at hand to prompt the bishop with their names. Where there are candidates from more than one parish, the parish priest concerned should present them to the bishop and then return to his stall as soon as the last has been confirmed.

Where there are fifty candidates or less the Bishop should 'Lay

his hand', i.e. his right hand, upon the head of every one severally, saying 'Defend, O Lord . . .'. But where there are more than fifty candidates it may be necessary for them to be confirmed in pairs.

During the laying-on of hands organists should not indulge in extemporizations; but if there is a very large number of candidates, one or two short hymns might be sung; but it is more important to have silence rather than a continuous background of music.

The laying-on of hands being finished, the bishop will hand his crozier to his chaplain and, standing facing the candidates, say or sing 'The Lord be with you' and the collects. Taking his staff in his left hand he gives the blessing with his right hand. If a hymn is sung after the blessing it should be a short one, and of a quiet nature, nothing of a noisy or sentimental nature being admitted.

Every parish should have a Confirmation register which the bishop will sign after the service; and most dioceses now require an official form giving details about candidates to be submitted.

It is recommended that instruction and preparation for Confirmation should be based on the Revised Catechism approved by the Convocations of Canterbury and York in January 1962. This revision is much more explicit than the 1662 Catechism and it has the merit that it links up Baptism with Confirmation and Holy Communion in a manner that the old catechism failed to do.

All candidates for Confirmation should be taught that it is in accordance with the Book of Common Prayer and Anglican tradition that any person can make his confession to a priest should he so desire. Some priests insist that their candidates for Confirmation and First Communion shall also make a first confession. This is a matter in which there is considerable latitude in the Church of England and about which there is likely to continue a difference in discipline.

All priests should know how to hear a confession and give advice in spiritual matters to their penitents.<sup>4</sup> This is a matter to

<sup>4</sup> See *The Christian Life*, vol. II (1932), ed. O. Hardman, chapter 7; also *The Theory and Practice of Penance* (1935), ed. H. S. Box, chapter 4.

which more training and attention should be paid in some of our theological colleges. No priest has the right to refuse to hear a confession from one who desires to 'receive the benefit of absolution'. The form for giving such absolution is in the order for the Visitation of the Sick; and the First Prayer Book of 1549 says this may be used on other occasions. Canon 113 (of 1604) charges the clergy to keep rigidly the seal of confession; and this has been reaffirmed by one of the revised Canons that have recently received the approval of the Convocations of Canterbury and York.

THE SOLEMNIZATION OF HOLY  
MATRIMONY AND THE CHURCHING  
OF WOMEN

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HOLY MATRIMONY

*Preliminaries.* Both parties to a marriage must be over twenty-one years of age. If not, the consent of the parents of a minor is required. In many dioceses there are now regulations issued by the diocesan which are based on the recommendations of the Convocations. Both parties to a marriage should be asked to fill in a form giving all the details that will be required for the marriage registers, which they should sign as a true statement of the facts. Where the persons to be married are not practising communicant members of our Church they should be asked to produce a certificate of Baptism.

*Publication of Banns.* Seven day's notice in writing can be required before the calling of banns; and mistakes in regard to the names of the parties and the parishes in which they reside will be avoided if a proper form is filled in giving all the necessary details in advance. This form can be treated as notice in writing. Odd mistakes are apt to occur in the calling of banns when there are several couples to be called. The following are the correct forms:

I publish the Banns of Marriage between M. of the parish of —— and N. of this parish (*as the case may be*). This is the *first* time of asking.



Also between M. of —— and N. of ——. This is the *second* time of asking. If any of you know cause or just impediment, why these persons should not be joined together in Holy Matrimony, ye are to declare it.

Those who are for the same time of asking will naturally be grouped together; but grammar still requires the singular—not 'These are the first time'. And the sentence 'should not be joined together' is perfectly logical and clear without the interpolation of 'severally', if the word 'two' is left out, which it must be when more are referred to.

What is termed an 'ordinary' licence (often mistakenly called a 'special licence' by the uninstructed) dispenses with the calling of banns; but it does not dispense with the fact that both parties are required to reside in the parishes named on the licence. When one of the parties to a marriage resides in another parish he must produce a certificate of banns before the marriage can take place, signed by the incumbent of the parish where he resides, or else in the case of a dispensation for the calling of banns, a licence from the bishop's chancellor. This is the ordinary licence.

Nowadays many parsons interview those whom they are to marry some time before the day. The priest should go over the chief points in the marriage service. Many weddings today are accompanied by music and much more social ceremonial than was the case half a century ago, because of the increased material prosperity of the nation. But such things do not necessarily imply an increased understanding and reverence for the fundamentals of Christian marriage. The parson may on occasions have to resist having the parish church 'taken over' by florists and musicians. Any decorations and music permitted at a wedding in church are at the sole discretion of the incumbent. Suitable hymns may be sung before and after the service; and it will be better if these are chosen exclusively from the hymn book used at the church, otherwise all kinds of demands for extraneous and unsuitable lyrics will be made. The insertion of hymns and anthems during the service is without authority and it tends to

unbalance the Prayer Book office and to underline things of secondary importance. Metrical versions of the 23rd Psalm ought not to be inserted in the place of one of the proper psalms authorized in the rite.

Deacons should not take a marriage, since the service involves the blessing of the couple. A marriage would be irregular although valid without the nuptial benedictions. While the parties can claim to be married at any season, weddings during Lent and in particular during Holy Week should be discouraged. Marriages may be celebrated between the hours of 8 a.m. and 6 p.m. The 1662 Book says 'It is convenient (i.e. proper) that the newly-married persons should receive Holy Communion at the time of their marriage, or at the first opportunity after their marriage.' In the 1928 rite a Collect, Epistle, and Gospel are provided, the last prayer and the blessing being transferred to the end of the nuptial Mass.

The rubric which precedes the service says the parties to be married are to come 'into the body of the church'. There is, therefore, no authority for the priest and choir to meet the bride at the church door and accompany her down the central alley.<sup>1</sup> If the wedding is a choral one, it will be best if the choir are in their places with the priest standing at the chancel step. If there is a hymn to be sung this can be done while the bride walks down the centre on the arm of her father or of the man who is to give her away. As she arrives at the chancel step the bridegroom and the best man will come and stand facing the priest so that they are on the right side of the bride. The best man is on the right of the

<sup>1</sup> This is an instance of an attempt to revive an old custom and ceremony, but for the wrong reason. In the pre-Reformation rites the priest met the man and woman at the church porch with the congregation behind him. There the officiant read the banns for the fourth and last time; so that if any serious impediment was alleged the couple did not enter the church until there had been an inquiry into the allegations. The rubrics of the Prayer Book office are quite explicit that the man and woman are to come into the nave or body of the church, there to be met by the priest, who will proclaim the banns of marriage for the final and fourth time. The meeting of the bride at the church door by the choir and minister has neither Prayer Book nor pre-Reformation precedent.

bridegroom and the bride's father is on her left-hand side. The bridesmaids usually stand a little to the rear of the bride and bridegroom. The bride may have to be asked to take off her gloves and hand her bouquet to one of the bridesmaids.

The opening exhortation should be read in a loud voice as it is addressed to the whole assembly and not merely to the couple. The charge 'I require and charge you both' is said in a lower voice directly to the persons to be married. After the espousals come the giving away and the plighting. The priest is directed to receive the woman at her 'father's or friend's right hand', and then to 'cause the man with his right hand, to take the woman by her right hand', which he will best do by taking her right hand from that of her father and placing it on that of the bridegroom. Still holding her hand the bridegroom says the words after the priest, who should divide the sentences into short phrases. The officiant should remember that both man and woman are usually slightly nervous and cannot remember long phrases of unfamiliar words.

After both parties have plighted their troth to each other the priest will probably have to whisper 'loose hands'. The best man should have the ring ready and the officiant can hold out the service book so that it can be placed on the book; and he can make the sign of the cross over it if he wishes; but there is no authority for inserting a prayer at this juncture for the blessing of the ring, nor should the priest bless a ring for the woman to place on the man's finger. The priest gives the ring to the bridegroom, who takes it and places it on the fourth finger of the woman's left hand as he says 'With this ring . . .'. Then they kneel down (the rest remain standing), while the priest says 'O Eternal God . . .'. Then the officiant bends forward and joining their right hands together says 'Those whom . . .'. The custom of wrapping the ends of the stole over the hands is of doubtful authority even in the Roman Church. At the blessing 'God the Father . . .', the priest makes the sign of the cross separately over the head of each.

One of the three psalms is then said or sung as he precedes the man and woman to the altar. Bridesmaids and other persons do not follow the couple, who kneel at the altar step with the priest facing them as the *Kyries* are said. The officiant continues facing west during the prayers.

If the nuptial Mass is to follow the man and his wife may kneel on the south side of the sanctuary while the priest puts on the chasuble over the albe and stole, which he will already have on for the marriage service. But at the *Sanctus* the couple may come and kneel at the altar rails for the rest of the service.

The 1662 rite provides for a homily to be read or a sermon to be given. We doubt very much whether people on their wedding day are likely to be attentive to long hortatory remarks. This kind of thing is best delivered at an interview before the day of the marriage. If those present listen to the exhortation with which our marriage service opens there is set before them in exalted language the fundamental meaning of Christian marriage.

Care should be taken in filling in the details in the marriage registers, as any mistakes or discrepancies that may occur are the responsibility of the incumbent, even if he does not conduct the service. The marriage certificate should describe the marriage as 'according to the rites of the Church of England' and not 'Established Church'. This is in accordance with the Book of Common Prayer and the instructions issued by the Registrar-General.

#### THE CHURCHING OF WOMEN

During the past half-century there has been a considerable decline in the use of this office. This is undoubtedly due to the fact that childbirth has been robbed of much of its danger by modern clinical methods, and also because many mothers now have their infants born in a hospital or nursing home. Nevertheless, every encouragement should be given to a woman to come

to her parish church and give thanks for the birth of a child. The 1928 service suggests that she should be accompanied by her husband.

The woman is told by the rubric before the service to come 'decently apparelled'. This undoubtedly has reference to the old custom of wearing a veil on this occasion. A clean linen veil might be kept and offered to all women who come for this office.

The service can be taken at the chancel step, or at the altar rail of a side chapel—the Lady chapel would be most appropriate.

If the Communion is to follow, as the office presupposes, the priest should be vested in amice, albe, and stole. But if the Churching is not before the Eucharist, he can wear a surplice but not a stole, since this office is not a sacrament. Throughout the office the priest stands facing the woman. The 1928 rite provides a prayer in the case of a child who has died at birth. The officiant should ascertain before the service if the child is alive; and in cases where this is not so he should not use Psalm 127.

The rubrics direct that the woman 'must offer accustomed offerings'; and the officiant should have an alms bag or basin ready. Such offerings, like the 'accustomed duty' at weddings, are for the priest himself. They should not, of course be presented at the altar unless the Eucharist is to follow, in which case they might be placed on the credence until the alms are presented at the time of the offertory.

## THE VISITATION, ANOINTING, AND COMMUNION OF THE SICK

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It is now widely recognized that the Office for the Sick in the 1662 Prayer Book does not adequately represent the mind of the Church today towards sickness and disease. Indeed, to some extent it misrepresents the modern Christian approach in as much as it tends to present sickness as a punishment from God for past disobedience. The Lambeth Conferences of 1908, 1920, and 1930 recognize this changed situation. More recently it is also reflected in the revised forms for the visitation of the sick that have come into use in the various parts of the Anglican Communion, of which the latest is that in the Canadian Prayer Book (1960).

There is also the increasing recognition by medical men, especially those skilled in therapeutic psychology, of the fact that disease, especially mental and neurotic disease, has in many cases a definitely moral and spiritual, as well as a physical basis; and that for this reason it is expedient to encourage the co-operation of properly trained members of the clerical profession in the treatment of mental, moral, neurotic, and physical disorders.

Nevertheless, the parish priest will also be called upon to minister to his people in sickness caused through old age and infirmity, and (now much less frequently) in contagious and infectious diseases.

There is still much misunderstanding in the minds of English people to be overcome in regard to sick visitation by the parish

clergy. The idea lingers on that such a visit is connected with death and that the patient is *in extremis* and unlikely to recover. It is surprising how many staunch Protestants are medieval in their approach to this matter. In the second part of the Middle Ages the unction or anointing of the sick came to be called 'extreme' unction and was reserved exclusively for those who were past recovery; and thus it came to form part of the last rites. This was undoubtedly a distortion of earlier teaching, as Father F. W. Puller, S.S.J.E., has shown. It is important that we should recover the more primitive emphasis on the visitation and ministration to the sick by the clergy as a means of strengthening and healing in all cases of serious illness, rather than as a preliminary to a funeral.

The Order for the Visitation of the Sick in the 1928 Book represents a considerable improvement on that in 1662. Much of the grimness is gone and, while it also contains commendatory prayers which may be used for the dying, it is now presented as a healing ministry. There is also a form for the laying-on of hands. Many, of course, will regret that no provision was made for the unction or anointing of the sick in this part of the rite. But this omission has been remedied by the approval in 1935, by both Houses of Canterbury Convocation, of a printed form of *Administration of Holy Unction and the Laying-on of Hands*. The advantage of this order is that it has been inserted into the 1928 Order for the Visitation of the Sick. The 1928 Order is divided into the following sections:

1. A short and cheering visitation.
2. Exhortation to faith and prayer.
3. Exhortation to repentance, including a form of confession and absolution.
4. An act of prayer and blessing (this contains the laying-on of hands, and the 1935 form of anointing and blessing can be inserted here).



5. Litany and prayers for the sick and dying.
6. The Communion of the sick, including the form for communicating the sick with the Reserved Sacrament.

The absolution given is the usual form used in hearing confessions and is abridged from the Sarum *Ordo*. The word minister is changed to priest in the rubric before the absolution.

The attention of our lay people needs to be drawn to the beautiful prayers that are contained in the 1928 Order for the Sick. Some of these can well be used by lay people to comfort and sustain a patient even when no priest is present.

It is perhaps needless to state that the 1928 Order, being conveniently divided into sections, can be used in parts on more than one visit. It might be too exhausting for a patient to receive confession, absolution, laying-on of hands and anointing as well as Holy Communion all in one visit by the priest.

*Holy Unction or Anointing.* While some churches now have oil kept in an aumbry which has been blessed by a bishop on the previous Maundy Thursday, the Convocation rite authorizes the blessing of the oil by a priest if no bishop is available. This accords with Church Order since a priest celebrates the Eucharist and blesses people when no bishop is present. Pure olive oil may be used and it can be carried in a glass cylinder with a stopper or in a small round metal pyx. The cotton wool which may be used in connexion with the anointing may be kept in a small metal box, rather like a wafer box, and it should be burnt after use.

*The Communion of the Sick.* A table should be prepared in the sick person's room on which there is a clean linen cloth and at least one candle, but it is better if there are a pair of candlesticks and a simple cross. These things should be prepared in advance. If the priest has a portable Communion set it may well contain candlesticks. A burse containing a linen corporal is also desirable. Eucharistic vestments may be worn. Whether in a sick room or the ward of a hospital, the priest should not minister the sacrament

in his ordinary clothes. This suggests to the patient that little trouble is being taken and that the officiant is anxious to finish as quickly as possible. At least surplice and stole should be worn.

The 1928 Order contains a Collect, short Epistle, and Gospel and orders the service to begin there and then proceed to the confession. The priest may be accompanied by a clerk or server.

Care should be taken to consecrate as much of the elements as is necessary. The ablution should be consumed, if possible by the sick person. There may be a relative who also wishes to communicate with the sick person. All this needs to be arranged in advance and the value of more than one visit will be obvious.

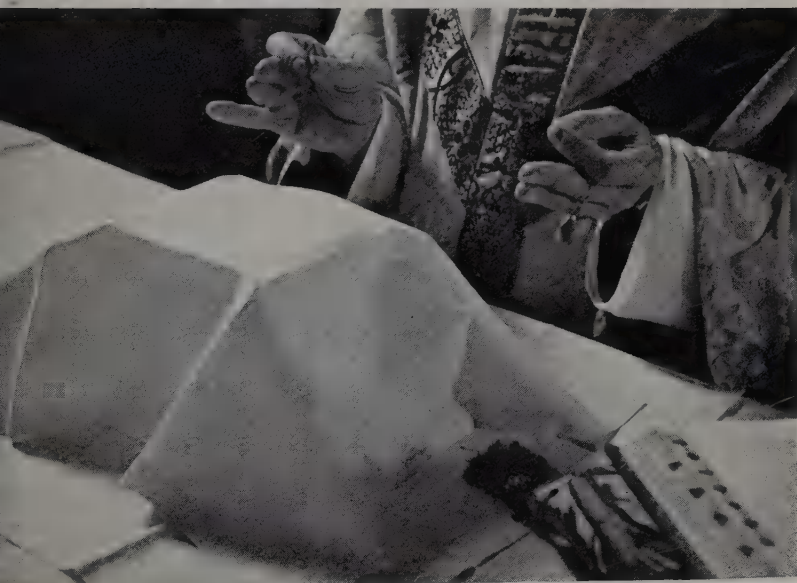
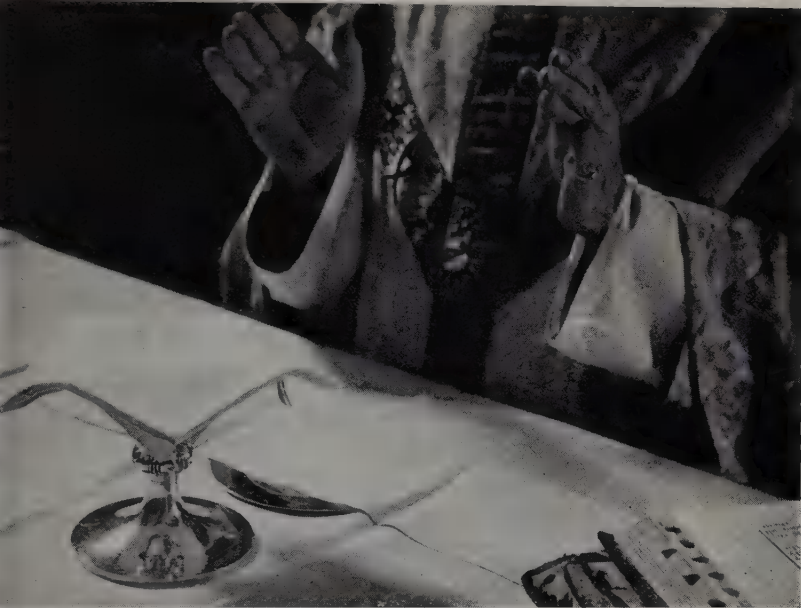
More frequently nowadays the sick are communicated from the reserved Sacrament. The priest will go straight from the church to the house vested in surplice and stole, over which he will wear his black cope or cloak. The table will have been prepared in the same way as when a full celebration is to take place. If the sick person is sufficiently well the Collect, Epistle, and Gospel can be read, and then the Confession, Absolution, Prayer of Humble Access, Words of Administration, Paternoster, and Blessing.

The practice of intinction, i.e. the dipping of the species of bread into the consecrated wine, is recognized in the 1928 Book and a form of administering the Sacrament in this manner is provided. Intinction should take place at the church; and it will be best where wafer bread is in use if the intincted wafer is placed between two other wafers. Undoubtedly intinction is the best and safest method of communicating the sick. In a preliminary visit it will sometimes be necessary to explain this method in order to avoid misunderstandings.

There can be little doubt that the ministry to the sick, including the reception of Holy Communion, will be desired and valued by devout Christian people in proportion as it is understood. We sometimes wonder why our people do not use the ministrations of the clergy more frequently; but does not the answer lie, in

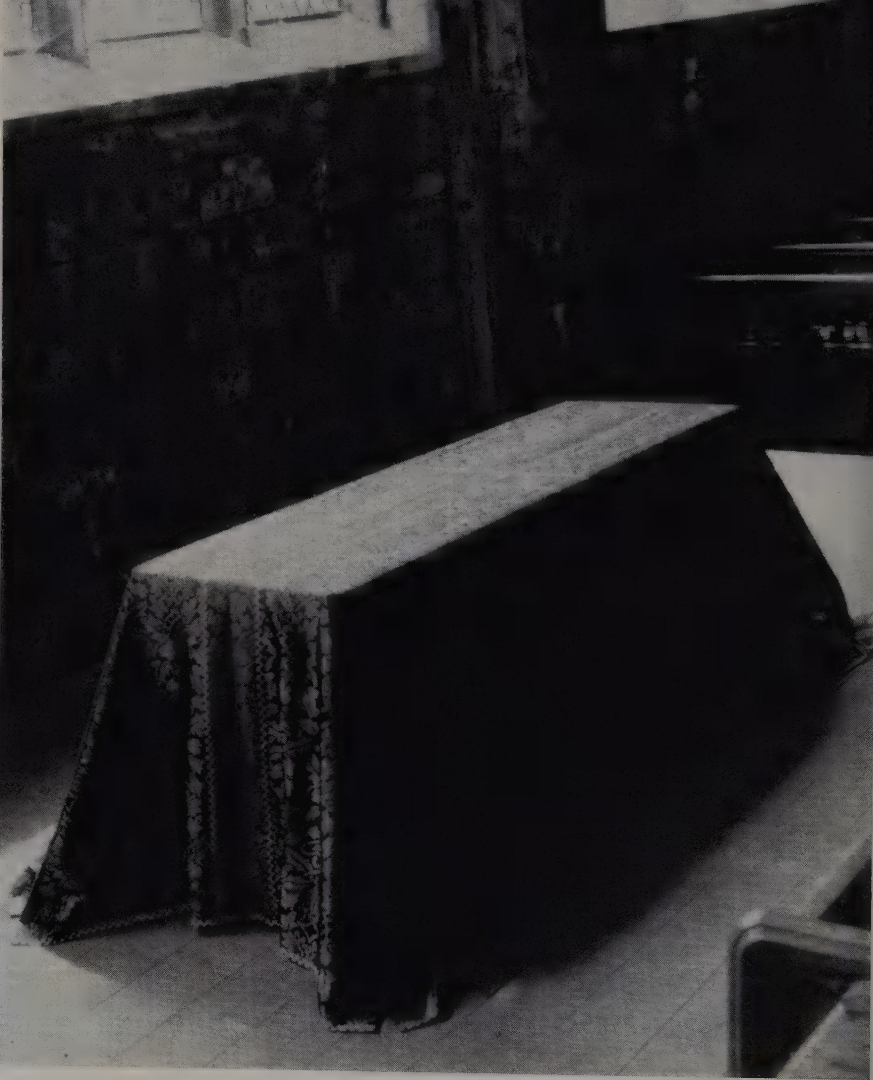
some degree at any rate, in the failure of the clergy to instruct their flocks from the pulpit and elsewhere on these important issues:<sup>1</sup>

<sup>1</sup> See *Liturgy and Worship* (1932), article by C. Harris, pp. 472-615; also F. W. Puller, *Anointing of the Sick* (1904); also *Administration of Holy Unction and the Laying-on of Hands* (S.P.C.K. 1935).



13. The Priest at the Altar

*above.* From the Prayer for the Church to the Consecration  
*below.* After the Communion



#### 14. The Funeral Pall or Hearse Cloth

The coffin should be mounted on a *low* bier or trestles, so that the cloth completely envelopes it and touches the ground. The hearse cloth may be any colour; but if it is black it should be relieved with a cross of red or gold as shown in this illustration. The funeral candlesticks should stand round the coffin from the time that it is brought into church

THE BURIAL OF THE DEAD

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The care of the Church for the sick, the dying, and the departed is necessarily a special feature of its ministrations to its children. The funeral service is, in fact, the last stage in this care. For it is presupposed that the Church has visited the sick, prepared the sick person for death, and commended his soul at its departure. The funeral rites are the natural sequence of the previous care. Unfortunately, the whole series of ministrations does not always take place, particularly in urban areas; for the people do not always claim the ministrations of their pastor. It is frequently the case that the Church is not asked to intervene until the question of a funeral arises. This sad state of affairs is only too familiar to the parish clergy of today and it calls for serious heart-searching on the part of the Church.

The subject of this chapter is the Burial of the Dead. This too should be considered a series of rites rather than the meagre affair to which it has been reduced. In nothing is reform more needed than in the conduct of funerals and if the Church does not supply what is needed, commercial and worldly interests will step in with their miserable trappings of glamorized sentimentality.

A bell should always be rung when the body is brought to the church. Every effort should be made to have the coffin covered with a pall. We have dealt with this matter and the funeral bier on page 71. The use of flowers is to be deprecated and should be discouraged in every way short of hurting the feelings of the



mourners. Few people will desire flowers once they have seen the coffin covered with a beautiful pall. No doubt the custom of having flowers has arisen because of the natural desire to veil the coffin in some way. The pall has been abandoned owing to the wish of undertakers to display their hideous polished wood and brass fittings. We should insist on its restoration. Until the middle of the last century most parishes possessed a funeral pall.

In the church all will be ready, with the funeral candlesticks standing with their candles lit at the east end of the nave before the entrance to the chancel. The Lenten cross may be carried by the clerk; the taperers will carry their lights.

It is desirable wherever possible for the body to be brought into the church the night before; and this may be a separate action from the services. It is as well that the body should rest in church in this way, especially in the case of communicant members, so that relatives and fellow worshippers may come and pray on behalf of the departed. In country parishes there can be a procession from the house, accompanied by the saying or singing of psalms, and collects can be said when the body is placed in its position in the church covered with the pall.

The second service is that held round the body, Vespers, Matins, and Lauds of the Dead according to the old arrangement, to provide a corporate office of prayer for the mourners.

Thirdly there is the offering of the Holy Eucharist called the 'Requiem'. This should be regarded as an integral part of the funeral rites, for nowhere so much as in the Eucharist are we at the meeting-point of all God's faithful people, living and departed. The opportunity is given for the pleading of Christ's death and atonement on behalf of the departed amidst the gathering of the faithful. So this third part is really the culmination of the Church's care for its children.

Then comes the last item, the burial or cremation with the committal and final prayers.

A scheme such as this is needed in all its completeness, although



it does not mean that it should necessarily be as long as the old rites. The rites connected with burial in the 1928 book have gone some way towards providing the four different parts.

The 1662 Service was very meagre and it tended to concentrate attention on the poor body that is left behind rather than the person and the soul; and also very little comfort was offered to the mourners. The first essential is the recovery of the Eucharist as an integral part of the burial service. The funeral should, therefore, take place in the morning and not the afternoon. When the centre of interest is transferred back to the Eucharist and taken away from the committal to the earth, the balance of the Christian outlook will be recovered. The lack of prayers for the departed has meant that the minds of the mourners have often been diverted from the real point at issue towards sentimentality. The vapid and sentimental hymns that have been inserted into our funeral services are due to the vague ideas of death, judgement, and the life of the world to come. Hymns, if admitted at all into the burial rites, should occupy a quite subordinate position.

The 1928 Burial rites may be analysed as follows:

(a) The procession to the church, which is provided with more sentences, and to these may be added some of the penitential psalms;

(b) The service in church, which it is assumed will be the second item, and it may be taken before or after the burial. More psalms are provided, and 'Rest Eternal' can be substituted for the *Gloria*. It is thus possible to have a threefold form of the choir office with three lessons and three psalms alternating one with the other. Permission is also given for the collects to be attached to this choir office, so that the meagreness of the 1662 rite can be remedied.

(c) Provision is made for a Requiem Eucharist, with alternative Collects, Epistles, and Gospels, at the funeral. It is far better held in its place in the series of services, rather than treated as a separate service.

(d) The actual burial or committal is treated as a separate item, with its own heading and its own conclusion.

Where it is desired to have a memorial service at some time after the burial, as is now an increasing custom, this could take the form of the second part of the burial rites which we have outlined under section (c).

*Monuments.* There are few churchyards that have not been spoiled by ill-chosen monuments, both in design and lettering. Fortunately there is now a considerable improvement in these matters. The parson should take care that all inscriptions are seen by him and they accord with Christian sentiment and the Holy Scriptures. No monument of any kind can be erected in a churchyard belonging to a parish church without the consent of the incumbent, who has the right to insist that the design is submitted to the Diocesan Advisory Committee and that a faculty be obtained from the Chancellor of the diocese. The name of a monumental mason or sculptor should not appear on any monument or tombstone erected in a churchyard.

Tablets and plaques put up inside a church are now subject to the jurisdiction of the chancellor and a faculty. Most chancellors now severely limit such memorials, and rightly so in our opinion. Many mural tablets erected in our churches in the nineteenth century and in the earlier part of this one were little short of disastrous, both in design and material. If it is desired to add an inscription to wooden furniture and ornaments which are given as memorials, such as a prayer desk, this should be done by an incised inscription on the side and not by the addition of a brass plate. In the case of larger memorials such as a pulpit or screen, a small plaque or tablet not more than four inches wide may be suitably placed, simply as a *record*, not as an *advertisement*. But it should be placed so that it does not meet the eye on entering the church.

NOTES ON THE SEASONS

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The notes in this chapter are intended to supplement the directions given in a good calendar and the remarks as to variations in the liturgy that are set out in other chapters of this book. Consequently, where there is nothing special to be said from this point of view about a day, all mention of it is omitted.

For other information the reader is referred to *The English Churchman's Kalendar* (Mowbray), which contains pictures and notes, as well as the lessons and liturgical colours. A copy of this calendar should hang in the vestry or sacristy for reference. *The Church Kalendar and Lectionary* (Mowbray) should be placed in the incumbent's stall or on the lectern where the lessons are normally read. The S.P.C.K. also publish suitable lectionaries with a calendar. The music editions of the *English Hymnal* and the *English Hymnal Service Book* both contain lists of suitable hymns for use in all the seasons of the Christian year.

The Prayer Book calendar should be loyally followed. The 1928 Book classifies days as holy, special, and ordinary. To *Holy* (or *Red-letter*) *Days* 1928 has added St. Mary Magdalene, 22 July, and the Transfiguration of our Lord, 6 August. Many will regret that the Falling Asleep of the Blessed Virgin, 15 August, has not been restored in the Prayer Book calendar as it has in other parts of the Anglican Communion; or that the double commemoration of St. Peter and St. Paul on 29 June has not been replaced. But until the Provinces of Canterbury and York can come to a

common accord on these matters we must accept the limitations and discipline of the present calendar. The list of notable saints has been greatly enriched in the 1928 calendar and amongst the black letter days there is now the commemoration of All Souls on 2 November. Provision is also made for the Patronal, Dedication, and Harvest Festivals. The *Principal Feasts* are defined as Christmas Day, the Epiphany, Easter Day, Ascension Day, Whitsunday or Pentecost, and Trinity Sunday.

*Advent* is the season of expectation and preparation for Christmas. The deplorable tendency to anticipate 25 December by the singing of carols during Advent is to be discouraged. Also money should not be given to small boys who knock at the door after having sung badly one verse of a carol. This kind of thing has nothing to do with the observance of the Incarnation. There are a number of magnificent hymns for use in Advent which do not need to be supplemented by carols. Many of these hymns are quite unfamiliar to our congregations and they ought gradually to be brought back into use. The Advent Prose (E.H. 735) is particularly appropriate since it is drawn entirely from the prophecy of Isaiah and thus accords with the Old Testament lessons read during this season. It is suggested that deacon and subdeacon do not wear dalmatic and tunicle during Advent.

*Ember Days.* The Ember Day Collects are directed by the rubrics to be said every day in the Ember weeks, for those that are to be admitted to Holy Orders. Proper Collects, Epistles, and Gospels are provided in the 1928 Book, which may be used on Wednesdays, Fridays, and Saturdays in the Ember weeks.

*Christmas Eve.* Festal Evensong is a fitting preparation for the next day, and a convenient way of imposing a term and limitation to the work of floral and other forms of decoration. For this service the altar frontal should be white or the best one that the church possesses. There may be a procession at the end of Evensong and the Christmas Crib may be blessed at a station during this act. Suitable carols can also be sung after Evensong.

If on the Sunday before a principal feast the parson has read the exhortation in the Communion service which invites any who 'cannot quiet his own conscience' to 'open his grief', he may find it well to put up a notice as well as to announce from the pulpit when he will be accessible to hear confessions.

The decoration of the church with boughs and branches of greenery is most suitable for this season and comes down to us from the Middle Ages. Holly, ivy, and bay have been used and it is a pity that rosemary has been forgotten. Also the old custom of strewing the pavement before the altar with sweet-smelling herbs might be revived.

If the church has any chandeliers or candelabra which hold real candles they should be brought into use on Christmas Eve.

The parson may sometimes have to use his authority to protect the altar and the sanctuary from over-decoration. He should also forbid the driving of nails and screws into woodwork and the encumbering of altar-rails, stalls, font, or pulpit. All decorations should be restrained to accord with the broad lines of the building.

The following principles should be observed in regard to festival decorations in a church: 1. Decorations should be unobnoxious, i.e. the church should be at least as fit for use as before. 2. Decorations must be harmless to the fabric. 3. Decoration of the decorated should be forbidden, i.e. plain spaces may be decorated but not ornaments or details. Thus carved woodwork should not be covered with leaves or flowers. 4. Never interfere with the architectural lines of the building. 5. Avoid extravagance. 6. Avoid lack of proportion. 7. Reverence the sanctuary. 8. Be businesslike.

The excessive use of hot-house flowers of an expensive nature should be discouraged. Christmas decorations should remain up until at least the Feast of the Epiphany (twelfth night) and there is ancient precedent for them not to be taken down until Candlemas.

*Christmas Day.* Experience leads one to doubt whether the

midnight Mass is suitable under present conditions. Liturgically this service is an evening Communion and not the first Mass of Christmas Day. The original midnight Mass was sung between Matins and Lauds at about 3 a.m. on Christmas morning. What now happens is that people stop up late on Christmas Eve in order to avoid getting up early the next day; and in some instances they come straight from a pre-Christmas conviviality and make their Communion.<sup>1</sup> The three Masses of Christmas which are now found in the Roman Missal have an origin peculiar to the city of Rome; and as Schuster<sup>2</sup> has shown, it was the Mass of the day at 9 a.m. on Christmas Day which was the original service of Christmas.

There should be a full and sung celebration on Christmas Day as on an ordinary Sunday and there may be a procession to the crib. Other and earlier celebrations will no doubt be necessary in many parishes. Carols may be sung on any day until 2 February. The three days which follow Christmas Day are provided with their own Collects, Epistles and Gospels; and the appearance of St. Stephen's Day, St. John's Day, and the Innocents' Day during the Christmas octave is of great antiquity. Throughout the octave the Collect of Christmas is to be used daily until the Feast of the Circumcision.

*The Epiphany.* Everything should be done to restore 6 January as a Principal Feast. Evensong should be sung on the eve. If there is a Christmas Crib the figures of the shepherds should be taken out and replaced by those of the Magi. This season also commemorates the Baptism of Christ and the first miracle at Cana of Galilee.

*Candlemas.* The solemn blessing of candles, followed by a procession in which all carry them lighted, was the ancient way of marking this day, which is the last of the festivals connected with Christmas and the season of the Incarnation. After February

<sup>1</sup> W. H. Frere, *The Principles of Religious Ceremonial*, pp. 198-9.

<sup>2</sup> I. Schuster, *The Sacramentary*, vol. 1, pp. 362-3.

the Church begins to look forward to Easter and the season of the atonement. Survivals of Candlemas remained in the Church of England long after the Reformation. John Donne, Dean of St. Paul's, who died in 1631, in his Sermon LXXX defends the 'solemnizing' of this day by admitting 'candles into church'. It is a peculiarly symbolic observance, typifying as it does the coming of the Light of the World into the Temple. Where it is not possible to bless candles and have the procession, additional lights might be lit round the altar; but they should not stand on the altar itself.

The altar should be vested in white and the officiant will also wear festal vestments. The idea that the officiant should wear violet or penitential vestments for the blessing of the candles and then change to white vestments for the Eucharist which follows is due to the confusion at Rome of the Candlemas ceremony with a penitential procession belonging to an older stational Mass on 2 February.<sup>3</sup> There is no need for us to perpetuate this confusion, which is not recognized in our Prayer Book service for the Presentation of Christ in the Temple.<sup>4</sup>

*Lent.* During this season it is desirable to express the spirit of restraint and the laying aside of the more enervating things of life by as complete a transformation of the interior of the church as possible; and this can be achieved by the adoption of the custom of the Lenten Array (see page 62). This should be put up on Shrove Tuesday, since with us Ash Wednesday is the first day of Lent. Where there is a triptych the leaves should be closed. But if the reredos has no leaves it will have to be covered with a suitable veil.

The Collect of Ash Wednesday should be said daily until Maundy Thursday. The 1928 Book provides for a proper Epistle and Gospel for every day in Lent.

The proper order of services on Ash Wednesday is Matins,

<sup>3</sup> I. Schuster, *op. cit.*, vol. 3, pp. 397-9.

<sup>4</sup> For a complete order with prayers for the blessing of the candles see *A Directory of Ceremonial*, pt. 2, pp. 14-19 (Alcuin Club-Mowbray).



Litany, Communion Service, Holy Communion, and Evensong. The alternative form of the Communion given in the 1928 Book accords more with the ancient discipline of this day.

The Litany should be said at the Litany desk; and for the Communion Service the officiant may go to the pulpit and say that service as far as the Exhortation. Then for the Miserere (Psalm 51) he may return and kneel at the Litany desk and other priests may kneel around him. It will be in keeping with ancient precedent that this second part of the Communion be said kneeling by the officiant, including the Collects. If the Eucharist follows on the Communion, as it should do, the celebrant will be vested ready for the Holy Communion, with the exception of the chasuble, which he will don before going to the altar.<sup>5</sup>

On Sundays in Lent the Litany may be sung in procession before the chief Eucharist even if it is not used on other Sundays in the year. Also the Lent Prose (E.H. 736) may be sung during the Eucharist. Dalmatic and tunicle should not be worn during Lent.

*Passiontide* begins with the fifth Sunday in Lent, which is Passion Sunday, and ends with Evensong on Easter Even. To mark the special teaching of this time, crimson or dull red vestments are used with frontals of a similar colour; but the Lenten veils remain in their places (see page 63). Festivals that occur during the week following on the fifth Sunday in Lent are observed, but those that occur in Holy Week are transferred to the week following Low Sunday.

*Holy Week.* At least since the fourth century this week has been observed with special rites and ceremonies. Those who wish to do so may study their historical development from the primitive era through the Middle Ages and to the post-Tridentine forms in the Roman Missal.<sup>6</sup> In the last ten years Rome has somewhat

<sup>5</sup> For those who wish to have a form of the blessing and imposition of ashes, see *A Directory of Ceremonial*, pt. 2, p. 21.

<sup>6</sup> J. W. Tyrer, *Historical Survey of Holy Week, its Services and Ceremonial* (Alcuin Club, 1932).

simplified and reformed some of the rites which had become confused through a conflation of Roman and Gallican sources.<sup>7</sup>

Considering the opposition under which the English Prayer Book was compiled in 1549, a remarkable amount of space is given to Holy Week, and significant allusions are made to the ancient services, sometimes in translation as in the Collects for Palm Sunday and Good Friday, sometimes in reference, as that to Baptism in the Collect for Easter Even.

The Prayer Book services from Palm Sunday to Easter Day should be loyally followed and accepted, as these are the official rites of the Church of England. But that is no reason why they cannot be supplemented and enriched with some of the old ceremonies for which there is now a widespread demand amongst Anglicans. Part 2 of the Alcuin Club's *Directory of Ceremonial* provides suggestions and adaptations from the old rites which are suitable to a parish church. Also much of the music associated with this week is given in an English text in the Plainsong and Medieval Music Society's *Services in Holy Week*. Some of this music is also given in the *English Hymnal*, Nos. 617-21 and 737.

The proper psalms provided in the 1928 Book for every day this week should be used at Matins and Evensong. The parson might take the opportunity before Evensong each day of explaining the significance and meaning of the Old Testament lesson which is to be read and its connexion with our Lord's atonement. Much is said nowadays about the lack of edification in the readings from the Old Testament which our people do not understand. But does the parish priest take the trouble to study and expound these things? A great opportunity for this arises during Holy Week. It is to be regretted that the framers of our lectionary insist on placing the readings from the Lamentations of Jeremiah at the beginning of Holy Week, whereas by long-standing tradition their place is in the offices of Maundy Thursday,

<sup>7</sup> I. Schuster, op. cit., vol. 2, pp. 171-9.

Good Friday, and Easter Even, and they are far more appropriate on these days.

*Palm Sunday.* The procession of palms on this day is very ancient in its origins. Etheria, in her diary written at the end of the fourth century, tells how the pilgrims traversed the actual route from Bethany to Jerusalem taken by Christ and the disciples, singing hymns and antiphons and carrying branches of palm and olive.<sup>8</sup> Anciently every cathedral, abbey, and parish church had a blessing of palms and a procession before the Mass on this day. Tyrer, in the work to which we have made reference, describes how this procession varied according to local circumstances. We have suggested in our chapter on Processions (see pages 93-94) how this ceremony might be carried out in an ordinary parish church or a greater church. Further suggestions are set out in the Alcuin Club's *Directory of Ceremonial*. The custom of having dried date palms in English churches is an innovation of the Catholic movement in the nineteenth century. In countries where the palm tree is a native it is natural for the leaves and branches of that tree to be used while they are green. But in England and northern Europe the term 'palm' was applied to willow, yew, and rosemary indifferently,<sup>9</sup> and that use, at least out of church, has never been dropped in this country. Box and flowers were also used. It would be much more in keeping with the spirit of the first Palm Sunday to use living leaves and flowers rather than dried and imported ones. The procession should take place before the chief Eucharist only and not at Matins or Evensong. The processional cross to be used should be of wood and painted red. The celebrant can wear a cope of Passiontide red and his assistants will be attired in albes with black apparels on their amices. No tunicles should be worn. An essential feature of the procession is the halts or stations, at one of which

<sup>8</sup> M. L. McClure and C. L. Feltoe, *The Pilgrimage of Etheria* (S.P.C.K. n.d.), pp. 65-67.

<sup>9</sup> See J. W. Tyrer, *op. cit.*, p. 55; also H. J. Feasey, *Ancient English Holy Week Ceremonial* (1897), pp. 56-57.

the short Gospel, Matt. xxi. 1-9, is read. Suitable Collects for use at other stations are provided in the Alcuin Club's *Directory*. If there is a Rood at the entrance to the choir or chancel and it has been veiled for Lent, it should be uncovered for this procession and a station made there.

It is necessary to underline the fact that Palm Sunday is the first day of Holy Week and that after the procession is finished there should be no allusion to the triumphal entry in hymns. The Eucharist which follows sets the tone of Holy Week with its Collect, Epistle, and Gospel, in which the Cross and Passion of the Lord is the dominating theme. Any hymns sung during the Eucharist will be on that theme. It is an ancient and widespread custom that the Gospels read at the Eucharist during most of Holy Week, commencing with this day, shall be read in a dramatic manner with a narrator and two other persons who take the parts of Christ and Pilate, while the choir takes the part of the spectators and crowd. The 1928 Book recognizes this custom. The reader of the narrator's part must at least be in deacon's orders. The Passion can be chanted,<sup>10</sup> or if this is not possible the priest, the clerk, and one other may stand near the chancel step and read the Passion from three marked books. The choir might be trained to read the words of the crowd. The Passion should be read without title, and the ascription 'Glory be to Thee, O Lord' is not said. The three ministers who chant the Passion may do this from a lectern. Neither lights nor incense are used. The three 'deacons' will be vested in amices and albes. After the reading of the Passion the Gospel, Matt. xxvii. 62-end, as provided in the 1928 book, should be read by the priest or deacon alone.

*Tenebrae* is the ancient form of Matins and Lauds for Thursday, Friday, and Saturday in Holy Week, sung by anticipation late in the evening of the previous day. The Prayer Book provides its

<sup>10</sup> *The Passion of our Lord Jesus Christ according to Matthew*, set to the proper chant, may be obtained from The Plainchant Publications Committee, 199 Uxbridge Road, London, W.12.

own proper offices for these days, so that *Tenebrae* must be considered entirely in the light of an additional devotion particularly appropriate to the days in question. The music may be obtained from St. Mary's Press, Wantage.

*Maundy Thursday.* As this is the day appointed by the Church in thanksgiving for the Blessed Sacrament, the Eucharist should, if possible, be solemnly sung. It is also in accord with this day for there to be only one celebration of the Holy Communion which is the general Communion of the parish.

The Lenten veils remain *in situ* but the best vestments and frontal should be used for the Eucharist, with the deacon and subdeacon vested in dalmatic and tunicle. The sequence *Lauda Sion* (E.H. 317) might be sung. It is a matter for regret that the 1928 Book did not restore the Gospel proper to the Eucharist on this day, John. xiii. 1-15, since it is from the event recorded in this Gospel that the day derives its traditional name. In any future revision of our liturgy it is to be hoped that this Gospel will be restored.

After the Eucharist is terminated the church bell should not be rung until Easter Day. It is also the custom to omit the *Gloria Patri* after the psalms and elsewhere. This has an obvious value. We should also note that it is the ancient custom of the Church that there be no further celebration of the Eucharist until Easter Day.

The stripping and washing of the altars are ancient features of Maundy Thursday. The form for these ceremonies, which have a practical as well as a symbolic value, is given in the Alcuin Club's *Directory*. If this takes place after the Eucharist, during the day the carpets and other hangings as well as standard candlesticks can be removed from the sanctuary. Sanctuary lamps will also be extinguished and taken down, so that on Good Friday the sanctuary appears as bare and denuded as possible.

*Good Friday.* The essential services of this day are Matins, Litany, the Ante-Communion Service, and Evensong. There is

now a considerable reaction against the three hours' devotion, and even in the Roman Church, where it originated in the eighteenth century, it is being replaced by liturgical forms deriving from the primitive era. The chief objection to the three hours' devotion on Good Friday is that it calls for considerable skill on the part of the conductor, who if he is a parish priest finds the presentation of seven sermons at the end of Holy Week sometimes impossible. Also those who attend this devotion and nothing else on Good Friday hear almost nothing read from the Holy Scriptures; whereas in the traditional rites associated with this day much of the material used was drawn from the Bible, including the reading of the Passion according to St. John.

In some churches there is now an attempt to spread the Prayer Book services of Matins, Litany, Ante-Communion, and Evensong over the period from 12 noon until 3 p.m. and to intersperse between these offices three or four sermons.<sup>11</sup> This arrangement, however, assumes that the worshippers will be present for the entire three hours, a situation which it is no longer possible to presume in many parishes.

Also it is in no sense of disloyalty that we point out that the Prayer Book offices for Good Friday are somewhat meagre and jejune and that there is very little opportunity in them for expressing outward devotion to the Crucified Lord. It is not surprising that in many parishes these offices have been supplemented and enriched with material drawn from the older rites associated with this day, notably the Reproaches and the Veneration of the Cross.<sup>12</sup> The Reproaches are almost entirely scriptural since they are taken from the Prophet Micah. The Veneration of the Cross is one of the oldest known observances connected with the Passion of our Lord and is mentioned by Etheria in her fourth-century diary.<sup>13</sup> The Veneration provides

<sup>11</sup> See C. Smyth, *Good Friday at St. Margaret's* (1957).

<sup>12</sup> See *A Liturgical Service for Good Friday*, edited A. S. Duncan-Jones and J. H. Arnold (S.P.C.K.).

<sup>13</sup> M. L. McClure and C. L. Feltoe, *op. cit.*, pp. 74-75.



an opportunity for personal response and public witness, and it can be practised today without any traces of superstition.

In some churches the Mass of the Pre-sanctified has been reintroduced with a general Communion from the reserved Sacrament. It would, however, seem to be more in keeping with Good Friday if there was an abstinence from receiving the Holy Sacrament on this day; and, as Jungmann has shown, this was the older and more primitive custom.<sup>14</sup> The Mass of the Pre-sanctified and the Communion of the people were introduced in the seventh century.

The altar will remain bare on Good Friday and no lights are used. The ministers will be vested in Passiontide red. The Litany can be said kneeling at the Litany desk with the officiant vested in a red cope and his assistants kneeling round him. For the Ante-Communion he may wear the red chasuble. The three Collects and the Epistle may be read without note.

The Passion according to John<sup>15</sup> may be chanted in a similar manner to that which we described for Palm Sunday. The Alcuin *Directory* contains full directions for this liturgical service.<sup>16</sup> Where the musical resources are limited the Passion can be read as suggested on page 153 and likewise the Reproaches said in the natural voice. The following programme is suggested for an ordinary parish church:

- (1) Matins, said in the natural voice, about 8 a.m.
- (2) Children's Service, 10 a.m.
- (3) A Liturgical Service, 1.30 p.m.—3 p.m. consisting of the Litany, Ante-Communion with the reading of the Passion, sermon after the Creed. After the Prayer for the Church there may be a silence, followed by another address and then the Reproaches and the Veneration of the Cross. There may then be a further silence and then Evensong will be said without note

<sup>14</sup> J. A. Jungmann, *Public Worship* (1957), pp. 197–8.

<sup>15</sup> Text and chant from the Plainchant Publications Committee.

<sup>16</sup> See also *Good Friday*—a manual for the clergy (S.P.C.K. 1932), pp. 1–37.





### 15. The Lenten Array

The altar is vested in a frontal of unbleached linen. The leaves of the triptych have been closed for Lent and they are painted and stencilled to match the rest of the array. The altar cross is veiled, but it might appropriately be removed during Lent. This is the Lady Chapel of Lichfield Cathedral



## 16. The Singing of the Passion

The chanting of the Passion by three deacons on Palm Sunday and Good Friday brings a dramatic emphasis into the narration of the Gospels in Holy Week

or the singing of any hymns. A note of starkness should prevail throughout the ceremonial and ritual of Good Friday.

The evening will then be free for a mission service, a film illustrating the Passion and Crucifixion, or an outdoor procession of witness.

*Stations of the Cross.* It may be well if we say something about this Roman Catholic devotion which has been introduced into some of our churches. The objection to this devotion is not so much that it is 'Roman Catholic' but that rather it introduces a false note into devotion to our Lord's Passion. Four of the Stations are legendary and therefore unscriptural. Also to put up these pictures in a parish church as a *permanent* feature introduces an unbalanced theology throughout the larger part of the Christian year. In origins the 'Stations' go back to the custom of pilgrims visiting the places in and around Jerusalem connected with our Lord's Cross and Resurrection, each place visited being the occasion of prayers and devotions as Etheria describes in her diary.<sup>17</sup> On the conquest of Palestine by the Mohammedans it was no longer possible for pilgrims to visit the Via Dolorosa, Gethsemane, Calvary, and the Church of the Resurrection. Consequently pictures were put up in churches which reminded people of these holy places and an imitation pilgrimage was made round the church with prayers. This devotion does not seem to have been used, however, in England during the late Middle Ages and before the Reformation. In their present form the Stations of the Cross belong to the baroque era and the Counter-Reformation.

What we now suggest is a more scriptural form of the Stations which can be used for adults and children alike. A series of large pictures of the events of Holy Week, such as those by Elsie Anna Wood (S.P.C.K.) could be mounted and hung up round the church in something like the following order: the Last Supper, the Washing of the Feet, Gethsemane, Peter's denial of Christ, Christ before Pilate, the mockery and crown of thorns, the

<sup>17</sup> M. L. McClure and C. L. Feltoe, *op. cit.*, pp. 63-79.

Crucifixion, the Burial with the women at the tomb. If these pictures are used as a kind of pilgrimage with the appropriate passage from the New Testament read and followed by a suitable prayer, we shall have recovered a more satisfying and broader devotion than the baroque version of Stations of the Cross. The pictures we have suggested should not be treated as a permanent mural adornment of the church.

*Easter Even* is called in the Latin service books *Sanctum Sabbatum* and in the rites of the Eastern Orthodox Church μέγα σάββατον, both of which refer to the Great Sabbath when the Lord's body rested in the tomb. There is therefore no justification for calling this day 'Easter Saturday' or 'Holy Saturday', since neither title is used in historic Christendom.

The proper Prayer Book services for this day are Matins, Ante-Communion, and Evensong. The first two services can be said together quietly at an early hour. The church will then be free for the decoration and the gradual restoration of ornaments and hangings that were removed on Maundy Thursday. Altars should not, however, be vested with frontals, nor candlesticks and crosses replaced until after Evensong. Now that Rome has reformed her rites for this day we may hope that the Anglo-Catholic movement in the Church of England will have more regard for the services provided in the Prayer Book. Thus Evensong should be said without note before it gets dark. This is the last service of Passiontide and only the Collect for Easter Even should be used. Easter is the one festival that has no first Evensong sung solemnly as on other feasts. Those who sing a first Evensong of Easter Day have clearly misunderstood the meaning of the Great Sabbath.

The revival of certain parts of the ancient vigil service has taken place in some of our churches. Anciently this service began at a late hour on Easter Even and culminated in the Mass of Easter Day at dawn. It is doubtful whether it is possible to revive this vigil-cum-Mass under modern conditions and there is now the

same danger of turning the Easter Eucharist into an evening Communion as has been done at Christmas.

If it is desired to have the blessing of the new fire and the blessing of the paschal candle, these ceremonies should take place after dark and in no way be connected with the Prayer Book service of Evensong. The blessing of the font should not take place unless there is to be a Baptism, otherwise the performance of this picturesque ceremony is mere antiquarianism. In the Sarum and other older rites part of the ceremonies connected with the font on Easter Even were omitted if there were no Baptisms.<sup>18</sup> We should remember that in our Prayer Book rites provision is made for the blessing of the font at every Baptism, whereas in the old rites the font was only blessed at Easter and Pentecost.

After the paschal candle has been lit<sup>19</sup> and all the other lights in the church kindled there could be a reading of some of the prophecies connected with the vigil service and the magnificent Collects connected with these lections could also be read. This would form a suitable vigil and preparatory service for Easter Communion.

It may be well if we point out that the paschal candlestick need not always stand on the north side of the sanctuary. In a small and confined sanctuary this may prove very inconvenient. There is ample precedent for it to stand in the chancel or even outside the chancel at the east end of the nave. Indeed in some Italian basilicas, where the paschal candlestick is a permanent feature of stone and mosaic, we may see it standing half way down the nave along with the ambon from which the *Exsultet* is chanted, as in Terracina Cathedral.

The *Alcuin Directory* contains full directions for the blessing of the new fire and the lighting of the paschal candle.

*Easter Day and Eastertide.* Easter Day is one of the three occasions when all churchmen who are not excommunicate are

<sup>18</sup> Cf. W. H. Frere, *The Use of Sarum*, vol. I, p. 150.

<sup>19</sup> The chant for the *Exsultet* is given in *Services in Holy Week*, pp. 37 and 59.

expected to receive Holy Communion (although with the development of the Parish Communion in the Church of England we may hope that the idea of receiving the Holy Sacrament only three times a year will become a thing of the past).

For the principles governing the decoration of the church at a great festival see Christmas (page 147). To those remarks we may perhaps add that it is time to explode the idea that only white flowers can be used at Easter, or that such flowers must match the frontals and vesture. The use of spring greenery along with flowers should be encouraged at Easter.

The proper hymn for the procession before the Easter Eucharist is the *Salve, festa dies* (E.H. 624, A.M.R. 600), and the Easter sequence, 'Christians to the Paschal Victim' (E.H. 130, A.M.R. 138), might also be sung. In those churches where it is usual to sing the traditional office hymns it has become customary not to resume them until Low Sunday. This custom goes back to the days when only the office hymn was permitted at Matins and Vespers; and earlier still no metrical compositions had been allowed in the choir offices. It seems inconsistent and pointless to refuse to sing 'The Lamb's high banquet' while singing 'The strife is o'er' or 'Ye choirs of new Jerusalem' and other metrical hymns. We may, therefore, in our Anglican offices sing office hymns on Easter Day, since we are no longer bound by the rules of the Latin Breviary. Also every attempt should be made to get carols sung during the forty days of Eastertide. In this way we may hope to combat the idea that Christmas is the only time for carols.

The Easter preface at the Eucharist may be used throughout Eastertide. The paschal candle will be lit for all services up to and including Ascension Day. Saints' or other holy days may not be observed during Easter Week, but must be transferred into the week following Low Sunday.

*Rogationtide.* This is the season of fasting and intercession for the fruits of the earth and its origins are to be found in the times of famine and pestilence that occurred at this season in olden



days. It is necessary to observe that the compilers of the 1928 Book were misinformed in applying the term 'Rogation' to the fifth Sunday after Easter. It is the Monday, Tuesday, and Wednesday before Ascension Day that are the 'rogations'. Sunday is never a day of penitence or fasting. In country places a Rogationtide procession can sometimes be arranged to follow the boundaries of the parish with suitable stations with prayers and lections from Holy Scripture, litanies being sung on the way. In large urban parishes the problem is not so easy, particularly where parish boundaries sometimes divide one side of a street from another. If two or three adjoining parishes could join together with priests and people there might be a combined procession of witness. The fact that we now live in a more prosperous and affluent society does not mean that men and women should forget their Creator. The 1928 Book provides for a special Epistle and Gospel for the three days. The Eucharist could be preceded by the saying of the Prayer Book Litany. Indeed, the 1928 Book only makes the Litany obligatory on these three days.

*Ascension Day* is one of the greater festivals of the Church. The Eucharist should be sung on this day and festal Evensong sung on the eve. The paschal candle will be lit for the last time on this day.

*Whitsunday or Pentecost* is also a greater feast and it is the birthday of the Holy Catholic Church. The doctrine of the Holy Spirit is often neglected and many of our people have an inadequate grasp of the real presence of Christ in his Church through the power of the Holy Spirit. The choice of the right kind of hymns for this day is most important; and the 1928 Eucharistic preface for this feast is to be preferred to that of 1662.

*The Dedication Festival.* This is to be distinguished from the Feast of the Title or Patronal Festival. According to an order of Convocation in 1536 it should everywhere be observed on the first Sunday in October; but when the actual date of the dedication of a Church is known it would seem fitting that it should be observed on that day. The 1928 Book provides a special Collect,



Epistle, and Gospel as well as a Eucharistic preface. The hymn proper to the procession is E.H. 634 and at Evensong 636. The beautiful sequence E.H. 172, 'Sion's daughters', ought to be more widely used and known. The dedication festival is a good occasion for the parson to remind his people of the blessings they have received through Baptism, Confirmation, Holy Communion, and other Sacraments.

*The Patronal Festival* is a distinct feast and preachers should not confuse it with the dedication festival. If the church is dedicated to some theological mystery such as the Holy Trinity or one of our Lord's titles, then it is called the Feast of the Title. If the Patron Saint has more than one day in the calendar a choice must be made as to the patronal festival as it can only be observed once in a year.

*Harvest Festivals* have been much abused by the excessive display of greengrocery. There is ancient precedent for a votive Mass of the harvest and provision is made with a Collect, Epistle, and Gospel in the 1928 Book. As for decorations, let them be chiefly of flowers and greenery with a few typical fruits; but these should not be placed on the altar. Where the feast of the dedication is observed on the first Sunday in October, the Sunday following can be observed as Thanksgiving for Harvest. Thus spiritual and material blessings will be linked together.

*All Saints' Day* has no octave, either in the English Prayer Book or in the pre-Reformation Books in use in England. The 1928 Book provides that the preface for Apostles and Evangelists can be used on this day, but not with an octave. There is a commemoration on 8 November of 'Saints, Martyrs, and Doctors of the Church of England'.

*Sundays after Trinity.* When there are more than twenty-five Sundays after Trinity, the 'service of some of those Sundays that were omitted after the Epiphany' must be used according to the rubric, the service for the twenty-fifth Sunday being always used on the Sunday next before Advent; for this last Sunday is a preparation for Advent.

## THE PARISH MEETING AND THE PARISH BREAKFAST

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When this Handbook appeared in its earlier editions at the beginning of this century both the theological and the social climate were vastly different from that which prevails today. It was widely assumed that the normal form and time for celebrating the Holy Communion was a plain service at 8 o'clock on a Sunday morning, while Matins or Morning Prayer at 11 a.m. was assumed to be the chief act of Sunday morning worship, except in 'advanced' churches where a solemn high Mass took place at the sacred hour of eleven. As we have indicated in our introduction, Anglican prophets such as Charles Gore, John Wordsworth, and Walter Howard Frere had all stated that the pattern and the time of Sunday morning worship was likely to change; and what they adumbrated has become an increasing reality in a number of parishes, both urban and rural.

It is not only that the time of the chief service has shifted from 11 a.m. to an earlier hour, but also the emphasis on the Eucharist as the offering of Christ and his people has come to the fore. The people share with their parish priest an integral part in the Church's offering. Further, liturgy must be related to life, since the people of God remain His people when they go forth from receiving the life-giving mysteries at the Lord's Table.

The corporate responsibility of the whole congregation can only be realized and deepened if they have the opportunity to

discuss and deepen their own faith by meeting in social intercourse at a Parish Meeting. Such a meeting held once a month should be an important part of parish life. Unlike other organizations connected with church life which cater for certain age-groups and for men and women separately, the Parish Meeting aims at a complete integration of all adults who have been baptized and confirmed because they are the people of God and share a corporate responsibility for witness and life in God's Church. All too often other organizations connected with a parish church tend to develop their own loyalties which cut across the larger loyalty to the Church in the parish; and thus we have the unfortunate spectacle of people only coming to church when their organization has a 'corporate' Communion or a special service for the members of that organization.

At the Parish Meeting, which should be held in a congenial large room or small hall, the parson may normally take the chair; but he should not attempt to organize and run the meetings. There should be a keen secretary who will do the organization, and a rota of people who will undertake to make the cup of tea which is a necessary part of any English social function. But it should be emphasized that this is not simply a social 'get-together', since it has serious business to perform—the king's business. A programme of speakers and events should be planned in advance. Sometimes the incumbent or another priest will discuss possible changes in the pattern of Sunday morning worship. Sometimes an evening can be given over to the matter of the music sung at the Parish Eucharist and the learning of new hymns—a matter that ought to be undertaken in every parish from time to time. In a parish where the Victorian arrangement of Sunday morning worship still prevails the Parish Meeting affords the opportunity for discussion and explanation of possible developments and changes.

At the Parish Meeting, too, there is the opportunity for speakers from other Christian bodies to come and talk about the

teaching and life of their church. Such speakers should include representatives of Roman Catholicism and Eastern Orthodoxy as well as the Free Churches.

Also charitable organizations such as the Church of England Children's Society, as well as the U.S.P.G. and C.M.S., are always willing to send speakers who will talk about the work of their societies and can show talking films. Only by such means can we get our parishioners to be aware of what the Church is doing in other fields; and people will be far more willing to give generously to work which they understand.

The Parish Meeting rather than the Parochial Church Council is the place to discuss and formulate a parish policy in regard to such matters as baptismal reform and the care of the newly-confirmed. The assumption that these things are only the concern of the parson and that all that is required of the laity is to attend church is a mistaken one from which we are now beginning to recover. It is fashionable to talk in these days about 'uncommitted' Christians. There are no such people and the expression involves confused thinking as well as a confusion of terms. The Christian is committed to a way of life in Christ and his Church. Far too many people calling themselves 'C. of E.', are little more than baptized pagans, because of the conventional attitude that our Church adopted in the Victorian era towards Christian Initiation. At the Parish Meeting convention can be challenged by conviction; and the laity be taught that a shared responsibility belongs to them as well as to the parish priest in the things of God and his people. At the Parish Meeting the true meaning of Christian stewardship can be explained and discussed likewise.

A possible development from the Parish Meeting can be the Parish Breakfast after the Sunday morning Eucharist. This needs careful organization, with teams of people who will be willing to prepare a simple meal. Some ladies may have to be quietly restrained from providing 'extras' when it is their turn to do the

catering. There should be no rivalry or trying to out-do others, and a standard meal should be agreed upon to which all should be asked to contribute the same sum. The Parish Breakfast should be regarded as an attempt under modern conditions to revive the agapé or love-feast of the primitive Church. It should be emphasized that such a breakfast is not simply a convenience for those who come some distance to their Communion. It should mean that those who have met at the Holy Table gather together in Christian fellowship afterwards and sometimes a parish matter can be settled also on such occasions.

## APPENDIX I

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### COLLECTS FOR USE IN PROCESSIONS AND ON OTHER OCCASIONS

#### CHRISTMAS—AT THE BLESSING OF THE CRIB

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

R. Who hath made heaven and earth.

Almighty God, whose blessed Son didst become Son of Man that we might become sons of God through his glorious Incarnation: Bless we beseech thee this crib which we hallow in the name of the same Lord Jesus Christ, who liveth and reigneth with thee, in the unity of the Holy Spirit, One God, world without end. *Amen*

#### CHRISTMAS EVE

V. Blessed is he that cometh in the name of the Lord:

R. God is the Lord, who hath shewed us light.

O God, who hast made this most holy night to shine lustrous with thy true and heavenly Light: grant, we beseech thee, that as we have known the mystery of this Light upon earth, so we may receive the perfection of its joys in heaven, through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, One God, world without end. *Amen*

(Gelasian)

## CHRISTMAS DAY

V. Blessed is he that cometh in the name of the Lord.

R. God is the Lord, who hath showed us light.

Grant to us, we beseech thee, O Lord, that we who rejoice in the nativity of our Lord Jesus Christ may order ourselves so worthily thereof that we may be partakers of his fellowship in light: Who with thee liveth and reigneth in the unity of the Holy Ghost, ever One God, world without end. *Amen*

(Leonine)

## THE EPIPHANY

V. The voice of the Lord is upon the waters.

R. The voice of the Lord is upon many waters.

O God, whose only-begotten Son was manifested in substance of our mortal flesh; grant that we may be conformed inwardly unto him, whom we confess to have been made outwardly like unto us, even Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever One God, world without end. *Amen*

(Gelasian)

V. The voice of the Lord is upon the waters.

R. The voice of the Lord is upon many waters.

(*At the font*)

O God, who through thine only-begotten Son, Jesus Christ our Lord, hast endowed the regenerating waters with eternal grace; and didst thyself anoint him with thy Spirit in the Jordan; grant we beseech thee, that there may come a blessing on thy whole Church to direct the course of all that serve thee; through the same Christ our Lord who liveth and reigneth with thee in the unity of the Holy Ghost, One God, world without end. *Amen*

(Gothic)



## PALM SUNDAY

*At the blessing of the palms:*

We beseech thee, O Lord, let thy benediction come upon us, and vouchsafe to bless ✠ these branches of Palm ✠ and other trees, that all who shall bear them may be fulfilled with the gift of thy blessing. Grant therefore, O Lord, that as the children of the Hebrews met thy Son our Lord Jesus Christ with branches of palms and crying Hosanna in the highest; so we, bearing branches of trees, may go to meet Christ with good works, and may attain to everlasting joy; through the same Christ our Lord, who with thee and the Holy Spirit liveth and reigneth, One God, world without end. *Amen*

(Sarum)

*(At the rood or chancel step)*

V. Deliver me from mine enemies, O God:

R. Defend me from them that rise up against me.

O God, whose blessed Son didst vouchsafe to die upon the Cross that the whole world which lay in darkness might be enlightened; pour that light, we pray thee, into our souls and bodies, whereby we may be enabled to attain to our eternal redemption; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, One God, world without end. *Amen*

(Sarum)

*(At the sanctuary step)*

V. O Saviour of the world, who by thy Cross and precious blood hast redeemed us:

R. Save us and help us, we humbly beseech thee, O Lord.

Almighty and everlasting God, who restorest us by the blessed Passion of thy Christ, preserve in us the works of thy mercy;

that by the celebration of this Mystery our lives may be continually devout; through the same Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, One God, world without end. *Amen*

(Leonine)

EASTER DAY

(*At the rood or chancel step*)

V. Tell it out among the heathen, Alleluya.

R. That the Lord hath reigned from the tree, Alleluya.

O God, who for our redemption didst give thine only begotten Son to the death of the Cross, and by his glorious Resurrection hast delivered us from the power of the enemy; Grant us so to die daily from sin, that we may evermore live with Him in the joys of His Resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, One God, world without end. *Amen*

(Gregorian)

V. The Lord is risen from the tomb, Alleluya.

R. Who for our sakes hung upon the tree, Alleluya.

Grant we beseech thee, Almighty Lord, that we who celebrate the solemnities of our Lord's Resurrection, may be worthy to enter into the joy of our redemption; through Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, One God, world without end. *Amen*

(Gallican)

ASCENSIONTIDE

V. I ascend to my Father, and your Father.

R. To my God and your God, Alleluya.

Almighty God, who through the precious blood of thy dear Son hast opened unto us a new and living way into the Holy Place;

mercifully grant, that by the ransom paid on the tree of shame, we may have right to the fruit of the tree of life; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, One God, world without end. *Amen*

(Gallican)

V. God is gone up with a merry noise, Alleluya.

R. And the Lord with the sound of the trumpet, Alleluya.

Be present, O Lord, in our supplications and prayers, that like as we do believe the Saviour of our human nature to be seated at the right hand of thy majesty in heaven, so according to his promise, we may be assured of his presence with us always even unto the end of the world; Grant this for the sake of the same thy Son, Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, One God, world without end. *Amen*

(Leonine)

#### WHITSUNDAY

V. When thou lettest thy breath go forth they shall be made.

R. And thou shalt renew the face of the earth, Alleluya.

Grant, we beseech thee, Almighty God, that we who keep the festival of the gift of the Holy Ghost, being fired with heavenly desires, may thirst for the fount of the waters of life, even Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the same Spirit, One God, world without end. *Amen*

(Gregorian)

V. The Apostles did speak with other tongues, Alleluya.

R. The wonderful works of God, Alleluya.

O God, who didst give the Holy Ghost to thine Apostles; grant to thy people an effectual answer to their prayer, that to whom

thou hast given faith, thou mayest also grant the blessings of peace; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, One God, world without end. *Amen*

(Gelasian)

#### THE HOLY TRINITY

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

R. To be praised, and glorified, and magnified for ever.

Almighty and everlasting God, we give thee thanks, for that thou hast called us to the knowledge of thy grace, and to faith in thee; Increase this knowledge, and confirm this faith in us evermore, we humbly beseech thee, Who livest and reignest One God, now and evermore. *Amen*

V. Blessed be the name of the Lord.

R. From this time forth for evermore.

O Holy Spirit the Comforter, who with the Father and the Son abidest one God in Trinity; descend this day into our hearts, that while thou makest intercession for us, we may with full confidence call upon the Father; who livest and reignest, One God, world without end. *Amen*

(Mozarabic)

#### SAINTS DAYS

V. The righteous shall be had in everlasting remembrance.

R. The memory of the just is blessed.

Almighty, everlasting God, who in the hearts of thy saints lightest up the flame of thy love; grant unto our souls the same faith and charity which thou gavest them; that as we rejoice in their triumphs, so we may profit by their examples; through

Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, One God, world without end. *Amen*  
(Gothic)

V. Let thy priests be clothed with righteousness.

R. And let thy saints sing with joyfulness.

Grant, we pray thee, Almighty God, that the example of thy saints may urge us to a more worthy ordering of our lives; that we may not only honour their festivals in name, but also follow their holiness in deed; through Jesus Christ our Lord, who with the Father and the Holy Spirit livest and reignest, One God, world without end. *Amen*

(Gregorian)

#### THE BLESSED VIRGIN MARY

V. Behold the handmaid of the Lord.

R. Be it unto me according to thy word.

O God, who didst will that thy Word should take flesh of the Blessed Virgin Mary, at the message of an angel; grant that we thy suppliants who confess her to be in very deed the Mother of the Lord may indeed be made nigh unto him; through the same Jesus Christ our Lord who liveth and reigneth with the Father and the Holy Spirit, One God, world without end. *Amen*

V. Be glad, O ye righteous, and rejoice in the Lord.

R. And be joyful all ye that are pure of heart.

O God, who didst endue with singular grace the Blessed Virgin Mary, the Mother of our God and Saviour Jesus Christ; grant us to follow her example of humility and purity; through the same Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, One God, world without end. *Amen*

## THE DEDICATION OF A CHURCH

V. Holiness becometh thine house, O Lord.

R. For ever and ever.

O God, who in all places of thy dominion art wholly present and dost build all things of thyself alone: mercifully accept the prayers which we offer unto thee, and be thou the protector of this house, whereof thou art the founder, that in the power of the Holy Ghost thy servants may always serve thee here; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, One God, world without end. *Amen*

(Gallican)

V. Blessed are they that dwell in thy house.

R. They will be always praising thee.

O God, who buildest for thy majesty an eternal habitation out of living and elect stones, assist thy suppliant people, that as thy Church gains in material extent, it may also be enlarged by spiritual increase; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, One God, world without end. *Amen*

(Gregorian)

## EASTER EVEN

*The Lessons and Paschal Prayers.*

*Before each Collect there is said, 'Let us pray'. The following prayer is said before the first lesson:*

O God, who on this night in special measure bestowest the riches of thy mercy; be gracious to the whole order of the priestly office, and sanctify thy servants of every degree with full remission of their sins; and suffer no harm to overtake those who shall be the ministers of thy regenerating grace; through Christ

our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, One God, world without end. *Amen*

(Gelasian)

Lesson 1. Genesis i. 1-ii. 2

O God, who didst wonderfully create mankind and didst yet more wonderfully redeem it; Grant us, we beseech thee, with a constant mind to resist all enticements of sin, that we may attain unto everlasting joy; through Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, One God, world without end. *Amen*

(Gregorian)

Lesson 2. Exodus xiv. 24-xv. 1

O God, whose miracles of old we perceive to shine forth even in our times; who by the water of regeneration dost now work for the salvation of all the world; As thou didst once deliver one people from the bondage of Egypt by the power of thy right hand, so grant, we beseech thee, that all peoples of the earth may now be made children of Abraham, and partake of the glories of Israel; through Christ our Lord, who livest and reignest with thee in the unity of the Holy Spirit, One God, world without end. *Amen*

(Gregorian)

Lesson 3. Isaiah iv. 2-6

O God, who hast instructed us from the pages of both Testaments in the celebrating of the Paschal Mystery; Grant unto us such a sense of thy mercies, that by receiving of thy gifts here, we may have sure hope of those which shall be hereafter; through Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, One God, world without end. *Amen*

(Gregorian)



Lesson 4. Isaiah liv. 17-lv. 11. (*To commence at: 'This is the heritage of the servants of the Lord'*)

O God, who dost ever multiply thy Church through the calling of the Gentiles; Mercifully grant that those whom thou dost wash in the waters of Baptism may safely abide under thy continual protection; through Christ our Lord, who with thee and the Holy Spirit, liveth and reigneth, One God, world without end. *Amen*

(Gregorian)

*Then may be sung or said Benedictus es domine deus (Daniel iii. 1-25) and this prayer follows:*

O God of unchangeable power and eternal light, look favourably on thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy perpetual providence carry out the work of man's salvation; and let the whole world feel and see that things which were cast down are being raised up, and things which had grown old are being made new, and all things are returning to perfection through him from whom they took their origin, even Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, One God, world without end. *Amen*

(Gregorian)

[The music of the *Exsultet* and the chants for the tracts to be sung in between the lessons are given in *Services in Holy Week*, published by the Plainsong and Mediaeval Music Society, 7 Tufton Street, S.W.1.]

## APPENDIX II

### *New and Revised Canons*

After several years of discussion the Convocations of Canterbury and York in consultation with the Church Assembly have initiated a revision of the Canon Law of the Church of England. The following Canons are amongst those that have been given the Royal Assent and have now (1964) been promulgated by their Graces, the Archbishops of Canterbury and York:

#### SECTION G THINGS APPERTAINING TO CHURCHES

##### 1. Of the Font

1. In every Church and Chapel where baptism is to be administered, there shall be provided a decent Font with a cover for the keeping clean thereof.

2. The Font shall stand as near to the principal entrance as conveniently may be, except there be a custom to the contrary or the Ordinary otherwise direct; and shall be set in as spacious and well-ordered surroundings as possible.

3. The Font bowl shall only be used for the water at the administration of Holy Baptism and for no other purpose whatsoever.

##### 2. Of the Holy Table

1. In every Church and Chapel a convenient and decent Table, of wood, stone, or other suitable material, shall be provided for the celebration of the Holy Communion, and shall stand in the main body of the Church or in the Chancel where Morning and Evening Prayer are appointed to be said. Any dispute as to the position where the Table shall stand shall be determined by the Ordinary.

2. The Table, as becomes the Table of the Lord, shall be kept in a sufficient and seemly manner, and from time to time repaired, and shall be covered in the time of Divine Service with a covering of silk or other decent stuff, and with a fair white linen cloth at the time of the celebration of the Holy Communion.

### 3. Of the Communion Plate

1. In every Church and Chapel there shall be provided, for the celebration of the Holy Communion, a chalice for the wine and a paten or other vessel for the bread, of gold, silver, or other suitable metal. There shall also be provided a bason for the reception of the alms and other devotions of the people, and a convenient cruet or flagon for bringing the wine to the Communion Table.

2. It is the duty of the Minister of every Church or Chapel to see that the Communion Plate is kept washed and clean, and ready for the celebration of the Holy Communion.

### 4. Of the Communion Linen

In every Parochial Church and Chapel there shall be provided and maintained a sufficient number of fair white linen cloths for the covering of the Communion Table and of other fair linen cloths for the use of the Priest during the celebration of Holy Communion.

### 5. Of the Surplices for the Minister

In every Church and Chapel surplices shall be provided and maintained in a clean condition for the use of the Minister.

### 6. Of the Reading Desks and Pulpit

In every Church and Chapel there shall be provided convenient desks for the reading of Prayers and God's Word, and, unless it be not required, a decent pulpit for the sermon, to be set in a convenient place; which place, in the case of any dispute, shall be determined by the Ordinary.

### 7. Of Seats in Church

1. In every Church and Chapel there shall be provided seats for the use of the parishioners and others who attend Divine Service.

2. In Parish Churches and Chapels it belongs to the churchwardens, acting for this purpose as the officers of the Ordinary and subject to his direction, to allocate the seats amongst the parishioners and others in such manner as the service of God may be best celebrated in the Church or Chapel; saving the right of the Minister to allocate seats in the chancel and the rights of any person to a seat or to allocate seats conferred by faculty, prescription, or statutory authority.

3. Such allocation of seats to non-parishioners shall not interfere with the rights of the parishioners to have seats in the main body of the Church.

8. Of Church Bells

1. In every Church and Chapel there shall be provided at least one bell to ring the people to Divine Service.

2. No bell in any Church or Chapel shall be rung contrary to the direction of the Minister.

9. Of the Bible and the Book of Common Prayer for the Use of the Minister

In every Church and Chapel there shall be provided for the use of the Minister a Bible, including the Apochrypha, and a Book of Common Prayer, both of large size; a convenient Bible to be kept in the pulpit for the use of the preacher; and a Service Book, together with a cushion or desk, for use at the Communion Table.

10. Of the Alms Box

In every Parochial Church and Chapel there shall be provided in a convenient place a box for the alms of the people; which alms are to be applied to such uses as the Minister and Parochial Church Council shall think fit; wherein if they disagree, the Ordinary shall determine the disposal thereof.

11. Of the Register Books and their Custody

1. In every Parish Church and Chapel where Baptism is to be administered or Matrimony solemnized there shall be provided Register Books of Baptism, Banns and Marriage respectively, and if a churchyard or burial ground belonging to such Church or Chapel is used for burials, a Register Book of Burials.

2. Register Books shall be provided, maintained and kept in accordance with the Statutes and Measures relating thereto, and the Rules and Regulations made thereunder and from time to time in force.

3. In every Parish Church and Chapel there shall also be provided a Register Book of Confirmations.

12. Of the Register Book of Services

1. A Register Book of Services shall be provided in all Churches and Chapels.

2. In the said Register Book shall be recorded every Service of Public Worship, together with the name of the Officiating Minister, and of the preacher (if he be other than the Officiating Minister), the number of communicants, and the amount of any alms or other collections and if desired notes of significant events.

### 13. Of the Care and Repair of Churches

1. The Churches and Chapels in every Parish shall be decently kept and from time to time, as occasion may require, shall be well and sufficiently repaired and all things therein shall be maintained in such an orderly and decent fashion as best becomes the House of God.

2. The like care shall be taken that the Churchyards be duly fenced, and that the said fences be maintained at the charge of those to whom by law or custom the liability belongs, and that the Churchyards be kept in such an orderly and decent manner as becomes consecrated ground.

3. It shall be the duty of the Minister and Churchwardens, if any alterations, additions, removals, or repairs are proposed to be made in the fabric, ornaments, or furniture of the Church, to obtain the faculty or licence of the Ordinary before proceeding to execute the same: Save that in repairs to a Church not involving any substantial alteration or in the redecoration of a Church, a certificate issued with the approval of the Diocesan Advisory Committee for the Care of Churches by the Archdeacon of the Archdeaconry in which such Church is situated shall suffice.

4. In the case of every Parochial Church and Chapel, a record of all alterations, additions, removals or repairs so executed shall be kept in a book to be provided for the purpose and the record shall indicate where specifications and plans may be inspected if not deposited with the book.

### 14. Of the Provision of things appertaining to Churches

The things appertaining to Churches and Chapels, and the obligations relating thereto, and to the care and repair of Churches, Chapels and Churchyards referred to in the foregoing Canons shall, insofar as the law may from time to time require, be provided and performed in the case of Parochial Churches and Chapels by and at the charge of the Parochial Church Council.

### 15. Of Churches not to be profaned

1. The Churchwardens and their Assistants shall not suffer the

Church or Chapel to be profaned by any meeting therein for temporal objects inconsistent with the sanctity of the place, nor the bells to be rung at any time contrary to the direction of the Minister.

2. They shall not suffer any person so to behave in the Church, Church porch, or Churchyard during the time of Divine Service as to create disturbance. They shall also take care that nothing be done therein contrary to the law of the Church or of the Realm.

3. If any person be guilty of riotous, violent or indecent behaviour in any Church, Chapel, or Churchyard, whether in any time of Divine Service or not, or of disturbing, vexing, troubling, or misusing any Minister officiating therein, the said Churchwardens or their Assistants shall take care to restrain the offender and if necessary proceed against him according to law.

#### 16. Of Plays, Concerts and Exhibitions of Films and Pictures in Churches

1. When any Church or Chapel is to be used for a play, concert, or exhibition of films or pictures, the Minister shall take care that the words, music, and pictures are such as befit the House of God, are consonant with sound doctrine, and make for the edifying of the people.

2. The Minister shall obey any general directions relating to such use of a Church or Chapel issued from time to time by the Bishop or other the Ordinary.

3. No play, concert, or exhibition of films or pictures shall be held in any Church or Chapel except the Minister have first consulted the local or other authorities concerned with the precautions against fire and other dangers required by the Law to be taken in the case of performances of plays, concerts, or exhibitions of cinematograph films, and the said authorities have signified that the proposed arrangements are a sufficient compliance with the regulations in force as to precautions against fire or other dangers.

4. If any doubt arises as to the manner in which the preceding clauses of the Canon are to be observed, the Minister shall refer the matter to the Bishop or other the Ordinary, and obey his directions therein.

#### 17. Of Keeping a Record of the Property of Churches

1. Every Bishop within his diocese shall procure so far as he is able that a full note and terrier of all lands, goods, and other possessions of the Parochial Churches and Chapels therein be compiled and kept by the

Minister and Churchwardens in accordance with instructions and forms prescribed from time to time by the Convocations.

2. Every Archdeacon shall at least once in three years, either in person or by the Rural Dean, satisfy himself that the directions of the preceding paragraph of this Canon have been carried out in all the parishes within his jurisdiction.

#### 18. Of the Survey of Churches

Every Archdeacon shall survey the Churches, Chancels, and Churchyards within his jurisdiction at least once in three years, either in person or by the Rural Dean, and shall give direction for the amendment of all defects in the fabric, ornaments, and furniture of the same. In particular he shall exercise the powers conferred upon him by the Inspection of Churches Measure, 1954.

#### CANON REPEALING CERTAIN EXISTING CANONS

The following Canons of the Code of 1603 (and any Canons amending them) are hereby repealed:—

- (a) Canons 1 to 12 (comprising the Section headed 'Of the Church of England');
- (b) Canon 52 (which requires the names of strange preachers to be noted in a book), Canon 70 (which requires a register to be kept of christenings, weddings and burials) and Canons 80 to 88 (comprising the Section headed 'Things appertaining to Churches').



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